

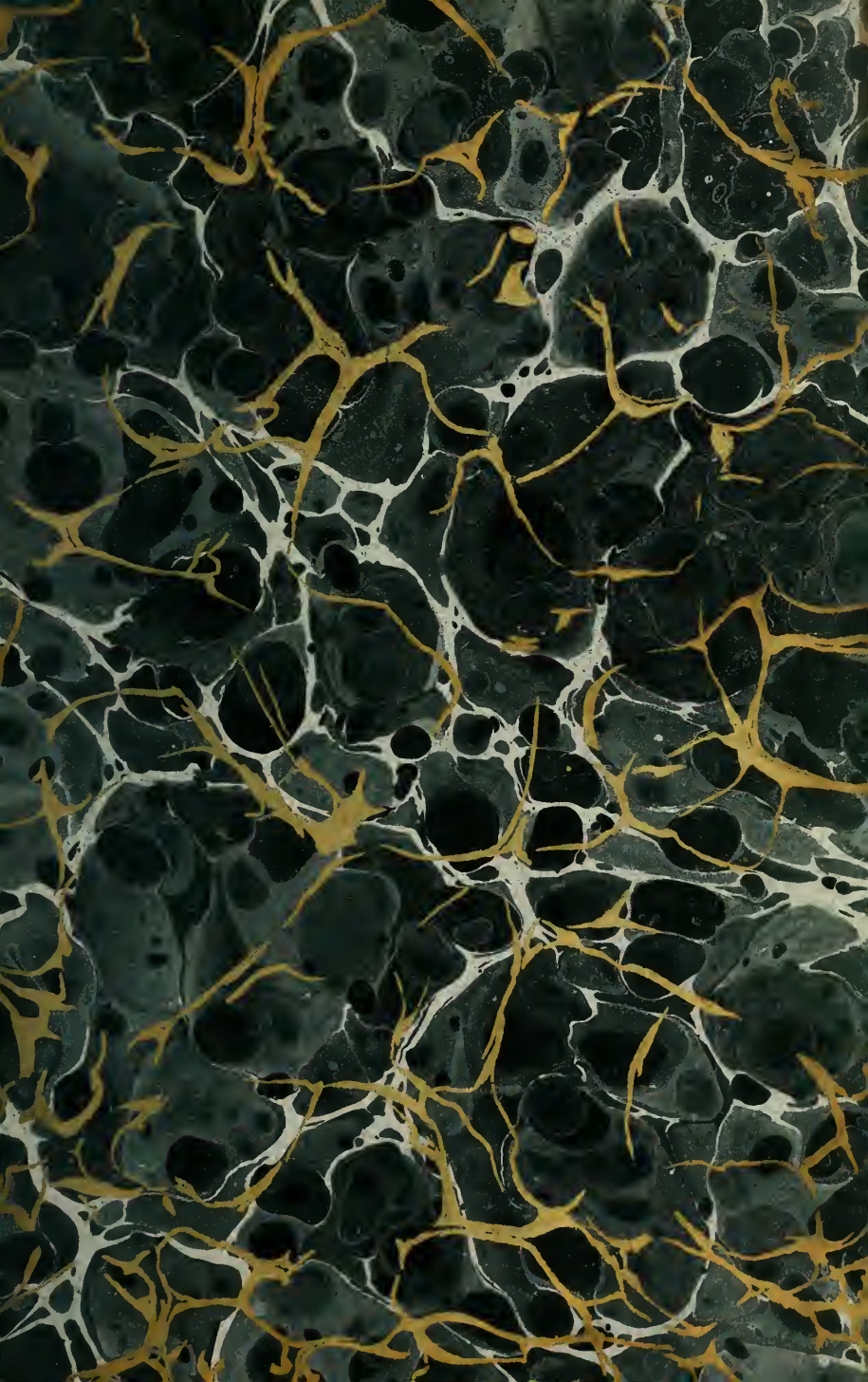
UC SOUTHERN REGIONAL LIBRARY FACILITY



A
A
0
0
1
0
9
9
3
1
5
2



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES



ARCANA CŒLESTIA

ARCANA CŒLESTIA

THE
HEAVENLY ARCANA

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD

UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH A RELATION OF

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS

FROM THE LATIN

OF

EMANUEL SWEDENBORG

VOLUME IX.

EXODUS, CHAPTER I. TO CHAPTER XII.

Nos. 6627-8032

THE SWEDENBORG SOCIETY

(INSTITUTED 1810)

1 BLOOMSBURY STREET, LONDON

1895

*“ Seek ye first the kingdom of God, and His righteousness,
and all these things shall be added unto you.”*

— MATTHEW vi. 33.

15 A
5711
A2
1854
v. 18

PREFATORY NOTE.

THE small numbers which appear in the margin of the pages indicate the subdivisions of the longer articles, introduced by the Rev. J. F. Potts in his *Swedenborg Concordance*.

The references to the chapters and verses of Scripture are printed in accordance with the enumeration of the Authorized Version of the English Bible, even where Swedenborg, quoting from the Latin Version of Schmidius, or translating from the original Hebrew, employs a different enumeration. The translation of the Scripture texts, however, is made from the Latin of Swedenborg, and is not copied from that of the English Bible.

The present volume has been translated and read for the press by Mr. A. H. Searle.

LONDON, *October 5th*, 1895.

CONTENTS.

EXODUS, CHAPTER FIRST—	PAGE
<i>The Doctrine of Charity,</i>	1
The Text,	2
The Contents,	4
The Internal Sense,	4
<i>The Inhabitants of Other Earths,</i>	34
EXODUS, CHAPTER SECOND—	
<i>The Doctrine of Charity,</i>	37
The Text,	39
The Contents,	41
The Internal Sense,	41
<i>The Spirits of the Planet Mercury,</i>	82
EXODUS, CHAPTER THIRD—	
<i>The Doctrine of Charity,</i>	86
The Text,	88
The Contents,	89
The Internal Sense,	89
<i>Continuation concerning the Spirits of the Planet Mercury,</i>	135
EXODUS, CHAPTER FOURTH—	
<i>The Doctrine of Charity,</i>	140
The Text,	141
The Contents,	143
The Internal Sense,	144
<i>Continuation concerning the Spirits of the Planet Mercury,</i>	205
EXODUS, CHAPTER FIFTH—	
<i>The Doctrine of Charity,</i>	209
The Text,	210
The Contents,	212
The Internal Sense,	212
<i>Continuation concerning the Spirits and Inhabitants of the Earth Mercury,</i>	245
EXODUS, CHAPTER SIXTH—	
<i>The Doctrine of Charity,</i>	249
The Text,	250
The Contents,	252
The Internal Sense,	252
<i>The Inhabitants and Spirits of the Planet Venus,</i>	277

EXODUS, CHAPTER SEVENTH—	PAGE
<i>The Doctrine of Charity,</i>	280
The Text,	282
The Contents,	283
The Internal Sense,	284
<i>The Inhabitants and Spirits of the Planet Mars,</i> . .	323
EXODUS, CHAPTER EIGHTH—	
<i>The Doctrine of Charity,</i>	326
The Text,	328
The Contents,	330
The Internal Sense,	330
<i>Continuation concerning the Spirits and Inhabitants of the Planet Mars,</i>	367
EXODUS, CHAPTER NINTH—	
<i>The Doctrine of Charity,</i>	371
The Text,	372
The Contents,	375
The Internal Sense,	375
<i>Continuation concerning the Spirits and Inhabitants of the Earth Mars,</i>	422
EXODUS, CHAPTER TENTH—	
<i>The Doctrine of Charity,</i>	424
The Text,	425
The Contents,	427
The Internal Sense,	427
<i>Continuation concerning the Spirits and Inhabitants of the Earth Mars,</i>	467
EXODUS, CHAPTER ELEVENTH—	
<i>The Doctrine of Charity,</i>	471
The Text,	473
The Contents,	474
The Internal Sense,	474
<i>The Spirits and Inhabitants of the Planet Jupiter,</i> . .	490
EXODUS, CHAPTER TWELFTH—	
<i>The Doctrine of Charity,</i>	495
The Text,	496
The Contents,	500
The Internal Sense,	500
<i>Continuation concerning the Spirits and Inhabitants of the Planet Jupiter,</i>	578

THE BOOK OF EXODUS.

CHAPTER THE FIRST.

6627. To the chapters of the Book of Exodus it is necessary to prefix doctrinals, first the DOCTRINALS OF CHARITY, and afterwards the doctrinals of faith ; in order that the things that have been stated here and there in the explanations may be set forth in a series, and that thus the doctrine of the Church may appear in its order, such as it is and ought to be in order to agree with the good and truth in heaven.

6628. In the preceding explanations it has been repeatedly shown that the doctrine of charity was the doctrine in the ancient Churches, and that that doctrine conjoined all the Churches, and thus made one out of many. For they acknowledged as men of the Church all those who lived in the good of charity, and they called them brethren, howsoever they might differ as to truths, which at this day are called truths of faith. In these they instructed one another, this being among their works of charity ; nor were they offended if one did not accede to the opinion of another, knowing that every one receives truth in the degree that he is in good.

6629. Such being the character of the ancient Churches, they were therefore interior men, and as they were interior they excelled in wisdom : for those who are in the good of love and charity are, as to the internal man, in heaven, and in an angelic society there which is in a similar good. Hence they have an elevation of the mind towards interior things, and consequently they have wisdom ; for wisdom cannot come from any other source than heaven, that is, through heaven from the Lord ; and in heaven there is wisdom, because they who are there are in good.

6630. But this ancient wisdom in process of time decreased ; for in proportion as mankind removed themselves from the

good of love to the Lord, and of charity towards the neighbour, in the same proportion they removed themselves from wisdom also, because in that very proportion they removed themselves from heaven. Hence it is, that man, from being an internal man, became external, and this successively.

6631. And when man became external, he also became worldly and corporeal. And when man is such, he no longer cares for the things that are of heaven; for they are so far removed that they are not believed to exist, for then the delights of earthly loves take possession of the whole man, and, with these, all evils, which are delightful to him by reason of those loves; and then, whatsoever he hears concerning the life after death, concerning heaven, and concerning hell, is as chaff in the wind, which is blown away as soon as it is seen.

6632. Hence also it is that the doctrine of charity, which was so highly prized among the ancients, is at this day among the things that are lost: for who at this day knows what, in the genuine sense, charity is, and what, in the genuine sense, the neighbour is? when yet that doctrine abounds with so many, and such important arcana, that it cannot be described as to a thousandth part. The whole Sacred Scripture is nothing else than the doctrine of love and charity; which also the Lord teaches, where He says, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang the Law and the Prophets*" (Matt. xxii. 35-38). The Law and the Prophets are the Word in all things in general and in particular.

6633. As the Doctrine of Charity is at this day among the things that are lost, and as the doctrine of faith has consequently been greatly estranged from the truth, it is permitted, by the Lord's Divine Mercy, to set forth this doctrine before the several chapters of the Book of Exodus, and thus restore it to the Church.

CHAPTER I.

1. AND these are the names of the sons of Israel who came to Egypt with Jacob; a man (*vir*) and his household came.

2. Reuben, Simeon, Levi, and Judah;
3. Issachar, Zebulun, and Benjamin;
4. Dan and Naphtali; Gad and Asher.

5. And all the souls that went forth out of the thigh of Jacob were seventy souls: and Joseph was in Egypt.

6. And Joseph died, and all his brethren, and all that generation.

7. And the sons of Israel became fruitful and productive, and multiplied and became most exceedingly numerous; and the land was filled with them.

8. And there arose a new king over Egypt, who knew not Joseph.

9. And he said unto his people, Behold, the people of the sons of Israel are many, and more numerous than we.

10. Come, let us use prudence with them; lest they multiply, and it come to pass, that wars break out, and they also join themselves unto our enemies, and fight against us; and go up out of the land.

11. And they set over them princes of tributes, to afflict them with [their] burdens. And they built cities of storehouses for Pharaoh, Pithom and Raamses.

12. And as they afflicted them, so they multiplied, and so they grew. And they were affected with loathing because of the sons of Israel.

13. And the Egyptians made the sons of Israel to serve with rigour.

14. And they made their lives bitter with grievous bondage, in clay, and in bricks, and in all service in the field, with all their service, with which they made them serve with rigour.

15. And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiprah, and the name of the other Puah;

16. And he said, When ye do the office of the midwife to the Hebrew women, and ye see upon the stools: if it be a son, then ye shall kill him: and if it be a daughter, then she shall live.

17. And the midwives feared God, and did not do as the king of Egypt spoke unto them, and they kept the boys alive.

18. And the king of Egypt called the midwives, and said unto them, Wherefore do ye this word, and keep the boys alive?

19. And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively: and before the midwife cometh to them they have brought forth.

20. And God did well to the midwives; and the people multiplied and became exceedingly numerous.

21. And it came to pass, because the midwives feared God, that He made them houses.

22. And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him into the stream, and every daughter ye shall keep alive.

THE CONTENTS.

6634. In this first chapter, in the internal sense, the state of the Church which has been established is treated of, when good plays the leading part, and is made fruitful by the multiplication of the truths of faith.

6635. Afterwards the infestation of those truths by falsities and evils in the Natural is treated of; and that through this infestation good was made still more fruitful by means of truths. It continues to treat, up to the end of the chapter, of this infestation and its increase in the series in which it takes place; and of the consequent implantation and confirmation of truth from good.

THE INTERNAL SENSE.

6636. Verses 1-5. *And these are the names of the sons of Israel who came to Egypt with Jacob, a man (vir) and his household came. Reuben, Simeon, Levi, and Judah. Issachar, Zebulon, and Benjamin. Dan and Naphtali; Gad and Asher. And all the souls that went forth out of the thigh of Jacob were seventy souls: and Joseph was in Egypt.*

These are the names of the sons of Israel, signifies the quality of the Church: *who came to Egypt with Jacob*, signifies after the truths had been initiated into scientifics: *a man and his household came*, signifies as to truth and as to good: *Reuben, Simeon, Levi, and Judah; Issachar, Zebulon, and Benjamin; Dan and Naphtali; Gad and Asher*, signify the progression from beginning to end. *And all the souls that went forth out of the thigh of Jacob*, signifies all things that are from general truth: *were seventy souls*, signifies what is full: *and Joseph was in Egypt*, signifies that the internal Celestial was in the Natural.

6637. *These are the names of the sons of Israel*, signifies the quality of the Church. This appears from the signification of a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2628, 2724, 3006, 3421); from the representation of the sons of Israel, as denoting spiritual truths (see nos. 5414, 5879, 5951); and from the representation of Israel, as denoting the good of truth, or spiritual good (see nos. 3654, 4598, 5803, 5806, 5812, 5817, 5819, 5826, 5833). Since Israel represents the good of truth, or spiritual good, and his sons represent spiritual truths in the Natural, therefore the sons of Israel represent the Church; for the Church is the Church by virtue of spiritual good, and of the truths thence. He who is not in spiritual good, that is, in the good of

charity, and in spiritual truths, that is, in the truths of faith, is not of the Church, notwithstanding his having been born within the Church. For the whole heavenly kingdom of the Lord is in the good of love and of faith, and unless the Church be in a similar good, it cannot be a Church, because not conjoined with heaven; for the Church is the Lord's kingdom on earth. Its ² being called a Church is not from the circumstance that the Word is there, and that doctrinals from the Word are there, nor from the circumstance that the Lord is known there, and that the sacraments are there; but it is the Church on this ground, that it lives in accordance with the Word, or in accordance with doctrine from the Word, and on the ground that doctrine constitutes its rule of life. Those who are not of this character are not of the Church, but are outside of it; and those who live in evil, thus who live contrary to doctrine, are further outside the Church than the Gentiles who know nothing at all about the Word, the Lord, and the sacraments; for these, because they know the goods and truths of the Church, extinguish the Church in themselves; which the Gentiles cannot do, because they are ignorant of those goods and truths. It ought also to be known, that every one who lives in the good of charity and faith, is a Church, and that he is a kingdom of the Lord: hence also he is called a temple, and likewise a house of God. The Church in general is constituted of those who are Churches in particular, no matter how far distant from one another they may be. This then is the Church which is meant by the sons of Israel, both here and in the following verses.

6638. *That came to Egypt with Jacob*, signifies after truths had been initiated into scientifics. This appears from the signification of Egypt, as denoting scientifics (see nos. 1164, 1165, 1186, 1426, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125); and from the representation of Jacob, as denoting truth, and also good, in the Natural, or the Natural as to truth and good (see nos. 3305, 3509, 3525, 3546, 3576, 3599, 3659, 3669, 3677, 3775, 3829, 4009, 4234, 4286, 4337, 4538, 5306, 5533, 5535, 6001, 6236). That coming into Egypt denotes being initiated into scientifics, may appear from the explanations of the contents of those chapters which treat of the going down of the sons of Jacob to Egypt to buy corn, and afterwards of their coming thither with Jacob. (How the case is with the initiation of the truths of the church into scientifics, see nos. 6004, 6023, 6052, 6071, 6077.) From these considerations it is evident, that by the sons of Israel coming to Egypt are signified truths initiated into scientifics.

6639. *A man and his household came*, signifies as to truth and as

to good. This appears from the signification of a man (*vir*), as denoting truth (see nos. 3134, 3459); and from the signification of a house, as denoting good (see nos. 3720, 4982). As in those chapters of Genesis where the coming of the sons of Jacob, and of Jacob himself, into Egypt to Joseph, was treated of, the initiation of the truths which are of the Church into scientifics was treated of; and as the Church is not established until that initiation has been effected, therefore, according to the series of things in the internal sense, the Church that has been established is here treated of, and how it is continually being infested by scientifics and falsities. For however much truths have been initiated, and the Church established with a man, still scientifics and falsities continually rise up and assault the things which are of the Church with him. These are the things that are represented by Pharaoh and the Egyptians afflicting the sons of Israel, and
 2 wanting to murder their infant boys. He who does not know how the case is, in the other life, with regard to assault on the truth of the Church by scientifics and falsities, with those who belong to the Church, cannot at all believe that it is so. The man of the Church who comes into the other life must be purified from such things as infest truths and goods, otherwise he cannot be elevated into heaven, and live there in a society which has been purified from such things; if he were to be elevated thither before this, he would be like a dense earthly vapour in a clear atmosphere, or like a shapeless black mass in a bright light. In order, therefore, that the man of the Church, on his arrival from the world, may be purified, he is kept in a state in which he may be assaulted by the scientifics which disagree with truths, and also by falsities, and this until those scientifics become of no account to him, and are removed. This rarely takes place with a man during his life in the body, but in the other life it takes place with those who are to be elevated into heaven; yet with the greatest variety. That this
 3 is the case has been given me to know from much experience, which, if all adduced, would fill many pages. These are the things which, in the internal sense, are described by the sons of Israel being oppressed by the Egyptians, and by their afterwards being set free, and, after various states in the wilderness, being at last introduced into the land of Canaan. That the case is so, cannot be at all comprehended by those who believe that salvation is only an introduction into heaven out of mercy, granted to every one who, from apparent confidence, which is called faith, has thought that he shall be saved because the Lord has suffered for him, no matter how he has lived. For if salvation were only an introduction into heaven out of mercy, all in the whole world would be saved; for the Lord, who is mercy itself, wills the salvation of all, and the death or damnation of none.

6640. *Reuben, Simeon, Levi, and Judah; Issachar, Zebulon, and Benjamin; Dan and Naphtali; Gad and Asher*; these signify the progression from beginning to end, namely, of the establishment of the Church, which is treated of in what now follows. For the twelve sons of Jacob, and also the tribes named from them, signify all things of good and of truth, that is, all things of love and of faith in the complex (see nos. 3858, 3926, 3939, 4060, 6335); but various things according to the order in which they are named (nos. 3862, 3926, 3939, 4603); and thus innumerable things, and all things, in general and particular, which are of the Lord's Church and kingdom (no. 6337). But what they specifically signify when named in the present or in some other order, no one knows but the Lord alone. Nor can it be known, except from the Lord, by any one in heaven, where the truths and goods which are signified are manifested by lights, with adjoined perception. As the twelve tribes represented the Lord's kingdom and all things therein, therefore, in order that those lights, and thus all the truths and goods of the Church, might be represented, twelve precious stones were set in gold in their proper order, one stone for each tribe; and this was called the breastplate, and was placed on Aaron's ephod; and answers were obtained from it by the various flashings of light, which were accompanied either by a living voice, or by an internal perception. From this also it may be manifest that the twelve tribes of Israel signify all the truths and goods of the Lord's kingdom and Church in the complex, and that their signification varies according to the order in which they are named. That they are here named in an order different from that of their birth, is evident from the fact that Issachar and Zebulon are named before Dan and Naphtali, although these were born first; and Benjamin also is named before Dan, Naphtali, Gad, and Asher, when yet he was born last; also that Gad and Asher are named after all the others. The case is similar in other parts of the Word, where they are named in a still different order.

6641. *And all the souls that went forth out of the thigh of Jacob*, signifies all things which are from general truth. This appears from the signification of a soul, as denoting, in the general sense, a man, in the present instance a man of the spiritual Church; but in the internal sense a soul denotes truth and good, because from these man is man (see nos. 6605, 6626); and from the signification of the thigh, as denoting conjugal love (see nos. 3021, 4277, 4280, 5050-5062); and as the thigh denotes conjugal love, it denotes all love, both celestial and spiritual (see nos. 3021, 4277, 4280, 4575). Hence going forth out of the thigh signifies truth and good from the heavenly marriage, consequently the truth and good of the Church, for these, when

they are genuine, are born from the heavenly marriage, which is that of good and truth. The signification also appears from the representation of Jacob, as denoting truth and also good in the Natural, but in general, because his sons denote the distinct truths and goods in that general (see no. 6637). The reason Jacob here represents truths in general, is that the subject treated of is the spiritual Church, for this Church commences from truths in general, and through them is introduced to its good; for with the man of the spiritual Church it is not known what spiritual good is, thus neither is it acknowledged but through truth; for he has no perception of truth from good, as the man of the celestial Church has.

6642. *Seventy souls*, signifies what is full. This appears from the signification of seventy, as denoting what is full (see no. 6508).

6643. *And Joseph was in Egypt*, signifies that the internal Celestial was in the Natural. This appears from the representation of Joseph, as denoting the internal Celestial (see nos. 5869, 5877, 6224); and from the signification of Egypt, as denoting the Natural (see nos. 6147, 6252). That the internal Celestial was in the Natural where scientifics are, and arranged all things there, was represented by Joseph being made lord over the whole land of Egypt, and by his being set over the house of Pharaoh. This was represented, because in the internal sense the establishment of the spiritual Church was treated of, and because the Natural could not become a Church unless the internal Celestial were therein, and did all things (but on this subject see what has been said before at nos. 6275, 6284, 6299, 6451, 6587).

6644. Verses 6, 7. *And Joseph died, and all his brethren, and all that generation. And the sons of Israel became fruitful and productive, and multiplied and became most exceedingly numerous; and the land was filled with them.*

And Joseph died, signifies that the case was now otherwise with the Internal of the Church: *and all his brethren, and all that generation*, signifies also with the External in particular and in general. *And the sons of Israel became fruitful and productive*, signifies that the truths of the Church grew as to good: *and multiplied and became most exceedingly numerous*, signifies that they grew most as to truths from good: *and the land was filled with them*, signifies even to a full [state] of the Church.

6645. *Joseph died*, signifies that the case was now otherwise with the Internal of the Church. This appears from the signification of dying, as denoting the end of a former state, and the

beginning of a new one, thus, that the case was now otherwise with the state of the Church; and from the representation of Joseph, as denoting the Internal (see nos. 6177, 6224). That dying denotes ceasing to be such, see nos. 494, 6587, 6593; and that it denotes the end of a former representation, see nos. 3253, 3259, 3276, 6302. The state of the Church, such as it now is, is described in the following verses in the internal sense; also the state of its External, which is signified by his brethren and all that generation having died. The ² Church with man is thus circumstanced: it undergoes new states in succession; for in proportion as man is strengthened in the truth of faith and the good of charity, he is introduced into other states; the former state then serving as a plane for the subsequent state, and so on continually. In this way the man, who is a Church, or who is being regenerated, is continually led towards interior things, thus interiorly into heaven. This takes place because the Lord, out of love, which is infinite because Divine, desires to draw man even to Himself, and thus to bless him with all glory and happiness; which also appears manifestly from the Lord's words in John, "*I pray that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. The glory which Thou gavest Me I have given them, that they may be one, even as We are one: I in them and Thou in Me. Father, I will that they also whom Thou hast given Me be with Me where I am; that they may see My glory, which Thou hast given Me. For I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them*" (xvii. 20-26): that these are words of Divine love towards all who receive, is evident. It may be further manifest from the fact, that the ³ Lord appears in the other life as a sun, and from thence fills the universal heaven with heat and light. The flame of that sun is nothing else than Divine love, and the light thence is the Holy of love, which is the Divine truth. Hence it may be manifest how great the love of the Lord is. This then is the reason why those who are of the Church are led successively into new states, and thus continually more interiorly into heaven, consequently nearer to the Lord.

6646. *And all his brethren, and all that generation*, signifies also with the External in particular and in general. This appears from the representation of the sons of Jacob, who are here the brethren, as denoting the truths of the Church in the Natural (see nos. 5403, 5419, 5427, 5458, 5512), thus its External; and from the signification of that generation, as denoting the External of the Church in general; for a generation here involves the same as the brethren of Joseph, but in a general sense relatively.

6647. *And the sons of Israel became fruitful and productive*, signifies that the truths of the Church grew as to good. This appears from the representation of the sons of Israel, as denoting spiritual truths (see nos. 5414, 5879); and as denoting the Church (no. 6637); from the signification of being fruitful, as denoting growing or increasing as to good (see nos. 43, 55, 913, 983, 2846, 2847, 3146); and from the signification of being productive, as denoting further derivation: for when the Church has been established with a man, then good continually grows and is derived, both in the Internal and also towards the External, and therein. That with those who are of the spiritual Church, good increases by means of truths, has been often shewn in the preceding pages: for the man of the spiritual Church does not possess perception, like the man of the celestial Church, wherefore he does not know what the good of the Church, or spiritual good, is, except by means of truths; wherefore when the man of the spiritual Church is being regenerated, truths are excited by the Lord through the angels who are with him, and hence he is led into good. But when that man has been regenerated, then both truth and good are excited simultaneously, and in this manner he is led. With the man of the spiritual Church, however, the good is of such a character as the truth is, and hence such is the character of the conscience, which to him is as perception, according to which he lives.

6648. *And multiplied and became most exceedingly numerous*, signifies that they grew most as to truths from good. This appears from the signification of multiplying, as denoting growing or increasing as to truths (see nos. 43, 55, 913, 983, 2846, 2847); and from the signification of becoming numerous, as denoting further derivation, thus the increase of truth continually. The reason why it denotes the increase of truth from good is, that the Church that has been established is now treated of. For the Church with a man is thus circumstanced: while the Church is being established, the man is in truths, and by means of them good increases; but when the Church has been established with a man, he is then in good, and from good in truths, which then increase continually. During his life in the world, the increase is small, because obstructed by cares for food and raiment, and for other things; but in the other life it is immense, and goes on unceasingly to eternity; for the wisdom which is from the Divine has no end. Thus the angels are being perfected continually, and thus are all those being perfected who become angels on their entrance into the other life; for every thing which belongs to wisdom is of infinite extension, and the things of wisdom are infinite in number. Hence it may be manifest that wisdom is capable of increasing to eternity, and yet may not advance far beyond the first degree. The reason of this is, that

the Divine is infinite, and what is from the Infinite is of such a character.

6649. *And the land was filled with them*, signifies even to a full [state] of the Church. This appears from the signification of being filled, as denoting what is full; and from the signification of the land, as denoting the Church (see nos. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118 at the end, 2928, 3355, 4447, 4535, 5577). By the land of Goshen, where the sons of Israel now were, is signified the Church. That the Church was there, before the sons of Israel came into the land of Canaan, is evident from what follows,—namely, that it was free from the plagues which smote the other parts of Egypt, as also that light was there, when darkness prevailed elsewhere (Exod. x. 21–23); and that that land was thus totally separated from the rest of the land of Egypt: it is further evident from the consideration, that the land of Goshen signifies what is the midst or inmost in the Natural (see nos. 5910, 6028, 6031, 6068), thus the Church, for the spiritual Church is in the inmost of the Natural.

6650. Verses 8–14. *And there arose a new king over Egypt, who knew not Joseph. And he said unto his people, Behold, the people of the sons of Israel are many, and more numerous than we. Come, let us use prudence with them; lest they multiply, and it come to pass, that wars break out, and they also join themselves unto our enemies, and fight against us; and go up out of the land. And they set over them princes of tributes, to afflict them with [their] burdens. And they built cities of storehouses for Pharaoh, Pithom and Raamses. And as they afflicted them, so they multiplied, and so they grew. And they were affected with loathing because of the sons of Israel. And the Egyptians made the sons of Israel to serve with rigour. And they made their lives bitter with grievous bondage, in loam, and in bricks, and in all service in the field, with all their service, with which they made them serve with rigour.*

And there arose a new king over Egypt, signifies separated scientifics, which are contrary to the truths of the Church: *who knew not Joseph*, signifies which were totally alienated from the Internal. *And he said unto his people*, signifies subordinate scientifics: *Behold, the people of the sons of Israel are many, and more numerous than we*, signifies that the truths of the Church prevail over the alienated scientifics. *Come, let us use prudence with them*, signifies cunning: *lest they multiply, and it come to pass, that wars break out*, signifies prevalence if they increase: *and they also join themselves unto our enemies, and fight against us*, signifies that thus their companions who will inflict evil will be strengthened: *and go up out of the land*, signifies that thus the Church will be established. *And they set over them princes of*

tributes, signifies falsities which would compel them to serve : *to afflict them with [their] burdens*, signifies increasing distress through bondages. *And they built cities of storehouses for Pharaoh*, signifies doctrines from falsified truths in the Natural, where alienated scientifics are : *Pithom and Raamses*, signifies their quality. *And as they afflicted them, so they multiplied*, signifies that truths increased in proportion to infestations : *and so they grew*, signifies that they were strengthened : *and they were affected with loathing because of the sons of Israel*, signifies greater aversion. *And the Egyptians made the sons of Israel to serve*, signifies an attempt at subjugation : *with rigour*, signifies unmercifulness. *And they made their lives bitter with grievous bondage*, signifies to such an extent, that the attempt at subjugation became violently hostile : *in loam, and in bricks*, signifies by reason of the evils which they invented, and the falsities which they devised : *and in all service in the field*, signifies the attempt at subjugation against those things which are of the church : *with all their service, with which they made them serve with rigour*, signifies the attempt at subjugation by many methods out of unmercifulness.

6651. *And there arose a new king over Egypt*, signifies separated scientifics, which are contrary to the truths of the Church. This appears from the representation of Pharaoh, who is here the king, as denoting the Scientific in general (see no. 6015). He is called king, because a king in the genuine sense signifies truth (see nos. 1672, 2015, 2069, 3670, 4581, 4966, 5044, 6148), and in the opposite sense falsity ; and when Pharaoh is meant by the king, the false Scientific is signified, that is, the Scientific which is contrary to the truths of the Church. Hence also it is said “a new king,” for he who was king in Joseph’s time represented the Scientific which was in agreement with the truths of the church. That Egypt denotes the Scientific, in this case in particular, see above, no. 6638.

6652. *Who knew not Joseph*, signifies which were totally alienated from the Internal. This appears from the signification of not knowing, as denoting being alienated, for he who does not know truth, and does not want to know it, is alienated from the truth of the Church. That alienation is here signified, is evident from what follows, for Pharaoh hardly and cruelly afflicted the sons of Israel, by whom is represented the Church (no. 6637). The signification also appears from the representation of Joseph, as denoting the Internal (see nos. 6177, 6224). The scientifics that are alienated from the Internal are scientifics that are opposed to the Church ; for good and truth, which constitute the Church, flow in through the Internal, and if these are not received by the Natural, the Internal is closed, and thus the

man is alienated from good and truth, and then, of the scientifics which are in the Natural, such only as are false are acknowledged as true scientifics. These falsities are then multiplied, and truths themselves are driven out.

6653. *And he said unto his people*, signifies subordinate scientifics. This appears from the signification of a people, as denoting truths, and in the opposite sense falsities (see nos. 1259, 1260, 3295, 3581), in the present case scientifics separated from truth, because it is the people of Egypt, Egypt denoting the Scientific (see no. 6638); the reason why scientifics that are subordinate are denoted, is, that it is said, that "the king said to his people." The reason why truths are signified by a people is, that in the Word those are called a people who are under a king, and a king signifies truth (no. 6651). By a people are signified truths, but those are meant who are in truths. The reason why truths in the abstract are spoken of is, that spirits and angels think and speak in this manner; for thus they comprehend a subject universally, and at the same time they comprehend singly all the particulars that belong to the subject, without directing their thoughts to any particular people, who are in truths, which would withdraw the mind from the universal idea, thus from extension of view, consequently from wisdom; for the determination of the thought to any people and also to any person in particular, limits and bounds the ideas, and turns the mind away from the perception of a subject in its whole extent. As with people, so it is with other terms, namely, that in the internal sense they signify things that are unlimited; thus, for instance, a nation denotes good, a king truth, a prince a primary truth, a priest good; and so with a son, a daughter, a son-in-law, a daughter-in-law, a brother, a sister, a father, a mother, and many others.

6654. *Behold, the people of the sons of Israel are many, and more numerous than we*, signifies that the truths of the Church prevail over the alienated scientifics. This appears from the representation of the sons of Israel, as denoting the truths and goods of the Church (see no. 6647); from the signification of being many and numerous, as denoting prevailing (that being multiplied, or becoming many and numerous, is predicated of truth, see no. 6648); and from the representation of the king of Egypt and his people, who are here meant by "*than we*," as denoting the alienated scientifics (as above, no. 6652). Hence it is evident that by "*Behold, the people of Israel are many, and more numerous than we*," is signified that truths prevail over the alienated scientifics.

6655. *Come, let us use prudence with them*, signifies cunning.

This appears from the signification of prudence, when this expression is used by the evil, who are alienated from truth and good, as denoting cunning, for what the evil do from cunning, and also from deceit, they call prudence. On the subject of cunning, which is signified by prudence, something may be mentioned here: all they who are in evil call cunning prudence, nor do they make intelligence and wisdom to consist in anything else. Those who are of this character while in the world become worse in the other life, and there continually act from cunning against goods and truths; and among them those are acknowledged as intelligent and wise who seem to them to be able to invalidate and destroy truths by means of falsities, by whatever artifice or malice they effect it. From this it may appear, that when men who are within the Church make prudence to consist in cunning, they are of such a character that they have communication with the hells. Those who are true men of the Church are so far removed from cunning, that they utterly abhor it, and those among them who are as the angels, are desirous that, if it were possible, their minds should be open, and that what they think might be clearly manifest to every one: for they intend nothing but good towards the neighbour, and if they see evil in any one they excuse it. It is otherwise with those who are in evil; they fear lest anything they think and will should show itself, for they intend nothing but evil towards the neighbour; if they intend good, it is for themselves; and if they do good, it is only in the external form, that they may appear good for the sake of gain and honour, for they know that what is good and true, just and fair, also what is honourable, have a strong secret power of attracting minds (*animi*), even those of the evil.

6656. *Lest they multiply, and it come to pass, that wars break out*, signifies prevalence if they increase. This appears from the signification of multiplying, as denoting increasing as to truths (see nos. 43, 55, 913, 983, 2846, 2847); and from the signification of wars, as denoting combats concerning truths and falsities, or spiritual combats (see nos. 1664, 2686); and as it follows "that they also join themselves unto our enemies," prevalence in those combats is signified.

6657. *And they also join themselves unto our enemies, and fight against us*, signifies that thus their companions who inflict evil will be strengthened. This appears from the signification of joining oneself, as denoting being strengthened, for enemies, when a multitude is joined to them, are strengthened; from the signification of enemies, as denoting companions who are fellow-soldiers; and from the signification of fighting against us, as denoting inflicting evil, for when any one is fought against, evil,

so far as it cannot be resisted, is inflicted on him. The case herein is as follows : around every man, and also around every good spirit, there is a general sphere of endeavours from hell, and a general sphere of endeavours from heaven : the sphere which is from hell is a sphere of endeavours to do evil and to destroy ; and that which is from heaven is a sphere of endeavours to do good and to save (see no. 6477). These are general spheres. There are likewise particular spheres around every man, for there are with him spirits from hell, and angels from heaven (see nos. 5846-5866, 5976-5993). Hence man is in equilibrium, and has the freedom of thinking and willing evil, and the freedom of thinking and willing good. When there-²fore the man of the Church comes into temptation, which takes place when he is let into his own evil, there is then a combat around him between spirits from hell and angels from heaven (nos. 3927, 4249, 5036), which combat endures so long as the man is kept in his own evil. In this combat it sometimes appears to the spirits from hell that they are conquering, and then they rise up ; sometimes that they are being conquered, and then they draw themselves back ; wherefore in this case they are afraid lest more angels from heaven join themselves against them, and thus that they will be cast down into hell, from which they shall never again come forth, which also is the case when they are conquered. These are the things which are meant by prevalence if they increase, and by the companions being strengthened who would inflict evil. The spirits from³ hell, when they fight against the angels, are in the world of spirits, and in a free state there (no. 5852). From these facts it may now be manifest what is meant in the internal sense by the sons of Israel being so infested and oppressed by the Egyptians, and by their being multiplied in proportion as they were infested ; and by Jehovah, that is, the Lord fighting for them, and repressing the Egyptians by plagues, and at length overwhelming them in the Sea Suph (the Red Sea).

6658. *And go up out of the land*, signifies that thus the Church will be established. This appears from the signification of going up, as denoting being elevated, namely, towards the interior things which are of the Church (see nos. 3084, 4539, 4969, 5406, 5817, 6007) ; and from the signification of the land, in this case the land of Goshen, as denoting the Church (see no. 6649). Being elevated towards interior things, which is signified by going up out of the land, and coming into the land of Canaan, denotes that the Church will be established. The Church is indeed established with a man, when he does good from affection ; nevertheless it is not fully established until he has fought against evils and falsities, thus until he has endured temptations ; after this he becomes truly a Church ; and then he is

introduced into heaven, which is represented by the introduction of the sons of Israel into the land of Canaan.

6659. *And they set over them princes of tributes*, signifies falsities which would compel them to serve. This appears from the signification of princes, as denoting primary truths (see nos. 1482, 2089, 5044); in the present case, in the opposite sense, primary falsities; and from the signification of tributes, to which they were compelled by those princes that were set over them, as denoting bond-services (see no. 6394).

6660. *To afflict them with [their] burdens*, signifies increasing distress through bondages. This appears from the signification of afflicting, as denoting increasing distress; and from the signification of burdens, which were the tributes, as denoting bond-services.

6661. *And they built cities of storehouses for Pharaoh*, signifies doctrines from falsified truths in the Natural, where alienated scientifics are. This appears from the signification of cities, as denoting doctrines in both senses (see nos. 402, 2449, 2943, 3216, 4492, 4493); from the signification of storehouses, as denoting falsified truths, as will be explained below; and from the representation of Pharaoh, as denoting the Natural (see nos. 5160, 5799, 6015); that alienated scientifics are there, see nos. 6651, 6652. The reason why the cities of storehouses, which the people of Israel built for Pharaoh, denote doctrines from falsified truths, is, that those who are in scientifics alienated from truth, who are here signified by Pharaoh and the Egyptians, pervert and falsify all the truths of the Church, and make for themselves doctrines out of the truths so perverted and falsified. The term by which storehouses are expressed in the original language, signifies also arsenals, and likewise treasuries, which, in the internal sense, have nearly the same signification. For storehouses are where provision is collected, and provision signifies truth (see nos. 5276, 5280, 5292, 5402); and, in the opposite sense, falsity; but arsenals are where arms of war are stored up, by which are signified such things as are of truth fighting against falsities, and, in the opposite sense, such things as are of falsity fighting against truths (nos. 1788, 2686): treasuries are where wealth is stored up, and wealth and riches signify the cognitions of good and truth (no. 4508), and in the opposite sense the cognitions of evil and falsity. Therefore, by cities of storehouses, or of arsenals, or of treasuries, are signified, in general, doctrines from falsified truths.

6662. *Pithom and Raamses*, signifies their quality, namely, the quality of doctrines from falsified truths. This appears

from names in the Word, as denoting the quality and state of the thing treated of.

6663. *And as they afflicted them, so they multiplied*, signifies that truths increased in proportion to infestations. This appears from the signification of afflicting, as denoting infestation; and from the signification of multiplying, as denoting increasing as to truths (see no. 6656). Since, at the present day, this subject cannot be known without experience of the things that take place in the other life, the matter must be stated. Most of the spirits, who come from the world, and have lived the life of the Lord's precepts, before they can be elevated into heaven, and there joined to societies, are infested by the evils and falsities with them, to the end that these may be removed (see no. 6639), for they are impurities which they have contracted in the life of the body, which do not at all agree with heaven. The infestations are effected by means of immersions into their own evils and falsities; during which, spirits who are in similar evils and falsities are present, and labour by every method to draw them away from truth and good; but nevertheless they are not so deeply immersed into their own evils and falsities, but that the influx from the Lord through angels may prevail. This is done with an exactness like that of a balance. The object of this is, that he who is being infested may appear to himself to be in freedom, and thus of himself to fight against evils and falsities, with the acknowledgment, nevertheless, if not at the time, yet afterwards, that all the power to resist was from the Lord (see nos. 1937, 1947, 2881, 5660). When this is the case, not only are the truths and goods, which had been previously implanted, confirmed, but many others are also insinuated: every spiritual conflict in which the combatant is victorious, is attended with this result. That it is so is also evident from common experi- 2
ence, for he who defends his own opinion against others who attack it, confirms himself in it the more, and then also he finds many other proofs in its favour, which he had not previously observed, as well as further disproofs of the opposite opinion; and thus he strengthens himself in his own opinion, and also illustrates it by many more [arguments]. This is still more perfectly the case with spiritual combats, because the combat takes place in the spirit, and is concerning goods and truths, and especially because the Lord is present and leads by means of angels, for eternal life and salvation depend on the contest. In such combats, it is a general thing for the Lord to turn into good all the evils which the hells intend; wherefore, it is not permitted that more and other evils should be brought out than can be turned into a good that is suitable to him who is in the combat. The reason why it takes place in this way, derives its origin from the circumstance that the Lord's kingdom is a kingdom of uses,

wherefore nothing can take place there but what is productive of good. From these considerations it may now appear how it is to be understood, that truths increase in proportion to infestations, which is signified by the words, "As they afflicted them, so they multiplied."

6664. *And so they grew*, signifies that they, namely, truths, were strengthened. This appears from the signification of being increased (*augeri*), when it is predicated of truths multiplied through infestations by evils and falsities, as denoting being strengthened; for no other truths remain than those which are strengthened, wherefore as many truths as are strengthened, are increased. That truths are strengthened through infestations, see just above, no. 6663.

6665. *And they were affected with loathing because of the sons of Israel*, signifies greater aversion. This appears from the signification of being affected with loathing, as denoting aversion, in the present instance greater aversion, because they were still further multiplied and increased through afflictions.

6666. *And the Egyptians made the sons of Israel to serve*, signifies an attempt at subjugation. This appears from the signification of making to serve, as denoting subjugation, in the present instance an attempt at subjugation, because they are in the continual endeavour to subjugate, but cannot in the least prevail against the good; from the signification of the Egyptians, as denoting separated scientifics, which are contrary to the truths of the Church (see no. 6651); and from the signification of the sons of Israel, as denoting the Church (see no. 6637). From this it is evident, that by the Egyptians causing the sons of Israel to serve, is signified an attempt at subjugation on the part of those who are in separated scientifics which are contrary to the truths
 2 of the Church. As regards this attempt at subjugation, it has also been given me to know what its character is among the evil who are from hell. Such is the character of their endeavour and attempt to subjugate those who are in good and truth, that it cannot be described; for they make use of all malice, all cunning and fraud, all deceit, and all cruelty, which are so great and of such a character that if they were to be told as to but a part, hardly any one in the world would be able to believe: they are so full of cunning and artifice, and are likewise so abominable; in a word, they are such that they cannot possibly be resisted by any man, nor even by any angel, but by the Lord alone. The reason that they have such an endeavour and attempt is, that all the delight of their life, thus their life itself, consists in doing evil; wherefore nothing else occupies their thoughts, consequently they intend nothing else. They are

absolutely unable to do good, because it is repugnant to them; if they do good [outwardly], it is for the sake of themselves, thus to themselves. The hells are at this day immensely increased ³ from persons of this character; and, what is wonderful, especially from those who are within the Church, because of the cunning, deceit, hatred, revenge, adultery, which abound there more than elsewhere, for within the Church cunning is now accounted clever, and adultery is accounted honourable, and those who think otherwise are ridiculed. The existence of such a state of things within the Church at this day is a proof that its last time is at hand; for "except there were an end, no flesh would be saved," according to the Lord's words in Matthew (xxiv. 22). For all evil is contagious, and infects, as impurities (*fax*) infect dough; thus at length it infects all.

6667. *With rigour*, signifies unmercifulness. This may appear without explanation; for those who have just been spoken of have no mercy, because they have no love of the neighbour, but only the love of self: the love of the neighbour which they seem to have is nothing but the love of self; for in proportion as another favours them, that is, in proportion as he is their own, in that proportion is he loved; but in proportion as he does not favour them, or is not their own, in that proportion he is rejected, and if he had previously been a friend, he is hated so much the more. Such evils lie latent in the love of self; nor do they manifest themselves in the world, but in the other life, where they burst forth; the reason why they burst forth in the other life is, that external things are there taken away, and it then becomes evident what a man's interior character had been.

6668. *And they made their lives bitter with grievous bondage*, signifies until the attempt at subjugation became violently hostile. This appears from the signification of making the life bitter, as denoting becoming violently hostile; and from the signification of bondage, as denoting subjugation, in the present case an attempt at subjugation, as above, no. 6666.

6669. *In clay and in bricks*, signifies by reason of the evils which they invented, and the falsities which they devised. This appears from the signification of clay or loam (*lutum*), as denoting good, and in the opposite sense evil, of which below; and from the signification of bricks, as denoting falsities which they devise (see no. 1296). Concerning the evils and falsities which the infernals invent and devise, see just above, no. 6666. That clay denotes evil from which falsity is, is evident from the following passages in the Word; in Isaiah, "The wicked are like the troubled sea, when it cannot rest; *its waters cast up mire*

- and clay*" (lvii. 20); mire stands for falsity from which evil is, and clay stands for evil from which falsity is. In Jeremiah, "*Thy feet are sunk in the clay, they are turned away backwards*" (xxxviii. 22); the feet being sunk in the clay, denote that the Natural is sunk into evil. In Nahum, "Draw thee waters for the siege, fortify thy strongholds, *go into the mire, and tread the clay*, repair the brickkiln; there shall the fire devour thee, and the sword shall cut thee off" (iii. 14, 15); treading the clay stands for thinking falsity from evil. In Habakkuk, "He shall say, Woe to him that multiplieth what is not his own! how long? *and to him that ladeth himself with clay!* Shall they not rise up suddenly that shall bite thee?" (ii. 6, 7): lading oneself with clay stands for evil. In David, "Jehovah hath made me go up out of the pit of devastation, *out of the mire of clay*, and hath set my feet upon a rock" (Ps. xl. 2). Again, "*I am sunk in deep clay*, where there is no standing: I am come into depths of waters, and the floods overwhelm me. *Deliver me out of the clay lest I sink*, and out of the depths of waters, and let not the deep swallow me up" (Ps. lxi. 2, 14, 15): clay stands for evil from which falsity is. In Isaiah, "They shall come upon princes *as upon clay*, and as the potter treadeth the mire" (xli. 25). In the following passages, however, clay denotes good: in Isaiah, "Now, O Jehovah, Thou art our Father: *we are the clay*, and Thou our potter; and we all are the work of Thy hand" (lxiv. 7): clay stands for the man of the Church who is being formed, thus it stands for the good of faith by means of which man is formed, that is, reformed.
- So in Jeremiah, "Jehovah said unto Jeremiah, Arise, and go down to *the potter's house*; and there I will cause thee to hear My words. So I went down to the *potter's house*, and, behold he wrought a work on the table. But the vessel that he made was marred, *as clay in the hand of the potter*: and he turned again, and made it another vessel, as it was right in the eyes of *the potter* to do. Then the Word of Jehovah came to me saying, Cannot I do with you as this potter, O house of Israel? saith Jehovah; *behold, as the clay is in the potter's hand*, so are you in My hand, O house of Israel" (xviii. 1-6): the house of Israel denotes the Church which was about to be formed, and as formation is effected by means of the good of charity and the truth of faith, and these are signified by the clay and the potter's vessel, therefore the prophet was ordered to go into the potter's house, which would not have been done, unless the clay and the potter's vessel had such significations. In other passages, too, Jehovah, or the Lord, is called *the Potter*, and the man who is being reformed is called *the clay*: namely, in Isa. xxix. 15, 16; xlv. 9; Job x. 9; xxxiii. 6. The Lord's *making clay of spittle*, and anointing it on the eyes of the man that had been born blind, and ordering him to wash in the pool of

Siloam, and the blind man being thus made to see (John ix. 6, 7, 11), was done because it represented the reformation of man, who is born in ignorance of truth; and that reformation is effected by means of the good of faith, which is the clay.

6670. *And in all service in the field*, signifies the attempt at subjugation against those things which are of the Church. This appears from the signification of service, as denoting the attempt at subjugation (see no. 6666); and from the signification of a field, as denoting the Church (see nos. 2971, 3766).

6671. *With all their service, with which they made them serve with rigour*, signifies the attempt at subjugation by many methods, out of unmercifulness. This appears from the signification of service, as denoting the attempt at subjugation (as above, nos. 6666, 6668, 6670); and because it is said "all service," it signifies by many methods; and from the signification of rigour, as denoting unmercifulness (see no. 6667).

6672. Verses 15-21. *And the king of Egypt said to the midwives of the Hebrew women, of whom the name of the one was Shiphrak, and the name of the other Puah. And he said, When ye do the office of the midwife to the Hebrew women, and ye see upon the stools: if it be a son, then ye shall kill him; and if it be a daughter, then she shall live. And the midwives feared God, and did not do as the king of Egypt spoke unto them, and they kept the boys alive. And the king of Egypt called the midwives, and said unto them, Wherefore do ye this word, and keep the boys alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively; and before the midwife cometh to them they have brought forth. And God did well to the midwives; and the people multiplied and became exceedingly numerous. And it came to pass, because the midwives feared God, that He made them houses.*

And the king of Egypt said to the midwives of the Hebrew women, signifies influx from separated scientifics into the Natural, where the scientific truths which belong to the Church are: of whom the name of the one was Shiphrak, and the name of the other Puah, signifies the quality and state of the Natural where scientifics are. *And he said, When ye do the office of the midwife to the Hebrew women, and ye see upon the stools*, signifies the apperception of the truth and good that flow in from the Internal into the scientifics [of the Church]: *if it be a son, then ye shall kill him*, signifies if it be a truth, that they should destroy it by any method in their power: *but if it be a daughter, then she shall live*, signifies that if it be a good they should not destroy it. *And the midwives feared God*, signifies that scientific truths, because from the Divine, were guarded: *and did not do as the*

king of Egypt spoke unto them, signifies that it was not done as those who were in falsities intended: *and they kept the boys alive*, signifies that the truths, because they were of good, were preserved. *And the king of Egypt called the midwives*, signifies that those who were in falsities formed a design against those who were in scientific truths in the Natural: *and said unto them, Wherefore do ye this word, and keep the boys alive?* signifies resentment that truths were not destroyed. *And the midwives said unto Pharaoh*, signifies apperception concerning those scientific truths in the Natural: *Because the Hebrew women are not as the Egyptian women*, signifies that the scientifics of the Church are not of such a character as the scientifics that are contrary to them: *for they are lively*, signifies that there is spiritual life in them: *and before the midwife cometh to them they have brought forth*, signifies that the Natural does not know before they have life. *And God did well to the midwives*, signifies that the Natural was blessed by the Divine: *and the people multiplied and became exceedingly numerous*, signifies that truths were continually produced therein, and thus grew. *And it came to pass, because the midwives feared God*, signifies because scientific truths were guarded by the Divine: *that He made them houses*, signifies that they were arranged into a heavenly form.

6673. *And the king of Egypt said to the midwives of the Hebrew women*, signifies influx from separated scientifics into the Natural, where the scientific truths which belong to the Church are. This appears from the signification of saying, as denoting influx (see nos. 5743, 6291); from the signification of the king of Egypt, as denoting separated scientifics which are contrary to the truths of the Church (see no. 6651); from the signification of midwives, as denoting the Natural (see nos. 4588, 4921); and from the signification of Hebrew women, as denoting the things that belong to the Church (see nos. 5136, 5236), thus also scientific truths, which belong to the Church. The reason why midwives denote the Natural is, that the Natural receives what flows in from the Internal, and thus, as it were, performs the office of a midwife.

6674. *Of whom the name of the one was Shiphrah, and the name of the other Puah*, signifies the quality and state of the Natural where the scientifics are. This appears from the signification of a name, as denoting a quality (see nos. 144, 145, 1896, 2009); and also a state (nos. 1946, 2643, 3422, 4298); for all names in the Word signify things, and comprehend in a summary the things that belong to the subject treated of, thus its quality and state. Here therefore, the names Shiphrah and Puah signify the quality and state of the Natural where

scientific truths are, because this is the subject treated of, as is evident from the preceding no. 6673. He who does not know that the name denotes the quality and state of the thing treated of, may believe that where the word "name" is mentioned, name only is meant; as for example, that when the Lord speaks of His name, it means name merely, when yet it denotes the quality of worship, namely, everything of faith and charity by means of which He is to be worshipped. Thus in Matthew, ² "Where two or three are gathered together in My name, there am I in the midst of them" (xviii. 20); where not name but worship from faith and charity is meant. In John, "As many as received Him, to them gave He power to be the sons of God, even to them that believe on His name" (i. 12): here also name means faith and charity, by means of which the Lord is worshipped. Again, "These things have been written in order that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His name" (xx. 31); where the sense is similar. Again, "If ye ask anything in My name, I ³ will do it" (xiv. 13, 14): and again, "Whatsoever ye ask of the Father in My name, He will give it you" (xv. 16; xvi. 23, 24): in this passage it is not meant that they should ask the Father in the Lord's name, but that they should ask the Lord Himself, for there is no approach open to the Divine Good, which is the Father (no. 3704), except through the Lord's Divine Human, as is also known in the Churches; wherefore to ask the Lord Himself, is to ask according to the truths of faith; and if anything is asked according to these, it is granted, as He Himself also says in one of the passages already cited from John, "If ye ask anything in My name, I will do it" (xiv. 14). This may be further manifest from the consideration, that the Lord is the name of Jehovah; of which it is thus written in Moses, "I send an angel before thee, to keep thee in the way. Take heed of his faces, and hear his voice, provoke him not: for My name is in the midst of him" (Exodus xxiii. 20, 21). In John, "Father, ⁴ glorify Thy name. Then came there a voice out of heaven, I have both glorified it, and will glorify it again" (xii. 28). Again, "I have manifested Thy name unto the men whom thou gavest Me out of the world. I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them" (xvii. 6, 26). From these passages it is evident that the Lord, as to the Divine Human is the name of Jehovah, or all His quality. Hence all Divine worship is from the Divine Human, and it is the Divine Human that ought to be worshipped, for thus the Divine Itself is worshipped, to which otherwise no thought reaches, and if there be no thought, there is no conjunction. That the Lord's ⁵ name denotes everything of faith and love, by means of which the Lord is to be worshipped, is further evident from the

following passages: in Matthew, "Ye shall be hated of all men *for My name's sake*" (x. 22). Again, "Whoso receiveth one such little child *in My name*, receiveth Me" (xviii. 5). Again, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, *for My name's sake*, shall receive a hundredfold" (xix. 29). Again, "They cried, Hosannah to the Son of David; *blessed is He that cometh in the name of the Lord*" (xxi. 9). In Luke, "Verily I say unto you, that ye shall not see Me until it come that ye shall say, *Blessed is He that cometh in the name of the Lord*" (xiii. 35). In Mark, "Whosoever shall give you a cup of water to drink *in My name*, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (ix. 41). In Luke, "The seventy returned again with joy, saying, Lord, even the demons obey us *in Thy name*. Jesus said unto them, In this rejoice not, that the spirits obey you; but rather rejoice *that your names are written in heaven*"

6 (x. 17, 20). Names written in heaven do not denote names, but the quality of their faith and charity: likewise the names written in the Book of Life, mentioned in the Apocalypse, "*Thou hast a few names* even in Sardis which have not defiled their garments. He that overcometh, the same shall be clothed in white garments, and *I will not blot out his name out of the book of life*, and *I will confess his name* before My Father, and before His angels" (iii. 4, 5). So in John, "He that entereth in through the door is the Shepherd of the sheep: and *He calleth His own sheep by name*" (x. 2, 3). In Exodus, "Jehovah said unto Moses, *I know thee by name*" (xxxiii. 12, 17). In John, "*Many believed on His name*, when they saw His signs,

7 which He did" (ii. 23). Again, "He that believeth on Him is not judged: but he that believeth not has been judged already, *because he hath not believed on the name of the only-begotten Son of God*" (iii. 18). In Isaiah, "*They shall fear the name of Jehovah* from the setting [of the sun]" (lix. 19). In Micah, "All the people *will walk in the name of their God*, and *we will walk in the name of Jehovah our God*" (iv. 5). In Moses, "They shall worship *Jehovah their God* in the place which He should choose, and *where He should set His name*" (Deut. xii. 5, 11, 14). So in Isaiah xviii. 7, and in Jer. vii. 12: besides many other passages, as Isa. xxvi. 8, 13; xli. 25; xliii. 7; xlix. 1; l. 10; lii. 5; lxii. 2; Jer. xxiii. 27; xxvi. 16; Ezek. xx. 14, 44; xxxvi. 21-23; Micah v. 4; Malachi i. 11; Deut. x. 8; Apoc. ii. 17; iii. 12; xiii. 8; xiv. 11; xv. 2; xvii. 8; xix. 12, 13, 16;

8 xxii. 3, 4). That the name of Jehovah denotes everything by means of which He is worshipped, thus, in the supreme sense, everything that proceeds from the Lord, is manifest from the benediction, "Jehovah bless thee, and keep thee; Jehovah make His face shine upon thee, and be merciful unto thee; Jehovah lift up His faces upon thee, and give thee peace. *So shall they*

put My name upon the sons of Israel" (Num. vi. 23-27). From these considerations it is now evident what is meant by this commandment of the Decalogue, "*Thou shalt not take the name of [Jehovah] thy God in vain* : for Jehovah will not hold him guiltless that taketh *His name in vain*" (Exod. xx. 7) : also what is meant in the Lord's Prayer by "*Hallowed be Thy name*" (Matt. vi. 9).

6675. *And he said, When ye do the office of the midwife to the Hebrew women, and ye see upon the stools*, signifies the apperception of the truth and good that flow in from the Internal into the scientifics of the Church. This appears from the signification of doing the office of the midwife, as denoting the reception of the good and truth which flow in from the Internal into the Natural, for the Natural is the midwife, so far as it receives the influx (see nos. 4588, 6673) ; from the signification of Hebrew women, as denoting the things that are of the Church (see nos. 5136, 5236) ; from the signification of seeing, as denoting apperception (see nos. 2150, 3764, 4567, 4723, 5400) ; and from the signification of stools, as denoting those things in the Natural which receive the goods and truths that flow in from the Internal, thus they denote scientific truths, for these receive. Hence it is evident that by the words, "*When ye do the office of the midwife to the Hebrew women, and ye see upon the stools*," is signified the apperception of the truth and good which flow in from the Internal into the scientifics of the Church, which are in the Natural.

6676. *If it be a son, then ye shall kill him*, signifies, if it be a truth, that they should destroy it by any method in their power. This appears from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147, 2623, 3373) ; and from the signification of killing, as denoting destroying, for it is said of truth ; but they were to destroy as they best could, for the evil are not able to destroy truths with the good.

6677. *And if it be a daughter, then she shall live*, signifies that if it be a good they should not destroy it. This appears from the signification of a daughter, as denoting good (see nos. 489, 490, 491, 2362) ; and from the signification of living, as denoting that it should not be destroyed. The reason why the king of Egypt said, that a son should be killed, but not a daughter, is evident from the internal sense, which is, that they should attempt to destroy truth, but not good ; for when the infernals are infesting, it is allowed them to attack truths, but not goods ; the reason is, that truths are assailable, but not goods, these being protected by the Lord ; and when the infernals attempt to attack goods, they are cast down deep into hell, for

they cannot stand steadfast in the presence of good, for in all good the Lord is present. Hence it is that the angels, because they are in good, have such power over infernal spirits, that a single angel can subdue thousands of them. It should be known, that in good there is life, for good is of love, and love is the life of man. If evil, which is of the love of self and the world, and which is apparent good to those who are in these loves, assaults good which is of heavenly love, the life of the one fights against the life of the other; and as the life from the good of heavenly love is from the Divine, therefore the life which is from the love of self and of the world, if it enters into collision with the former, begins to be extinguished, for it is suffocated, and thus the infernal spirits are tormented like those who are in the agony of death; wherefore they cast themselves down headlong into hell, where they again recover their own life (see nos. 3938, 4225, 4226, 5057, 5058). This also is the reason why good cannot be assailed by evil genii and spirits, and thus why they dare not attempt to destroy good. The case is otherwise with truth; this has not life in itself, but derives it from good, that is, through good from the Lord.

6678. *And the midwives feared God*, signifies that scientific truths, because from the Divine, were guarded. This appears from the signification of fearing God, as denoting guarding or keeping what the Divine has commanded, for those who fear God keep the commandments; but since all holy fear, and hence the obeying and keeping of the commandments, are from the Divine, and nothing whatever from man, therefore by their fearing God is signified that they were guarded by the Divine: and from the signification of midwives, as denoting the Natural where scientific truths are (see nos. 4588, 6673, 6675).

6679. *And did not do as the king of Egypt spoke unto them*, signifies that it was not done as those who were in falsities intended. This appears from the signification of their not doing as he spoke, as denoting that it was not done as they intended; namely, that they could not destroy the truths, which are signified by the sons, but that they intended to destroy them by every method in their power (see no. 6676); and from the signification of the king of Egypt, as denoting the separated Scientific, which is contrary to the truth of the Church (see no. 6651), thus falsity, for that Scientific is falsity.

6680. *And they kept the boys alive*, signifies that the truths, because they were of good, were preserved. This appears from the signification of keeping alive, as denoting preserving: and from the signification of the sons, who are here called boys, as denoting truths (see above, no. 6676). The sons are here called

boys, because by boys is signified the good of innocence (see nos. 430, 2782, 5236); wherefore boys here denote the truths which are of good.

6681. *And the king of Egypt called the midwives*, signifies that those who were in falsities formed a design against those who were in scientific truths in the Natural. This appears from the signification of calling, as here denoting forming a design, for the purpose of the calling was the destruction of truths; but the design was rendered fruitless because the truths were guarded by the Divine, which is signified by the midwives fearing God (see no. 6678); in fact also, the evil in the other life who infest the good, do form designs among themselves, as has been given me to know from experience;—from the signification of the king of Egypt, as denoting those who are in falsities (see no. 6679); and from the signification of midwives, as denoting the Natural where scientific truths are (see nos. 4588, 6673, 6675, 6678). Hence it is evident that by “the king of Egypt called the midwives” is signified, that those who were in falsities formed a design against those who were in scientific truths in the Natural.

6682. *And said unto them, Wherefore do ye this word, and keep the boys alive?* signifies resentment (*iracundia*) that truths were not destroyed. This appears from the signification of “Wherefore do ye this word?” which are words of rebuking, thus of resentment; and from the signification of keeping alive, as denoting not destroying (as above, nos. 6677, 6680); and from the signification of boys, as denoting truths which are of good (see no. 6680).

6683. *And the midwives said unto Pharaoh*, signifies apperception concerning those scientific truths in the Natural. This appears from the signification of saying in the historical parts of the Word, as denoting apperception, of which frequent mention has already been made; from the signification of midwives, as denoting scientific truths in the Natural (see no. 6681); and from the representation of Pharaoh, as denoting false scientifics in general (see nos. 6679, 6681).

6684. *Because the Hebrew women are not as the Egyptian women*, signifies that the scientifics of the Church are not of such a character as the scientifics that are contrary to them. This appears from the signification of the Hebrew women, as denoting those things that are of the Church (see nos. 5136, 5236, 6673, 6675); and from the signification of the Egyptian women, as denoting such things as are contrary to those of the Church; that these things are scientifics, is evident from what

goes before, and also from the signification of Egypt, as denoting scientifics (no. 6638), in this instance scientifics that are contrary to the scientific truths of the Church. That women denote the things which are of the Church, see nos. 252, 253.

6685. *For they are lively*, signifies that there is spiritual life in them. This appears from the signification of living, as denoting spiritual life (see no. 5890), in this case spiritual life in the things which are of the Church, which are signified by the Hebrew women. What spiritual life is, has already been stated several times, but as at this day few know what that which is spiritual is, we may further briefly explain what it is. The Spiritual, in its first origin, is the Divine Truth proceeding from the Lord's Divine Human, which Truth has Divine Good in it, because Divine Truth comes forth from the Lord's Divine Human, which is Divine Good. This Divine Truth, in which is Divine Good, is the Spiritual itself in its origin, and it is the very life which fills heaven, yea, which fills the universe; and wherever there is a subject, it flows in; but in the subjects it is varied according to the form; in the subjects which agree with good, it produces spiritual life; but in subjects which disagree with good, it produces a life contrary to spiritual life, which in the Word is called death. Hence now it is evident what spiritual life is, namely, that it consists in being in the truths from good which proceed from the Lord.

6686. *And before the midwife cometh to them they have brought forth*, signifies that the Natural does not know before they, namely, the scientific truths which are of the Church, have life. This appears from the signification of a midwife, as denoting the Natural where scientific truths, which are of the Church, are (see no. 6681); and from the signification of bringing forth, as denoting the things which are of faith and charity (see nos. 3860, 3868, 3905, 3915), thus the things which are of spiritual life. That the Natural *does not know*, is signified by the words, "before the midwife cometh to them." With regard to the circumstance, that the Natural does not know before scientific truths have life, the case is as follows: All the life which scientific truths in the Natural have, is from the good which flows in through the Internal. The Natural does not know at all when good flows in, because it is relatively in obscurity. The reason the Natural is in obscurity, is, that it is in the light of the world, and therefore at the same time in worldly things, and when the light of heaven flows into those things, the apperception becomes obscure; and another reason is, that in the Natural there are general things which are not capable of perceiving individual things, for the more general a thing is, the less it perceives individual things;

and therefore the less it perceives the incidental things (*contingentia*) that exist with itself; and besides, in the Natural there are not goods and truths themselves, but their representatives. Hence then it is that the Natural does not know when scientific truths have life, consequently it does not know when it is being regenerated, nor how; according to the Lord's words in John, "The spirit bloweth where it listeth, and thou hearest the voice thereof, but dost not know whence it cometh, and whither it goeth; so it is with every one that is born again of the spirit" (iii. 8). By the Natural is meant the external man, which is also called the natural man.

6687. *And God did well to the midwives*, signifies that the Natural was blessed by the Divine. This appears from the signification of doing well, when said of God, as denoting blessing; and from the signification of midwives, as denoting the Natural, where scientific truths are (see nos. 4588, 6673, 6675, 6678).

6688. *And the people multiplied and became exceedingly numerous*, signifies that truths were continually produced therein, and thus grew. This appears from what was said above (no. 6648), where like words occur. That a people is predicated of truths, see nos. 1259, 1260, 3295, 3581.

6689. *And it came to pass, because the midwives feared God*, signifies because scientific truths were guarded by the Divine. This appears from what was said above (no. 6678), where similar words occur.

6690. *That He made them houses*, signifies that they, namely, scientific truths in the Natural, were arranged into a heavenly form. This appears from the signification of a house, as denoting the natural mind (see nos. 4973, 5023), thus the things that belong to that mind, which in the present instance, because it is said of the midwives, are scientific truths in the Natural (no. 6687); therefore making houses for them, denotes arranging them into order; and they are arranged into order when they are arranged into a heavenly form. That these things are signified by making them houses, cannot easily be understood, unless it be known how the case is with scientific truths which are of the natural mind; wherefore the matter shall be briefly stated. The scientifics in the Natural are arranged into continuous series, one series cohering with another, and thus all the series cohering together, according to various affinities and relationships; and they are circumstanced not unlike families and their generations, for one is born from another, and thus they are continued. Hence those things that belong to the

mind, namely, goods and truths, the ancients called houses; the good ruling therein they named the father, and the truth adjoined to that good, the mother; and the derivations from these they named sons, daughters, sons-in-law, daughters-in-law, and so forth. But the arrangement of the scientific truths in the Natural is varied with each individual man; for the ruling love induces the form on them. This love is in the midst, and arranges in order every single thing around it. Nearest to itself it places those things which most agree with it, and the rest in order according to their agreements. Thus do the scientifics receive a form. If heavenly love predominates, then all things there are arranged by the Lord into a heavenly form, which form is like that of heaven, and thus is the form of the good of love itself. Into this form truths are arranged; and when they have been arranged thus, they act in unity with good; and then when the one is excited by the Lord, the other is excited, that is to say, when the things which are of faith are excited, those which are of charity are excited also, and conversely. Such is the arrangement, which is signified by God's making houses for the midwives.

6691. Verse 22. *And Pharaoh commanded all his people, saying, Every son that is born, ye shall cast him into the stream, and every daughter ye shall keep alive.*

And Pharaoh commanded all his people, signifies general influx into the scientifics contrary to the truths of the Church: *saying, Every son that is born, ye shall cast him into the stream*, signifies that all truths that appeared they should immerse in falsities: *and every daughter ye shall keep alive*, signifies that they should not attack good.

6692. *And Pharaoh commanded all his people*, signifies general influx into the scientifics contrary to the truths of the Church. This appears from the signification of commanding, as denoting influx (see nos. 5486, 5732), in the present instance general influx, because from Pharaoh, by whom it represented the Scientific in general (no. 6015); and from the signification of his people, as denoting scientifics opposed to the truths of the Church; (that the Egyptians, who are here the people, denote scientifics, has been often shown, see no. 6638). The reason why the Egyptians signify scientifics contrary to the truths of the Church is, that the representatives and significatives of the Ancient Church, which Church had also been among them, were there turned into magical things, for by means of the representatives and significatives of the Church, there was at that time communication with heaven. This communication existed with those who lived in the good of charity, and with many of them it was open; but

those who did not live in the good of charity, but in what was opposed to charity, sometimes had open communication with evil spirits, who perverted all the truths of the Church, and with them destroyed its goods; hence came magical practices. This may also be manifest from the hieroglyphics of the Egyptians, which they also used in sacred things; for by means of them they signified spiritual things, and perverted Divine Order. Magic is nothing but the perversion of order; it is especially ² the abuse of correspondences. The order is that the goods and truths which proceed from the Lord should be received by man. When this is the case, there is order in everything that the man intends and thinks. But when a man does not receive those goods and truths according to the order which is from the Lord, but believes that all things are blind currents, and if anything shows direction to an end, that it is due to his own prudence, he perverts order, for the things that belong to order he applies to himself, so that he may consult his own interest alone, but not that of the neighbour, except so far as the neighbour befriends him. Hence, what is wonderful, all who have firmly persuaded themselves that everything is of their own prudence, and nothing of the Divine Providence, are in the other life exceedingly prone to magic, and so far as they are able, also engage in it; especially those who, in consequence of trusting to themselves, and ascribing all things to their own prudence, have contrived many arts and cunning devices in order to lift themselves up above others. Such, when they have been judged in the other life, are cast towards the hells of the magicians, which are in the plane beneath the soles of the feet, on the right, a little towards the front parts, stretching to a great distance; in the deepest of these hells are the Egyptians. Hence then it is that by Pharaoh, the Egyptians, and Egypt, are signified scientifics contrary to the truths of the Church. Lest, therefore, ³ the representatives and significatives of the Church should any longer be turned into magical things, the Israelitish people were selected, that the representatives and significatives of the Church might be restored among them. That people were of such a character that they could not fabricate anything magical out of those representatives and significatives; for they were altogether in externals, and had no belief in the existence of anything internal, still less of anything spiritual. With people of such a character what is magical cannot exist in the same way as it did among the Egyptians.

6693. *Saying, Every son that is born, ye shall cast him into the stream*, signifies that all truths that appeared they should immerse in falsities. This appears from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147, 2623, 3373); and from the signification of a stream, as denoting the things that are

of intelligence (see nos. 108, 109, 2702, 3051), here in the opposite sense, things that are contrary, thus falsities; that casting
 2 forth denotes immersing, is evident. That the stream* of Egypt denotes what is contrary to intelligence, thus what is false, also appears in Isaiah: "The streams shall fall back; *the rivers of Egypt* shall be lessened and *dried up*. The paper-reeds *by the stream, by the mouth of the stream*, and every seed of the stream, shall wither: it shall be driven away. And therefore the fishers shall mourn, and all they that cast a hook *into the stream* shall be sad, and they that spread the net *upon the faces of the waters* shall languish" (xix. 6-8). It is evident that in this passage by the stream of Egypt is not meant a stream, nor by fishers, fishers, but other things which do not appear unless it be known what is meant by Egypt, by the stream there, and by fishers: if those things be known, the sense is manifest: that by the stream of Egypt is signified falsity, is evident from the particulars there.
 3 In Jeremiah, "Who is this that cometh up *as a stream*, whose waters are moved *as the streams*? Egypt cometh up like a stream, and his waters are moved like the streams, for he said, I will go up, I will cover the earth; I will destroy the city and those that dwell in it" (xlv. 7, 8). In this passage also the stream of Egypt denotes falsities; going up and covering the earth means the Church; destroying the city means the doctrine of the Church; and those that dwell in it stand for the goods which are thence. That the earth denotes the Church, see no. 6649; that a city denotes the doctrine of the Church, see nos. 402, 2449, 3216, 4492, 4493; and that inhabitants denote the goods
 4 there, nos. 2268, 2451, 2712. In Ezekiel, "Behold, I am against thee, Pharaoh, king of Egypt, the great whale, that lieth *in the midst of his rivers*, which hath said, *My river is mine own*, and I have made myself. Therefore I will put hooks in thy jaws, and I will cause *the fish of thy rivers* to stick unto thy scales; and I will make thee go up *out of the midst of thy rivers*, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee in the wilderness, thee and *all the fish of thy rivers*" (xxix. 3-5, 9, 10). What these things signify it is equally impossible for any one to know, without the internal sense; that Egypt is not meant, is evident; thus no one can understand the passage, unless it be known what is meant by Pharaoh, by a stream, by a whale, by fish, and by scales. That Pharaoh denotes the Natural, where the Scientific is, see nos. 5160, 5799, 6015; that whales denote the general things of scientifics which are in the Natural, see no. 42; that fish denote the scientifics under a general, see nos. 40, 991; scales denote those things which are wholly external, thus sensual things, to which the scientifics that are false adhere. When these things are known,

* "Stream" here and in similar passages indicates the Latin *flumen*; "river" indicates the Latin *fluvius*.

it is evident what is meant in this passage by the stream of Egypt, namely, falsity. Again, "In the day in which Pharaoh went down into hell, I will cause a mourning: I will cover the abyss over him, and *I will restrain the streams thereof*, and the great waters shall be shut up" (xxxi. 15). In Amos, "Shall not the earth be moved for this, and every one mourn that dwelleth therein? so that it go up wholly as a brook; and it be cast out, and be drowned *as by the stream of Egypt*. In that day I will cause the sun to set at noon, and I will darken the earth in the day of light" (viii. 8, 9; ix. 5). The earth which shall be moved, denotes the Church (see no. 6649); being drowned as by the stream of Egypt, means perishing by falsities; and since falsities are signified, it is said that the sun shall set at noon, and the earth be darkened in the day of light. By the sun's setting at noon, is signified that the good of celestial love shall depart, and by the earth being darkened in the day of light, that falsities shall take possession of the Church. That the sun denotes the good of celestial love, see nos. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696; that darkness denotes falsities, nos. 1839, 1860, 4418, 4531; and that the earth denotes the Church, nos. 82, 662, 1066, 1067, 1262, 1411, 1413, 1607, 1733, 1850, 2117, 2118 end, 2928, 3355, 4447, 4535, 5577. Every one can see that other things are signified than what appear there in the letter; as, that the earth shall be moved, and every one that dwelleth therein shall mourn; that the sun shall set at noon, and the earth be darkened in the day of light. Unless the Church be understood by the earth, falsity by the stream, and celestial love by the sun, no intelligible meaning can be found in the above passage. Because the stream of Egypt signifies falsity, ⁶ therefore Moses was commanded "to strike with his staff *upon the waters of that stream*, and that hence they were turned into blood, and all the fish that was *in the stream* died, and *the stream stank*" (Exod. vii. 17, 18, 20, 21); and Aaron also was commanded "to stretch forth his hand with his staff *over the rivers, over the streams, and over the ponds*, which caused frogs to come up upon the land of Egypt" (Exod. viii. 1, 2, [5]). That waters in the opposite sense signify falsities, see no. 790; and since the waters belong to the stream, the stream denotes falsity in general relatively.

6694. *And every daughter ye shall keep alive*: that this signifies that they should not attack good, appears from what was said above (no. 6677), where like words occur.

THE INHABITANTS OF OTHER EARTHS.

6695. *Since, by the Divine Mercy of the Lord, the interiors that are of my spirit have been opened to me, and I have thus been enabled to speak with those who are in the other life, not only with those who are from this Earth, but also with those who are from other earths; therefore, since it was my desire to obtain this knowledge, and as the things it has been given me to know are worthy of being related, it is allowed to relate them at the close of the following chapters. I have not spoken with the actual inhabitants of the earths, but with spirits and angels who had been inhabitants there; and this not for a day or a week, but for many months, with open instruction from heaven as to whence they were. That there are many earths, and human beings upon them, and spirits and angels from them, is very well known in the other life; for it is granted to every one, if he desires it, to speak with them.*

6696. *There are spirits who in the Grand Man have reference to the memory: they are from the planet Mercury. They are allowed to wander about, and to acquire for themselves cognitions of the things that are in the universe; and they are also allowed to pass beyond the system of this sun into other systems. They have said that there are earths with human beings on them, not only in this system, but also in the universe, in immense numbers.*

6697. *I have sometimes spoken with spirits on this subject: and it was said, that a man of intellectual ability may know from many considerations, that there are many earths, and inhabitants on them: for it may be concluded from the Rational that masses so great as the planets are, some of which exceed this earth in magnitude, are not empty masses, created only to revolve around the sun, and shine for one earth, but that they must needs have a nobler use than this. He who believes, as every one ought to believe, that the Divine created the universe for no other end than that the human race might exist, and from this heaven,—for the human race is the seminary of heaven,—cannot but believe that wherever there is an earth there are human beings. That the planets which are visible to our eyes because they are within the boundaries of our solar system, are earths, may be clearly known from the following considerations. They are bodies of earthly matter, since they reflect the sun's light (lumen). Like our Earth, they also revolve around the sun, and thus make years, and the seasons of the year, namely, spring, summer, autumn, and winter, with variation according to the climates. Like our own Earth, too, they rotate upon their axis, and hence make days, and the times of the day, namely, morning,*

noon, evening, and night. Moreover, some of them have moons, which are called satellites, and which move round their respective globes, at regular periods, as the moon does round ours; and the planet Saturn, because it is so very far distant from the sun, has besides a great lunar belt, which gives much light, though reflected, to that earth. How is it possible for any one who is acquainted with these facts, and who thinks from reason, to say that these bodies are without inhabitants?

6698. Moreover, when I have spoken with spirits [it has been said], that men may believe that there are more earths in the universe than one, from the fact that the visible universe, resplendent with stars so innumerable, is so immense, and yet it is only a means to the ultimate end of creation, which end is a heavenly kingdom, in which the Divine can dwell: for the visible universe is a means for the coming into existence of earths, and of men upon them, from whom is the heavenly kingdom. Who can ever think that a means so immense was made for an end so small and limited as it would be, if only one earth were inhabited, and heaven existed from that one earth alone? What would this be for the Divine, who is infinite, to whom thousands, nay, myriads of earths, and all filled with inhabitants, would be but a little thing, and almost nothing? Besides, the angelic heaven is so immense that it corresponds with every single thing with man; and myriads correspond to each member, organ, and viscus; and it has been given me to know that heaven, as to all its correspondences, could not possibly exist, except from the inhabitants of a very great number of earths.

6699. I have occasionally seen as it were a great continuous stream, at a considerable distance on the right, in the plane of the sole of the foot; and it was said by the angels, that those who come from the worlds come by that way, and that they appear as a stream by reason of their multitude. From the size and impetuosity of the stream I was enabled to judge, that some myriads of human beings flow thither daily. From this I was also enabled to know that the number of earths is great.

6700. With regard to the Divine worship of the inhabitants of other earths, all of them who are not idolaters, acknowledge the Lord as the One only God. They do not indeed know, except in a very few instances, that the Lord assumed the Human on this Earth, and made it Divine; but they adore the Divine not as a Divine utterly incomprehensible, but as comprehensible through the human form; for when the Divine appears to them, He appears in that form, as He formerly appeared to Abraham and others on this Earth. And as they adore the Divine under a human form, they adore the Lord. They also know that no one could be con-

joined to the Divine in faith and love, except the Divine were in a form, which they can comprehend by some idea. If He were not in a form, the idea would be dissipated, as sight is in the universe. When they were told by the spirits of our Earth, that the Lord had assumed the Human nature on this Earth, they mused awhile, and presently said, that this had been done for the salvation of the human race; and that they adore with most holy worship the Divine, who shines as a sun in heaven, and when He appears, presents Himself to be seen in a human form. That the Lord appears as a sun in the other life, and that hence is all the light of heaven, see nos. 1053, 1521, 1529-1531, 3636, 3643, 4060, 4321 end, 5097. But on this subject more things shall be related in detail in the following pages.

6701. *The spirits and angels who are from different earths are all separated from each other according to the earths, and do not appear together in one place; the reason is, that the inhabitants of one earth are of an entirely different genius from the inhabitants of another earth; nor are they consociated together in the heavens, except in the inmost or third heaven. Those who come thither are together, from whatever earth they come, and constitute that heaven in closest conjunction.*

6702. *At the close of the following chapter something shall be said about the spirits of the planet Mercury.*

EXODUS.

CHAPTER THE SECOND.

THE DOCTRINE OF CHARITY.

6703. As it was proposed to set forth the Doctrine of Charity before the chapters of the Book of Exodus, it is necessary first to state what is meant by the neighbour, since it is he towards whom charity ought to be exercised. For unless it be known who are the neighbour, charity may be exercised in a uniform manner without distinction, just the same towards the evil as towards the good; whence charity becomes not charity; for the evil, from the benefits they receive, do evil to the neighbour; but the good do good.

6704. It is the general opinion at this day, that every man is equally the neighbour, and that good ought to be done to every one who is in need of help: but it is the duty of Christian prudence to examine well the character of a man's life, and to exercise charity accordingly. The man of the internal Church does this with discrimination, thus with intelligence; but the man of the external Church, not having the same power of discernment, does it indiscriminately.

6705. The ancients reduced the neighbour into classes, and named each class according to the names of those who appear in the world to be most in need of assistance; and they taught how charity was to be exercised towards those who were in one class, and how towards those in another; and thus they reduced the doctrine to order, and regulated the life according to the doctrine. Hence the doctrine of their Church contained the laws of life; and hence they saw what was the character of this or that man of the Church, whom they called a brother, but with a difference in the internal sense, according to the exercises of charity from the genuine doctrine of the Church, or from doctrine as altered by the person himself; for every one, being

desirous to appear blameless, defends his own life, and therefore either explains or changes the laws of doctrine in his own favour.

6706. The distinctions of the neighbour which it is absolutely necessary for the man of the Church to know, in order that he may know the nature of charity, are according to the good that is with every one; and as all good proceeds from the Lord, the Lord, in the supreme sense and in the super-eminent degree, is the Neighbour in whom they originate. Hence it follows, that in proportion as anyone has the Lord in him, in that proportion he is the neighbour, and as no one receives the Lord, that is, the good which proceeds from Him, in the same manner as another, therefore no one individual is the neighbour in the same manner as another; for all who are in the heavens and all who are on earth differ in good. Good that is quite one and the same never exists with two; it must be various, in order that each [good] may subsist by itself. But all those varieties, thus all the differences of the neighbour, which are circumstanced according to the reception of the Lord, that is, according to the reception of the good proceeding from Him, cannot possibly be known by any man, nor even by any angel, except in general, thus as to the genera and some of their species. But the Lord does not require more from the man of the Church, than that he live according to what he knows.

6707. From these considerations it is now clear that the character of the Christian good determines in what degree each one is the neighbour; for the Lord is present in good, because it belongs to Him, and He is present according to the quality of it; and as the origin of the neighbour is to be deduced from the Lord, therefore the differences of the neighbour are circumstanced according to the Lord's presence in good, thus according to the quality of the good.

6708. That the neighbour is according to the quality of the good, is evident from the Lord's parable concerning "the man who fell among thieves, whom, half dead, the priest passed by, as did also the Levite; but the Samaritan, after he had bound up his wounds, and poured in oil and wine, set him on his own beast, and brought him to an inn, and took care of him"; this Samaritan, because he exercised the good of charity, is called the neighbour (Luke x. 29-37). Hence it may be known that those who are in good are the neighbour; whereas those who are in evil are indeed the neighbour, but in quite another respect; and this being the case, good ought to be done to them in a different way. But on this subject, by the Lord's Divine Mercy, more shall be said in the following pages.

6709. Since it is the quality of the good that determines in what respect every one is the neighbour, it is the love that does this; for there is no good which is not of love: hence comes forth all good, and hence is the quality of the good.

6710. That it is the love which causes any one to be the neighbour, and that every one is the neighbour according to the quality of the love, is clearly manifest from those who are in the love of self. These acknowledge as the neighbour those who love them most, that is, so far as they are their own, thus in them; these they embrace, these they kiss, to these they do good, and these they call brethren; nay further, being evil, they say that these are the neighbour more than others; the rest they regard as the neighbour in the degree that they are loved by them, thus according to the quality and quantity of the love. Such persons derive the origin of the neighbour from themselves, because the love determines this.

6711. But those who do not love themselves above others, as is the case with all who are of the Lord's kingdom, will deduce the origin of the neighbour from Him whom they ought to love above all things, thus from the Lord; and they will regard every one as the neighbour, according to the quality of his love to Him. Those therefore who love others as themselves, and especially those who, like the angels, love others more than themselves, all deduce the origin of the neighbour from the Lord; for the Lord Himself is in good, for it proceeds from Him. From this also it may be manifest, that the quality of the love determines who is a neighbour. That the Lord is in good, He Himself teaches in Matthew, for He says to those who have been in good, "That they gave Him to eat, that they gave Him to drink, took Him in, clothed Him, visited Him, and in prison came unto Him;" and afterwards, "that so far as they did it to one of the least of His brethren, they did it unto Him" (xxv. 34-40).

6712. From these considerations it is now manifest whence the origin of the neighbour ought to be deduced by the man of the Church; and that every one is a neighbour in the degree in which he is near to the Lord; and, as the Lord is in the good of charity, that the neighbour is according to the quality of the good, thus according to the quality of the charity.

CHAPTER II.

1. AND there went a man (*vir*) of the house of Levi, and took to wife a daughter of Levi.

2. And the woman (*mulier*) conceived, and bare a son; and she saw him, that he was good, and she hid him three months.

3. And she could not any longer hide him; and she took for him a coffer of bulrush, and bituminated it with bitumen and pitch, and put the child therein, and set it in the flag by the bank of the stream.

4. And his sister stood afar off, to know what would be done to him.

5. And the daughter of Pharaoh came down to wash at the stream; and her damsels went on by the side of the stream: and she saw the coffer in the midst of the flag, and sent her hand-maid, and she took it.

6. And she opened it, and saw him, the child, and behold, the boy was weeping. And she had compassion on him, and said, This is one of the Hebrews' children.

7. And his sister said to Pharaoh's daughter, Shall I go and call to thee a woman, a wet-nurse of the Hebrew women, that she may suckle the child for thee?

8. And Pharaoh's daughter said to her, Go. And the damsel went, and called the child's mother.

9. And Pharaoh's daughter said unto her, Take unto thee this child, and suckle him for me, and I will give thee thy hire. And the woman took the child, and suckled him.

10. And the child grew, and she brought him to Pharaoh's daughter, and he was unto her as a son. And she called his name Moses; and she said, Because I drew him out of the waters.

11. And it came to pass in those days, and Moses grew, and went out unto his brethren, and saw their burdens: and he saw an Egyptian man (*vir*) smiting a Hebrew man (*vir*), of his brethren.

12. And he looked about this way and that way, and saw that there was no man (*vir*): and he smote the Egyptian, and hid him in the sand.

13. And he went out the second day, and behold, two Hebrew men (*vir*) were quarrelling; and he said to the wrong-doer, Wherefore smitest thou thy companion?

14. And he said, Who set thee up as a man (*vir*), a prince and a judge over us? Intendest [*literally*, sayest] thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the word is known.

15. And Pharaoh heard this word, and he sought to kill Moses. And Moses fled from before Pharaoh, and dwelt in the land of Midian, and he dwelt by the well.

16. And the priest of Midian had seven daughters: and they came and drew, and filled the troughs, to give their father's flock to drink.

17. And the shepherds came and drove them away: and Moses rose up, and helped them, and gave their flock to drink.

18. And they came to Reuel their father; and he said, Wherefore have ye hastened to come to-day?

19. And they said, An Egyptian man (*vir*) delivered us out of the hand of the shepherds, and also drawing drew for us, and gave the flock to drink.

20. And he said unto his daughters, And where is he? Wherefore is it that ye have left the man (*vir*)? Call him, that he may eat bread.

21. And Moses was content to dwell with the man (*vir*); and he gave Zipporah his daughter to Moses.

22. And she bare a son, and he called his name Gershom; for he said, I am a sojourner in a strange land.

23. And it came to pass in these many days, and the king of Egypt died; and the sons of Israel sighed by reason of the service, and they cried out; and their cry went up to God by reason of the service.

24. And GOD heard their groaning, and GOD remembered His covenant with Abraham, with Isaac, and with Jacob.

25. And GOD saw the sons of Israel, and GOD knew.

THE CONTENTS.

6713. In this chapter there is treated of, in the internal sense, the truth Divine; its beginnings and successive states with the man of the Church.

6714. In the supreme sense the Lord is treated of, how He, as to the Human, became the Divine Law. Moses represents the Lord as to the Divine Law, which is the Word; in the relative sense he represents the truth Divine with the man of the Church.

THE INTERNAL SENSE.

6715. Verses 1-4. *And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman (mulier) conceived, and bare a son; and she saw him, that he was good, and she hid him three months. And she could not any longer hide him, and she took for him a coffer of bulrush, and bituminated it with bitumen and pitch, and put the child therein, and set it in the flag by the bank of the stream. And his sister stood afar off, to know what would be done to him.*

There went a man of the house of Levi, signifies the origin of truth from good: *and took to wife a daughter of Levi*, signifies

conjunction with good. *And the woman conceived*, signifies the first of the origin: *and bare a son*, signifies the Divine Law in its origin: *and she saw him, that he was good*, signifies apperception that it was through heaven: *and she hid him three months*, signifies the fulness of time, in which it did not appear. *And she could not any longer hide him*, signifies the time when it ought to appear: *and she took for him a coffer of bulrush*, signifies what is common or cheap that was round about, but still derived from truth: *and bituminated it with bitumen and pitch*, signifies good mixed with evils and falsities: *and put the child therein*, signifies that most interiorly in it was the Divine Law in its origin: *and set it in the flag by the bank of the stream*, signifies that at first it was among false scientifics. *And his sister stood afar off, to know what would be done to him*, signifies the truth of the Church far from thence, and advertence.

6716. *There went a man of the house of Levi*, signifies the origin of truth from good. This appears from the signification of a man (*vir*), as denoting truth (see no. 3134); from the signification of being of the house, as denoting the origin; and from the representation of Levi, as denoting good, for Levi, in the supreme sense, represents the Divine Love (see no. 3875), and in the internal sense spiritual love (nos. 3875, 4497, 4502, 4503); and, since he represents love, he represents good, for all good is of love. As regards the origin of truth from good, which is here signified by a man of the house of Levi, it ought to be known, that in what follows, in the supreme sense, the Lord is treated of, how, as to His Human, He became the Divine Law, that is, truth itself. It is known that the Lord was born as another man, and that when an infant, He learned to speak as another infant, and that He afterwards increased in knowledge, also in
 2 intelligence and wisdom. Hence it is evident, that His Human was not Divine from birth, but that He made it Divine by His own power. The reason it was done by His own power is that He was conceived of Jehovah, and hence the inmost of His life was Jehovah Himself. For the inmost of the life of every man, which is called the soul, is from the father, while what that inmost puts on, which is called the body, is from the mother. That the inmost of life, which is from the father, is continually flowing in into and operating upon the external, which is from the mother, and striving to make this like itself, even in the womb, may be manifest from the fact that children are born with the natural disposition of the father, and in some cases grandchildren and great-grandchildren with the natural disposition of the grandfather and great-grandfather: the reason for this is that the soul, which is from the father, continually desires to make the external, which is from the mother, like
 3 itself, and an image of itself. Since this is the case with man,

it may be manifest that it was especially the case with the Lord. His inmost was the Divine itself, because it was Jehovah Himself, for He was His only-begotten Son. And as the inmost of the Lord was the Divine Itself, could not this, more than with any man, make the external, which was from the mother, the image of itself, that is, like to itself, and thus make the Human, which was the external, and from the mother, Divine? and this by His own power, because the Divine, which was the inmost, from which He operated upon the Human, was His own, as a man's soul, which is the inmost, is his own. And whereas the Lord advanced according to Divine order, He made His Human to be Divine Truth while He was in the world; but afterwards, when He was fully glorified, He made it to be Divine Good, thus one with Jehovah. How this was effected, is described ⁴ in this chapter in the supreme sense. But as those things which are in the supreme sense, which all treat of the Lord, transcend the human understanding, it is allowed in the following pages to explain the things that are contained in this chapter in the internal sense. These things treat of the beginnings and successive states of truth Divine with the man of the Church, that is, with the man who is being regenerated (see nos. 6713, 6714). The reason why these things are contained in the internal sense, is that the regeneration of man is an image of the glorification of the Lord's Human (see nos. 3138, 3212, 3296, 3490, 4402, 5688, 3245, 3246).

6717. *And took to wife a daughter of Levi*, signifies conjunction with good. This appears from the signification of taking a daughter, namely, to wife, as denoting conjunction; and from the representation of Levi, as denoting good (see the preceding number, 6716). It is necessary to say how it is to be understood that truth, whose origin is from good, is conjoined with good. The truth, which is insinuated by the Lord with the man who is being regenerated, derives its origin from good. At first the good does not manifest itself, because it is in the internal man, but the truth does manifest itself, because it is in the external; and as the Internal acts upon the External, and not reversely (no. 6322), it is good which acts upon the truth, and makes this its own, for nothing but good acknowledges and receives the truth. This is apparent from the affection of truth which is with the man who is being regenerated. The affection itself is from good, it being impossible for affection, which is of love, to come from any other source: but the truth which is received at this first period, that is, before regeneration, is not the genuine truth of good, but it is the truth of doctrine; for at that time man does not examine whether it be the truth or not, but he acknowledges it because it is of the doctrine of the Church: and so long as he does not examine whether it be the truth or

not, and acknowledge it in consequence of this examination, it is not his own, and therefore it is not appropriated to him. This
 2 is the first state with the man who is being regenerated. But when he has been regenerated, the good manifests itself, especially by this, that he loves to live according to the truth which he now acknowledges of himself to be the truth. In this case, since he wills the truth which he acknowledges, and acts according to it, it is appropriated to him, because it is not, as heretofore, merely in the understanding, but also in the will, and what is in the will is appropriated. And as the understanding then makes one with the will—for the understanding acknowledges, and the will does—there is a conjunction of both, that is, of good and truth. When this conjunction is effected, then, as from a marriage, offspring, which are truths and goods, are continually born, with their blessednesses and delights. These are the two
 3 states which are meant by the origin of truth from good, and by their conjunction. But the truth which is conjoined with good, that is here signified by a man of the house of Levi going and taking to wife a daughter of Levi, is not such truth as that which is received by a man in the first state, for this is the truth of the doctrine of the Church in which he was born: but it is the truth itself; for in the supreme sense the Lord is treated of, how He became the Divine Law as to the Human: it is the truth of this Law that is meant. The reason why its origin is good is, that the Divine, which was the Lord's inmost and the Esse of His life, produced it in His Human. Thus the conjunction of that truth was effected with good, for the Divine is nothing but good.

6718. *And the woman conceived*, signifies the first of the origin, namely, of the Divine Law in the Lord's Human. This appears from the signification of conceiving, as denoting the first of the origin; by the woman is here signified the same thing as just above by the daughter of Levi, whom the man of the house of Levi took to wife, namely, truth conjoined with good.

6719. *And bare a son*, signifies the Divine Law in its origin. This appears from the signification of bearing, as denoting existence (see nos. 2621, 2629), thus the origin; and from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147, 2623, 3373), here the Divine Law, because by the son is meant Moses. That Moses represented the Lord as to the Divine Law, or the Word, will be shown in what follows.

6720. *And she saw him, that he was good*, signifies apperception that it was through heaven. This appears from the signification of seeing, as denoting apperception (see nos. 2150, 3764, 4567, 4723, 5400); and from the signification of good, as

here denoting through heaven, because it is predicated of the Divine Law in the Lord. But that good here signifies through heaven, is an arcanum which cannot be known, unless it be disclosed. The Lord, when He made His Human Divine, did this from the Divine by transflux through heaven: not that heaven contributed anything from itself, but that in order that the Divine itself might be able to inflow into the Human, it inflowed through heaven. This transflux was the Divine Human before the Lord's Advent, and was Jehovah Himself in the heavens, or the Lord. The Divine, which flowed through heaven, was the Divine Truth, or the Divine Law, which Moses represented; and the Divine, which flows through heaven, is good. Hence it is evident how it is, that by seeing him, namely, the son, that he was good, is signified apperception that it was through heaven.

6721. *And she hid him three months*, signifies the fulness of time, in which it did not appear. This is manifest from the signification of being hid, as denoting not appearing; and from the signification of three months, as denoting the fulness of time and the fulness of state. That three denotes what is full, or an entire period from beginning to end, see nos. 2788, 4495; and that a month, like a day and a year, denotes time and state, see no. 2788; hence after three months denotes a new state.

6722. *And she could not any longer hide him*, signifies the time when it ought to appear. This is manifest from the signification of being hid, as denoting not appearing (see the preceding number, 6721), hence being hid no longer denotes to appear: the reason why it denotes the time when it ought to appear, is, that by the three months in which he was hid, was signified the fulness of time from beginning to end (see no. 6721).

6723. *And she took for him a coffer of bulrush*, signifies what is common or cheap that was round about, but still derived from truth. This appears from the signification of a coffer (*capsa*), or little ark, as denoting that which is round about, or that in which anything is enclosed, which shall be treated of below; and from the signification of bulrush, as denoting what is common or cheap, but still derived from truth. That bulrush denotes what is common or cheap, is evident; it denotes what is derived from truth, because bulrush has this signification, as is plain from Isaiah, "Woe to the land overshadowing [itself] with wings, which is beyond the streams of Kush, that sendeth ambassadors upon the sea, and in vessels of bulrush upon the faces of the waters" (xviii. 1, 2): the land overshadowing

[itself] with wings stands for the Church, which darkens itself by reasonings from scientifics; beyond the streams of Kush, denotes, to the cognitions, by means of which they confirm false principles (see no. 1164); sending ambassadors upon the sea denotes consulting scientifics (no. 28); in vessels of the bulrush upon the faces of the waters, denotes the commonest ² receptacles of the truth. In the opposite sense, in the same prophet, "The dry place shall become a pond, and the thirsty land springs of waters: *there shall be grass instead of the reed and bulrush*" (xxxv. 7): grass instead of the reed and bulrush denotes that there should be scientific truth instead of such things as contain no truth; that grass denotes scientific truth, is ³ evident from the passages in the Word where it is named. As it was provided, that Moses should represent the Lord as to the Divine Law, or the Word, specifically the historical Word, therefore it came to pass that, when an infant, he was placed in a coffer, or little ark, but in a common one, because in the first origin, and because it was only a representative that was there; but that afterwards, the Divine Law itself, after it had shone forth from Mount Sinai, was placed in an ark, which was called the ark of the testimony. That the Divine Law was placed within the ark, see Exod. xl. 20; 1 Kings viii. 9; also that the Books ⁴ of Moses were placed there, see Deut. xxxi. 24-26. Hence the ark was most holy, because it represented the Lord's Divine Human as to the Divine Law; for from the Lord's Divine Human proceeds the Divine Law, or the Divine Truth, which is the same as the Word in John, "In the beginning was the Word, and the Word was with God, and God was the Word. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father" (i. 1, 14). And because the ark represented that which was most holy, the mercy-seat with the cherubs was set over the ark; and near the veil of the ark the candlestick with the lamps, and the golden table with the bread, both of which signified the Divine Love. This then is the reason why Moses, when an infant, because he represented the Divine Law, was placed in a little ark.

6724. *And bituminated it with bitumen and pitch*, signifies good mixed with evils and falsities. This appears from the signification of bitumen, as denoting good mixed with evils; and from the signification of pitch, as denoting good mixed with falsities. Bitumen and pitch have these significations because in themselves they are fiery, and what is fiery in the Word signifies good, and in the opposite sense evil; but because they are sulphurous and also black, they signify evil and falsity, as in Isaiah, "The day of the vengeance of Jehovah. *The torrents thereof shall be turned into pitch, and the dust thereof into sulphur*, and

the land thereof shall become *burning pitch*" (xxxiv. 8, 9): pitch and sulphur denote falsities and evils. Hence then it is that by "she bituminated it with bitumen and pitch" is signified good mixed with evils and falsities. As regards the ² circumstance itself, that around the truth Divine there was good mixed with evils and falsities, no one can understand it unless he knows how the case is with the reformation of man. While a man is being reformed, he is kept by the Lord, as to his Internal, in good and truth; but, as to his External, he is let into his own evils and falsities, consequently among infernal spirits who are in those evils and falsities. These hover around him, and try in every way to destroy him; but the good and truth which flow in through the Internal render him so safe that the infernal spirits cannot do him the least harm; for that which acts interiorly prevails immensely over that which acts exteriorly; for that which is interior, being purer, acts upon the single and the very individual things of the exterior, and thus disposes the External at its pleasure; but in this case good and truth must be in the External, in which the influx from the Internal can be fixed. Good may thus be among evils and falsities, and yet be in safety. Into this state every one is let who is being reformed. Thus the evils and falsities in which he is are removed, and goods and truths implanted in their place. Unless this arcanum be known, it cannot possibly be under- ³ stood why, around the Divine Truth with a man, there are goods mixed with evils and falsities, which are signified by the bitumen and pitch, wherewith the little ark, in which the infant was laid, was bituminated. It ought further to be known, that good may be mixed with evils and falsities, without being on that account conjoined with them, for each shuns the other, and by the law of order each separates itself from the other; for good is of heaven, and evil and falsity of hell; therefore, as heaven and hell are separate, so also all the things in general and particular that are thence separate themselves from one another.

6725. *And put the child therein*, signifies that most interiorly in it was the Divine Law in its origin. This appears from the signification of putting therein, as denoting inmosty therein, because in the little ark; and from the representation of Moses, as denoting the Divine Law, which is treated of in what follows, here the Divine Law in its origin, because he was an infant.

6726. *And set it in the flag by the bank of the stream*, signifies that at first it was among false scientifics. This appears from the signification of the flag, as denoting scientifics, which shall be treated of below; and from the signification of the stream of Egypt, as denoting falsity (see no. 6693). How the case is with

the circumstance that those who are being initiated into truth Divine are at first put among falsities, see just above, no. 6724. The reason the flag denotes the Scientific, is that in the Word every herb signifies some kind of Scientific; the flag, which grows by the bank of a stream, signifies a common or lowly Scientific. Thus in Isaiah, "The streams shall fall back, and the rivers of Egypt shall be dried up: *the reed and the flag shall wither*" (xix. 6): streams denote the things that are of intelligence (see nos. 2702, 3051); the rivers of Egypt which shall be dried up are the things that are of science; the reed and the flag denote the lowest scientifics, which are sensual scientifics. The flag stands for false scientifics in Jonah, "The waters compassed me about even to the soul: the abyss girded me round about, *the flag was bound about my head*" (ii. 5): in this prophecy is described a state of temptations: the waters which compassed about even to the soul, denote falsities (that inundations of waters denote temptations and desolations, see nos. 705, 739, 790, 5725); the abyss which girded round about denotes the evil of falsity; the flag that was bound about the head, denotes that false scientifics beset truth and good. This is the case in a state of desolations.

6727. *And his sister stood afar off, to know what would be done to him*, signifies the truth of the Church far from thence, and advertence. This appears from the signification of a sister, as denoting rational truth (see nos. 1495, 2508, 2524, 2556, 3160, 3386), thus the truth of the Church, for this truth is rational truth; and from the signification of the expression "to know what would be done to him," as denoting advertence.

6728. Verses 5-9. *And the daughter of Pharaoh came down to wash at the stream; and her damsels went on by the side of the stream: and she saw the coffer in the midst of the flag, and sent her handmaid, and she took it. And she opened it, and saw him, the child, and behold, the boy was weeping. And she had compassion on him, and said, This is one of the Hebrews' children. And his sister said to Pharaoh's daughter, Shall I go and call to thee a woman, a wet-nurse of the Hebrew women, that she may suckle the child for thee? And Pharaoh's daughter said unto her, Go. And the damsel went and called the child's mother. And Pharaoh's daughter said unto her, Take unto thee this child, and suckle him for me, and I will give thee thy hire. And the woman took the child, and suckled him.*

And the daughter of Pharaoh came down, signifies a religionism there: *to wash at the stream*, signifies worship from falsity: *and her damsels went on by the side of the stream*, signifies the ministries of that religionism which is from falsity: *and she saw the coffer in the midst of the flag*, signifies the apperception of truth that was common or cheap among the false Scientific: *and sent her*

handmaid, signifies service: *and she took it*, signifies curiosity. *And she opened it, and saw him, the child*, signifies investigation into its quality, and apperception that it was truth from the Divine: *and behold, the boy was weeping*, signifies sadness. *And she had compassion on him*, signifies admonition from the Divine: *and said, This is one of the Hebrews' children*, signifies that it was of the Church itself. *And his sister said to Pharaoh's daughter*, signifies the truth of the Church near to the religionism there: *Shall I go and call to thee a woman, a wet-nurse of the Hebrew women?* signifies perception that good from the Church itself ought to be insinuated into it. *And Pharaoh's daughter said unto her, Go*, signifies consent by the religionism there: *and the damsel went and called the child's mother*, signifies that the truth of the good of the Church adjoined the things which are of the Church. *And Pharaoh's daughter said unto her*, signifies consent by the religionism there: *Take unto thee this child*, signifies that she should adjoin him to herself: *and suckle him for me*, signifies that she should insinuate into him good suitable to the religionism: *and I will give thee thy hire*, signifies remuneration. *And the woman took the child, and suckled him*, signifies that good from the Church was insinuated into it.

6729. *And the daughter of Pharaoh came down*, signifies a religionism there. This appears from the signification of a daughter, as denoting the affection of truth and good, and thus the Church (see nos. 2362, 3963), and, in the opposite sense, the affection of falsity and evil, and thus a religionism which is from evil and falsity (no. 3024), in this case a religionism from false scientifics, because it is Pharaoh's daughter, for by Pharaoh is here represented the false Scientific (see nos. 6651, 6679, 6683, 6692). That by daughters in the Word are signified Churches, may be manifest from the very numerous passages where the Church is called *the daughter of Zion*, and *the daughter of Jerusalem*; likewise, that by daughters are signified the religionisms of many nations, which are false, is evident from those passages where they are called daughters, as *the daughter of Tyre* (Ps. xlv. 12); *the daughter of Edom* (Lam. iv. 22); *the daughter of the Chaldeans and of Babylon* (Isa. xvii. 1, 5; Jer. l. 41, 42; li. 33; Zech. ii. 7; Ps. cxxxvii. 8); *the daughter of the Philistines* (Ezek. xvi. 27, 57); *the daughter of Tarshish* (Isa. xxiii. 10); *the daughter of Egypt*, in Jeremiah, "Go up to Gilead, and take balm, *O virgin daughter of Egypt*: make to thyself vessels of migration, *O inhabitress daughter of Egypt*: *the daughter of Egypt* is put to shame, she is given into the hand of the people of the north" (xlvi. 11, 19, 24): the daughter of Egypt denotes the affection of reasoning from scientifics, in a negative spirit, concerning the truths of faith, whether they be so; thus she

denotes the religionism that rises up thence, which is such that nothing is believed but what is false.

6730. *To wash at the stream*, signifies worship from falsity. This appears from the signification of washing, as denoting purification from filth, spiritually understood (see no. 3147), hence it denotes worship, because worship is for the sake of purification; and from the signification of a stream, here the stream of Egypt, as denoting falsity (see no. 6693).

6731. *And her damsels went on by the side of the stream*, signifies the ministries of that religionism which is from falsity. This appears from the signification of damsels, as denoting ministries; for when Pharaoh's daughter signifies a religionism, her damsels signify the ministries of that religionism; and from the signification of the stream, as denoting falsity (as in the foregoing number, 6730). Thus it is the ministries of a religionism which is from falsity, that are signified by the damsels that went on by the side of the stream.

6732. *And she saw the coffer in the midst of the flag*, signifies the apperception of truth that was common or cheap among the false Scientific. This appears from the signification of seeing, as denoting apperception (see nos. 2150, 3764, 4567, 4723, 5400); and from the signification of a coffer of bulrush, as denoting what is common or cheap but still derived from truth (see no. 6723), thus truth which is common or cheap; and from the signification of the flag, as denoting the false Scientific (see no. 6726). Thus, in the midst of the flag, denotes among that Scientific. How these things are, has already been explained.

6733. *And sent her handmaid*, signifies service. This appears without explanation.

6734. *And she took it*, signifies curiosity. This may be manifest from the signification of taking it, namely the coffer, when she apperceived there was some truth that was common or cheap among the Scientific (no. 6732), as denoting curiosity, namely, to know the quality of that truth.

6735. *And she opened it, and saw him, the child*, signifies investigation into its quality, and apperception that it was truth from the Divine. This appears from the signification of opening, as denoting investigation into its quality, for he who opens to see what, and of what character a thing is, investigates; from the signification of seeing, as denoting apperception (see just above, no. 6732); and from the representation of Moses, who is here the child, as denoting the Divine Law, or truth Divine,

which will be treated of in what follows; thus truth from the Divine.

6736. *And behold, the boy was weeping*: that this signifies sadness, appears without explanation.

6737. *And she had compassion on him*, signifies admonition from the Divine. This appears from the signification of having compassion, as denoting an influx of charity from the Lord. For when any one from charity sees another in misery, as in this case Pharaoh's daughter saw the child in the coffer of bulrush and weeping, compassion arises, and as this is from the Lord, it denotes admonition: they also who are in perception know, when they feel compassion, that they are admonished by the Lord to render aid.

6738. *And said, This is one of the Hebrews' children*, signifies that it was of the Church itself. This appears from the signification of the Hebrews, as denoting the things that are of the Church (see nos. 6675, 6684); thus the Hebrews' children denote those who are of the Church itself. The reason that the Hebrews signify those things which are of the Church, is that when the Ancient Church ceased, the Hebrew Church began, which was the second Ancient Church: this Church retained many of the representatives and significatives of the Ancient Church, and also acknowledged Jehovah: hence it is, that by the Hebrews is signified the Church. Concerning the Hebrew Church, see nos. 1238, 1241, 1343, 4516, 4517, 4874, 5136.

6739. *And his sister said to Pharaoh's daughter*, signifies the truth of the Church near to the religionism there. This appears from the signification of a sister, as denoting the truth of the Church (see no. 6727), and from the signification of Pharaoh's daughter, as denoting the religionism there (see no. 6729); the *nearness* is signified by her being at hand when Pharaoh's daughter opened the coffer.

6740. *Shall I go and call to thee a woman, a wet-nurse, of the Hebrew women?* signifies perception that good from the Church itself ought to be insinuated into it. This appears from the signification of "a woman, a wet-nurse," as denoting the insinuation of good (see no. 4563); for by milk, which the wet-nurse insinuates, is signified the good of truth, or, what is the same thing, the Celestial Spiritual (no. 2184); and from the signification of the Hebrew women, as denoting the things that are of the Church (see nos. 6675, 6684). That there was perception that good ought to be insinuated thence, is signified by the words, "she said, Shall I go and call;" for in the internal sense

the truth of good which has perception is meant; but in the sense of the letter there is meant the damsel, who had not perception. That a nurse denotes the insinuation of good, is also evident from Isaiah, "They shall bring thy sons in the bosom, and thy daughters shall be carried upon the shoulder. And kings shall be *thy nourishers*, and their queens (*dominæ*) *thy wet-nurses*" (xlix. 22, 23): kings who are nourishers denote the insinuation of truth, which is of intelligence; queens who are wet-nurses denote the insinuation of good, which is of wisdom. Again, "Lift up thine eyes round about and see; all they are gathered together, they come to thee; thy sons come from afar, and *thy daughters are carried at the side by wet-nurses*" (lx. 4): sons who come from afar denote truths with the gentiles, which, because they are far distant from the truth of the Church, are said to come from afar; daughters which are carried at the side by wet-nurses, denote the goods which are continually insinuated; for daughters denote goods, and wet-nurses denote those who insinuate.

6741. *And Pharaoh's daughter said to her, Go*, signifies consent by that religionism. This appears from the representation of Pharaoh's daughter, as denoting a religionism (see no. 6729); that consent is denoted, is evident without explanation.

6742. *And the damsel went, and called the child's mother*, signifies that the truth of the good of the Church adjoined the things which are of the Church. This appears from the signification of a damsel, as denoting the truth of the good of the Church, as will be explained below; from the signification of calling, as denoting to adjoin, for the damsel's calling was for the purpose of adjoining; and from the signification of the mother, as denoting the Church (see nos. 289, 2691, 2717, 5581), thus also the things which are of the Church. In the Word, use is made of the expressions virgin, and also of damsel, but of the latter rarely in the original language. A virgin signifies the good which is of the celestial Church, but a damsel the truth of good, which is of the spiritual Church; as in David, "They have seen thy goings, O God, the goings of my God, of my king, in the sanctuary. The singers went before, the players on instruments followed after; *in the midst of damsels playing on timbrels*" (Psalm lxxviii. 24, 25). The expressions that occur in this verse are all predicated of the truths of good, which are of the spiritual Church. That the term God is used where truth is treated of, see nos. 2769, 2807, 2822, 4402; that a king denotes truth, nos. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that singers are predicated of the truths which are of the spiritual Church, see nos. 418-420; and those who play on timbrels, of spiritual good, see no. 4138; hence

it may be known that damsels denote the truths of good that are of the spiritual Church.

6743. *And Pharaoh's daughter said unto her*, signifies consent by the religionism there. This is evident, for she had given the child to the mother to suckle him. Consent by that religionism is signified here, as above, no. 6741, where like words occur.

6744. *Take unto thee this child*, signifies that she should adjoin him to herself, appears from the signification of taking to, as denoting to adjoin; from the signification of a mother, here meant by *thee*, as denoting the Church (see just above, no. 6742); and from the representation of Moses, who is here the child, as denoting the Divine Law in its origin, in the supreme sense with the Lord, when He made His Human to be the Divine Law; and in the respective sense, with the man who is being regenerated, when he is being initiated into truth Divine (see no. 6716).

6745. *And suckle him for me*, signifies that she should insinuate into him good suitable to the religionism. This appears from the signification of giving suck, as denoting insinuating good, which will be treated of below; and from the representation of Pharaoh's daughter, as denoting a religionism (see no. 6729); and as she says, "suckle him for me," it signifies that she should insinuate good suitable to the religionism. That suckling denotes insinuating good, is evident from the signification of a wet-nurse, or one that gives milk, as denoting the insinuation of good, as was shown above (no. 6740). Besides the passages there quoted from the Word, it is evident from the following:—In Moses: "They shall call the peoples unto the mountains, there they shall sacrifice sacrifices of righteousness, for *they shall suck of the affluence of the sea*, and of the covered up things of the secret places of the sand" (Deut. xxxiii. 19): where Moses speaks prophetically of Zebulon and Issachar; calling the peoples unto the mountains, there to sacrifice sacrifices of righteousness, signifies worship from love; sucking of the affluence of the sea, signifies that they should then imbibe scientific truth in abundance, or that it should be insinuated: sucking in this passage is in the original language the same word as suckling, as also in the following passages: In Isaiah, "I will set thee up into a magnificence of eternity, a joy of a generation and a generation. And *thou shalt suck the milk of the nations, yea thou shalt suck the breasts of kings*" (lx. 15, 16): treating of Zion and Jerusalem, which are the celestial Church, Zion its Internal, and Jerusalem its External; sucking the milk of the nations stands for the insinuation of celestial good; sucking the breasts of kings stands for the insinuation of celestial truth. Every one can see, that

in those words there lies hidden a sense which does not appear in the letter, and that what is concealed in that sense is holy, because it is the Divine Word; otherwise what would be meant by sucking the milk of the nations, and the breasts of kings? This hidden and holy sense is not by any means manifest unless it be known what is signified by sucking, what by milk, what by nations, what by breasts, and what by kings. That milk denotes the Spiritual of the Celestial, or the truth of good, see no. 2184; that nations denote the goods in worship, nos. 1259, 1260, 1416, 1849, 6005; that breasts denote the affections of good and truth, no. 6432; that kings denote truths, nos. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; and that sucking denotes the insinuation of good. From these explanations, the sense of those words, when applied to the celestial Church, which is Zion and Jerusalem, may be known. When Zion and Jerusalem are named together, they signify the celestial Church, Zion its Internal, and Jerusalem its External, as stated above; but when Jerusalem is named without Zion, then in most cases the spiritual Church is signified.

5 In the same prophet, "*Ye shall suck* and be satisfied with the breast of the consolations of Jerusalem, and ye shall *milk out*, and be delighted with the brightness of her glory. Behold I will stretch out peace over her, like a stream, and the glory of the nations like an overflowing torrent, *that ye may suck*: ye shall be taken up to her sides, and be dandled upon her knees" (lxvi. 11, 12): here also sucking stands for the insinuation of good.

6 In Jeremiah, "Even the whales give the breast, *they suckle their young ones*; the daughter of my people is cruel, *the tongue of the suckling* cleaveth to his palate for thirst" (Lam. iv. 3, 4): the daughter of my people stands for the spiritual Church, in the present case, for that Church vastated; which is said not to suckle her young, when yet the whales suckle theirs, to denote that there is no insinuation of truth; the tongue of the suckling which cleaveth to his palate for thirst, denotes such a lack of truth, that everything of innocence perishes. The suckling denotes innocence, and thirst denotes the lack of truth.

6746. *And I will give thee thy hire*, signifies remuneration. This appears without explanation.

6747. *And the woman took the child, and suckled him*, signifies that good from the Church was insinuated into it. This appears from the signification of a woman, as denoting the Church (see nos. 252, 253); and from the signification of giving suck, as denoting the insinuation of good (see no. 6745). It is a second state that is here described; the first state was the state of immission among evils and falsities (no. 6724): this second state is the state of the insinuation of the good of the Church.

6748. Verse 10. *And the child grew, and she brought him to Pharaoh's daughter, and he was unto her as a son. And she called his name Moses; and she said, Because I drew him out of the waters.*

And the child grew, signifies that there was increase from good: *and she brought him to Pharaoh's daughter*, signifies the affection of scientifics: *and he was unto her as a son*, signifies that hence she had first truths. *And she called his name Moses*, signifies the quality of the state at that time: *and she said, Because I drew him out of the waters*, signifies deliverance from falsities.

6749. *And the child grew*, signifies that there was increase from good. This appears from the signification of growing, as denoting increase; the reason that it denotes increase from good is, that he grew by means of suckling, and suckling by a Hebrew woman denotes the insinuation of the good of the Church (no. 6745).

6750. *And she brought him to Pharaoh's daughter*, signifies the affection of scientifics. This appears from the representation of Pharaoh's daughter, as denoting the religionism spoken of at no. 6729, but in this case the affection of scientifics, for it is a third state which is described in this verse, and in this state the daughter signifies affection (nos. 2362, 3963), and Pharaoh, the Scientific in general (no. 6015); thus Pharaoh's daughter denotes the affection of scientifics. This is evident also from the series of the things in the internal sense; for Moses, since he represents the Lord as to the Divine Law, could not be brought to Pharaoh's daughter, and be unto her as a son, if she now, as before, signified a religionism. And besides, scientifics are what those who are being regenerated must first learn, for they are a plane for things of the understanding; and the understanding is the recipient of the truth of faith (no. 6125), and the truth of faith is the recipient of the good of charity. From this it may be manifest that the Scientific is the first plane when a man is being regenerated. That the Scientific was the first plane to the Lord also, when He made His Human Divine Truth, or the Divine Law, is signified by the Lord, when an infant, being taken into Egypt (Matthew ii. 13, 14); thus by the prophecy in Hosea, "Out of Egypt have I called My son" (xi. 1; Matt. ii. 15): that by Egypt are signified scientifics, has been frequently shown; but by scientifics are not meant philosophical scientifics, but scientifics of the Church, concerning which, see nos. 4749, 4964-4966, 6004; these also are the scientifics which, in the genuine sense, are signified by Egypt. That by means of them the first plane is formed, see no. 5901.

6751. *And he was unto her as a son*, signifies that hence she

had first truths. This appears from the representation of Pharaoh's daughter, who is here meant by "her," as denoting the affection of scientifics (see foregoing number, 6750); and from the signification of a son, as denoting truth (see nos. 489, 491, 533, 2623, 3373), in this case first truth, for being unto her as a son, denotes being in first truths by means of scientifics, first truths being born from scientifics, and thus being as sons from a mother, who is the affection of scientifics. That the Scientific is a plane for the truths that belong to the understanding and to faith, see above, no. 6750. Man advances in the things of faith during his regeneration, almost as he does in the truths not of faith whilst he is growing up to maturity. As he grows up, sensual things are the first plane, next scientifics, and upon these planes judgment afterwards grows, with one person more, with another less. During a man's regeneration, the general things of faith, or the rudiments of the doctrine of the Church, are the first plane; next are the particulars of doctrine and of faith; afterwards successively things still more interior. It is these planes that are illustrated by the light of heaven: hence comes the Intellectual, and the Perceptive of faith and of the good of charity.

6752. *And she called his name Moses*, signifies the quality of the state at that time. This appears from the signification of a name, and of calling a name, as denoting quality (see nos. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421, 6674), here the quality of the state, because when any one is named, the name itself signifies the state (nos. 1946, 2643, 3422, 4298). The quality of the state which is signified, is the quality of the state of the Divine Law in the beginning with the Lord, and the quality of the state of truth Divine in the beginning with the man who is being regenerated. There are two especially who represent the Lord as to the Word, namely, Moses and Elias: Moses represents the Lord as to the historical books, Elias as to the prophets. Besides them, there are Elisha, and, lastly, John the Baptist; wherefore it is the latter who is meant by Elias who was to come (Matt. xvii. 10-13; Luke i. 17). But before it can be shown that Moses represents the Divine Law, it must be stated what the Divine Law is. The Divine Law, in a broad sense, signifies the whole Word; in a less broad sense, the historical Word; in a strict sense, what was written through Moses; and in the strictest sense, the ten commandments inscribed on tables of stone on Mount Sinai. Moses represents the Law in the less broad sense, also in the strict, and likewise in the strictest sense.

2 *That the Law in a broad sense is the whole Word*, both historical and prophetic, is manifest in John, "*We have heard out of the Law*, that Christ (the Messiah) abideth to eternity" (xii. 34): that by the Law is here meant also the prophetic Word, is evident, for this is written in Isaiah (ix. 6, 7); in David

(Ps. cx. 4); and in Daniel (vii. 13, 14). In the same Evangelist, "*That the Word written in the Law might be fulfilled, they hated Me without a cause*" (xv. 25): where the sense is the same, for this is written in David (Ps. xxxv. 19). In Matthew, "*Verily I say unto you, Till heaven and earth pass away, one jot or one little horn shall not pass from the Law, till all things be fulfilled*" (v. 18): where the Law in the broad sense stands for the whole Word.

That the Law in a less broad sense is the historical Word, is evident in Matthew, "*All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the Law and the Prophets*" (vii. 12). The Word is here distinguished into the Law and the Prophets; and because the Word is distinguished into the historical and prophetical, it follows, that by the Law is meant the historical Word, and by the Prophets the prophetical Word. In like manner in the same Evangelist; "*On these two commandments hang the Law and the Prophets*" (xxii. 40). In Luke, "*The Law and the Prophets* were until John: since then the kingdom of God is preached" (xvi. 16; Matt. xi. 13).

That the Law in a strict sense is the Word which was written through Moses, is manifest in Moses, "*When Moses had made an end of writing the words of this Law upon a book, until he had finished them, Moses commanded the Levites that bare the ark of Jehovah, saying, Take the book of this Law, and put it at the side of the ark of the covenant of Jehovah your God*" (Deut. xxxi. 24-26): the book of the Law stands for the books of Moses. Again, "*If thou wilt not observe to do all the words of this Law that are written in this book, Jehovah will send secretly upon thee every disease and every plague, which are not written in the book of this Law, until thou be destroyed*" (Deut. xxviii. 58, 61): where the sense is the same. In David, "*In the Law of Jehovah is his delight; and in His Law doth he meditate day and night*" (Ps. i. 2): the Law of Jehovah denotes the books of Moses, for the prophetic books had not yet been written, nor the historical books save the books of Joshua and of Judges: besides in the passages where the Law of Moses is mentioned, which may be seen in what immediately follows.

That the Law, in the strictest sense, denotes the ten commandments inscribed on tables of stone on Mount Sinai, is known (see Josh. viii. 32); but this Law is also called the Testimony (Exod. xxv. 16, 21).

That Moses represents the Law in a less broad sense, or the historical Word; also the Law in a strict sense, and likewise in the strictest sense, is manifest from those passages where, instead of the Law, Moses is mentioned, and where the Law is called the Law of Moses, as in Luke, "*Abraham saith unto him, They have Moses and the Prophets, let them hear them. If they hear not*"

Moses and the Prophets, neither will they be persuaded, though one rose from the dead" (xvi. 29, 31): *Moses and the Prophets* here signify the same as the Law and the Prophets, namely, the historical and prophetical Word. Hence it is evident that Moses is the Law, or the historical Word. In the same Evangelist, "Jesus, beginning at *Moses and all the Prophets*, interpreted in all the Scriptures the things concerning Himself" (xxiv. 27). Again, "All things must be fulfilled which were written in the Law of *Moses, and in the Prophets*, and in the Psalms, concerning Me" (xxiv. 44). In John, "Philip said, We have found Jesus, of whom *Moses in the Law* did write" (i. 46). Again, "*Moses in the Law* commanded us" (viii. 5). In Daniel, "The curse is poured out upon us, and the oath *that is written in the Law of Moses the servant of God*, because we have sinned against him. *As it is written in the Law of Moses*, all evil is come upon us" (ix. 11, 13). In Joshua, "Joshua wrote upon the stone of the
7 altar *a copy of the Law of Moses*" (viii. 32). It is called the Law of Moses, because Moses represents the Lord as to the Law, that is, as to the Word; in a [less] broad sense, as to the historical Word. Hence it is, that to Moses is attributed what is the Lord's; as in John, "*Moses gave you the Law: Moses gave you circumcision*. If a man on the Sabbath day receive circumcision, so that *the Law of Moses* should not be broken" (vii. 19, 22, 23). In Mark, "*Moses said, Honour thy father and thy mother*" (vii. 10). Again, "Jesus answering said unto them, *What did Moses command you?* They said, *Moses* permitted to write a bill of repudiation, and to put her away" (x. 3, 4). And as, on account of the representation, there is attributed to Moses what is the Lord's, mention is made both of the Law of Moses and the Law of the Lord, in Luke, "When the days of their purification, *according to the Law of Moses*, were fulfilled, they brought Him to Jerusalem, to present Him to the Lord (as it is written *in the Law of the Lord*, that every male that openeth the womb should be called holy to the Lord); and to give a sacrifice, according to that which is said *in the Law of the Lord*, a pair of turtle-doves,
8 and two young doves" (ii. 22-24, 39). Because Moses represented the Law, he was allowed to enter to the Lord on Mount Sinai, and not only to receive there the Tables of the Law, but also to hear the statutes and judgments of the Law, and deliver them to the people; and it is also said, *that therefore they should believe in Moses for ever*, "Jehovah said unto Moses, Lo, I will come to thee in the mist of a cloud, that the people may hear *when I speak to thee*, and *may also believe in thee for ever*" (Exod. xix. 9). It is said in the mist of a cloud, because by a cloud is meant the Word in the letter, hence also when Moses entered to the Lord on Mount Sinai, it is said that he entered *into a cloud* (Exod. xx. 18; xxiv. 2, 18; xxxiv. 2-5). That a cloud denotes the literal sense of the Word, see the preface to Gen. xviii., and

nos. 4060, 4391, 5922, 6343 end. And as Moses represented 9 the Law, or the Word, therefore, also, when he came down from Mount Sinai, "*the skin of his faces shone* while he was speaking; and he put a veil on his faces" (Exod. xxxiv. 29 to end): the shining of the faces signified the Internal of the Law, for this is in the light of heaven, and on that account is called glory (no. 5922); and the veil signified the External of the Law. The reason he veiled his face when he spoke with the people was, that the Internal to them was covered up, and thus obscured to the people themselves, so that they could not endure anything of light from it. That the face denotes the Internal, see nos. 1999, 2434, 3527, 3573, 4066, 4796-4805, 5102, 5695. As by Moses was represented the Lord as to the historical Word, and by Elias the Lord as to the prophetical Word, therefore when the Lord was transfigured, "*Moses and Elias* were seen talking with Him" (Matt. xvii. 3); nor could any others talk with the Lord when His Divine appeared in the world, but those who represented the Word, for speech with the Lord takes place through the Word: that Elias represented the Lord as to the Word, see nos. 2762, 5247 end. And as both Moses and Elias together represented the whole Word, therefore in Malachi, where it is said of Elias that he should be sent before the Lord, mention is made of both, "*Remember the Law of Moses My servant*, which I commanded unto him in Horeb for all Israel [the Law] of the statutes and judgments. *Behold, I will send you Elias the prophet*, before the great and terrible day of Jehovah cometh" (iv. 4, 5). These words involve that one should go before to announce the coming [of the Lord] according to the Word.

6753. *And she said, Because I drew him out of the waters*, signifies deliverance from falsities. This appears from the signification of waters, here the waters of the stream of Egypt, as denoting falsities (see no. 6693); and from the signification of drawing out, as denoting deliverance. These words contain the quality of the state signified by the name of Moses, which quality, in the supreme sense, involves that the Lord, in order that He might become the Divine Law as to the Human, delivered it from every falsity which adhered to His Human from the mother, and this until He became the Divine Law, that is, the Divine Truth itself, and afterwards, when glorified, became the Divine Good, which is the Esse of the Divine Truth, or Jehovah.

6754. Verses 11-14. *And it came to pass in those days, and Moses grew, and went out unto his brethren, and saw their burdens: and he saw an Egyptian man (vir) smiting a Hebrew man (vir), of his brethren. And he looked about this way and that way, and saw that there was no man (vir): and he smote the Egyptian, and hid him in the sand. And he went out the*

second day, and behold, two Hebrew men (viri) were quarrelling, and he said to the wrong-doer, Wherefore smitest thou thy companion? And he said, Who set thee up as a man (vir), a prince, and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the word is known.

And it came to pass in those days, and Moses grew, signifies when those states lasted, and [there was] increase in scientific truths: *and went out unto his brethren,* signifies conjunction with the truths of the Church: *and saw their burdens,* signifies apperception that they were infested by falsities: *and he saw an Egyptian man smiting a Hebrew man,* signifies the alienated Scientific endeavouring to destroy the truth of the Church: *of his brethren,* signifies with which he was conjoined. *And he looked about this way and that way, and saw that there was no man,* signifies foresight as to whether he was in safety: *and he smote the Egyptian,* signifies that he destroyed the alienated Scientific: *and hid him in the sand,* signifies that he banished it among falsities. *And he went out the second day,* signifies conjunction a second time with the Church: *and behold, two Hebrew men were quarrelling,* signifies apperception that within the Church they were fighting with one another: *and he said to the wrong-doer, Wherefore smitest thou thy companion?* signifies rebuke because one wanted to destroy the faith of another. *And he said, Who set thee up for a man, a prince, and a judge over us,* signifies perception that he had not yet so far advanced into the truths of the Church as to settle the disagreements within the Church. *Intendest thou to kill me,* signifies dost thou want to destroy my faith: *as thou killedst the Egyptian?* signifies as thou hast destroyed falsity. *And Moses feared, and said, Surely the word is known,* signifies that he was among alienated scientifics, and not yet in truths, so as to be safe.

6755. *And it came to pass in those days, and Moses grew,* that this signifies when those states lasted, and [there was] increase in scientific truths. This appears from the signification of days, as denoting states (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); hence, coming to pass in those days denotes when those states lasted; and from the signification of growing, as denoting increase (as above, no. 6749); that increase in scientific truths is meant, is evident from what was explained just above (no. 6751).

6756. *And went out unto his brethren,* signifies conjunction with the truths of the Church. This appears from the signification of brethren, as denoting the truths of the Church, as will be explained below; and from the signification of going out unto them, as denoting being conjoined with them. As regards brethren, they sometimes signify the goods, sometimes

the truths of the Church. When the celestial Church is treated of, they signify goods, and when the spiritual Church is treated of, they signify truths; the reason is that the celestial Church is in good, but the spiritual Church in truth, and in ancient times, all who were of the Church called each other brethren. Those who were of the spiritual Church did indeed call each other brethren from good (no. 3803), but the men of the internal Church did this with a difference according to the quality of the good, thus according to truths, for good has its quality from truths. Afterwards, when the Church turned aside from good, and thus also from truth, they no longer mutually called each other brethren from spiritual consanguinity and affinity, which are of charity and of faith, but only from natural consanguinity and affinity, and also from friendship; and they likewise began to take it ill if one of lower rank called himself a brother: the reason was that they had little or no regard for relationships from a spiritual origin, but regarded those from a natural and civil origin as of the greatest importance and above all others. That the truths of the Church are called brethren, is manifest from the fact that the sons of Jacob represented the truths of the Church in the complex (see nos. 5403, 5419, 5427, 5458, 5512). The reasons of their having been in ancient times ² called brethren from spiritual affinity are, that the new birth or regeneration made consanguinities and affinities in a higher degree than natural birth; and, that the former derive their origin from one Father, that is, from the Lord. Hence it is that men, who come after death into heaven, no longer acknowledge any brother, nor even mother or father, except from good and truth: according to these, they there enter into new brotherhoods. This, then, is the reason why those who were of the Church mutually called each other brethren. That the sons ³ of Israel called all who were from Jacob brethren, but the rest companions, is evident from the following passages:—In Isaiah, “I will mingle Egypt with Egypt, that they fight a man (*vir*) against his brother, and a man (*vir*) against his companion” (xix. 2). Again, “A man (*vir*) helpeth his companion, and saith to his brother, Be strong” (xli. 6). In Jeremiah, “Take ye heed a man (*vir*) of his companion, and confide ye not in any brother; for every brother supplanting supplanteth, and every companion slandereth” (ix. 4). That all who were from Jacob called ⁴ themselves brethren, is evident in Isaiah, “Then they shall bring all your brethren out of all nations, an offering unto Jehovah, upon horses, on the chariot, and on litters” (lxvi. 20). In Moses, “Setting thou shalt set over them the king whom Jehovah thy God shall choose; one from the midst of thy brethren shalt thou set king over them: thou mayest not set over them a man (*vir*) that is a stranger, who is not their brother” (Deut. xvii. 15). They also called the

sons of Esau brethren, because they were from Jacob; in Moses, "We passed by *from with our brethren the sons of Esau*, which dwelt in Seir" (Deut. ii. 8). The reason that in ancient times they who were of the Church called themselves brethren, was, as has been said above, that they acknowledged the Lord as the only Father, and that from Him they had a new soul, and new life; therefore the Lord says, "Be not ye called Rabbi: for one is your Master, Christ, *but all ye are brethren*" (Matt. xxiii. 8). As spiritual brotherhood is from love, that is to say, that one be another's; and as those who are in good "are in the Lord, and the Lord in them" (John xiv. 20), therefore they are called brethren by the Lord, in Matthew, "Jesus stretching forth His hand over His disciples, said, Behold My mother and *My brethren!* For whosoever shall do the will of My Father who is in the heavens, the same is *My brother*, and sister, and mother" (xii. 49, 50). Again, "Inasmuch as ye have done unto one of *the least of My brethren*, ye have done it unto Me" (xxv. 40). He also calls the disciples brethren (Matt. xxviii. 10; John xx. 17). By the disciples in the representative sense are meant all who are in the truths of faith and the good of charity.

6757. *And saw their burdens*, signifies apperception that they were infested by falsities. This appears from the signification of seeing, as denoting apperception (see no. 6732); and from the signification of burdens, as denoting infestations by falsities; for the burdens that were imposed on the sons of Israel by Pharaoh are, in the spiritual sense, nothing else. Pharaoh denotes the false Scientific (nos. 6651, 6679, 6683); nor are infestations by falsities anything but burdens to those who are in truths. How the case is with infestations by falsities, which are burdens to those who are in truths, cannot be known by a man while he lives in the world; for he is not then so much infested, because his mind either adheres to the falsities, or else shakes them off, and this without sensible infestation. Whereas in the other life, when those who are in truths are being infested by falsities, they are held in them by evil spirits as if they were bound; but the interiors of the mind are kept by the Lord in truths, by means of which the falsities are shaken off. It is the state of infestations by falsities, such as exists in the other life, that is meant here in the internal sense, as in many other instances; for the Word was written not only for man, but also for spirits and angels.

6758. *And he saw an Egyptian man smiting a Hebrew man*, signifies the alienated Scientific endeavouring to destroy the truth of the Church. This appears from the signification of an Egyptian man (*vir*) as denoting the Scientific alienated from the truth (see no. 6692); from the signification of smiting, as denot-

ing destroying, here, endeavouring to destroy, because falsities cannot destroy truths; and from the signification of a Hebrew man (*vir*), as denoting the truth of the Church, for a man (*vir*) signifies truth (no. 3134); and a Hebrew the Church (nos. 6675, 6684).

6759. *Of his brethren*, signifies with which he was conjoined. This appears from the signification of brethren, as denoting truths of the Church (see no. 6756). As he was himself in these truths, and as it was with the truths of the Church, signified by brethren, that he was conjoined, conjunction is here meant in the internal sense, on account of the connection of the things.

6760. *And he looked about this way and that way, and saw that there was no man*; that this signifies foresight as to whether he was in safety, may be manifest without explanation.

6761. *And he smote the Egyptian*, signifies that he destroyed the alienated Scientific. This appears from the signification of smiting, as denoting destroying (as above, no. 6758); and from the signification of an Egyptian, as denoting the Scientific alienated from the truth (see no. 6692).

6762. *And hid him in the sand*, signifies that he banished it among falsities. This appears from the signification of hiding, as denoting banishing; and from the signification of sand, as denoting scientific truth, in the opposite sense scientific falsity: the reason why sand denotes this is, that stone, from which sand comes, signifies both (see nos. 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426): truth is also signified by sand in Moses, "Zebulon and Issachar shall call the peoples unto the mountain; and they shall sacrifice sacrifices of righteousness; for they shall suck of the affluence of the sea, and of the covered-up things of the secret places of the sand" (Deut. xxxiii. 18, 19): calling the peoples unto the mountain stands for causing truths to become goods, or faith charity, for peoples denote truths of faith, a mountain denotes the good of charity; sacrificing sacrifices of righteousness denotes worship from charity; sucking of the affluence of the sea denotes abounding in scientific truths; the covered-up things of the secret places of the sand denote the arcana of scientific truths. And as sand signifies scientific truth, it also signifies, in the opposite sense, scientific falsity, for most things in the Word have also an opposite sense, and the character of this opposite sense is ascertained from the genuine. With respect to his banishing it among falsities, which is signified by "he hid him in the sand," the case is this. Infernal spirits who are in falsities, when they have been in the world of

spirits, and have there endeavoured to destroy truths with those who are in temptation, are afterwards banished to the hells, from which they can no more come forth. This I have been enabled to know by many experiences. Such is the signification of being banished among falsities.

6763. *And he went out the second day*, signifies conjunction a second time with the Church. This appears from what was said above (no. 6756), when similar words occur.

6764. *And behold, two Hebrew men were quarrelling*, signifies apperception that within the Church they were fighting with one another. This appears from the signification of "behold," or see, as denoting apperception (see nos. 2150, 3764, 4567, 4723, 5400); from the signification of Hebrew men, as denoting those who are of the Church (see no. 6758 at the end); and from the signification of quarrelling, as denoting fighting.

6765. *And he said to the wrong-doer, Wherefore smitest thou thy companion?* signifies rebuke, because one wanted to destroy the faith of another. This appears from the signification of a wrong-doer, as denoting those who are not in the truth of faith, but still are within the Church. For within the Church there are those who are in the truth of faith, and there are those who are not in the truth, as may be manifest from the various heresies. Those who are in a heresy, or not in the truth of faith, are here meant by the wrong-doer. It also appears from the signification of smiting, as denoting destroying (see nos. 6758); and from the signification of a companion, as denoting one who is in the truth of faith; for when by the wrong-doer is signified one who is not in the truth of faith, by a companion is signified one who is in the truth of faith. He is called a companion, not a brother, although both were Hebrews, because they were enemies. That rebuke is denoted, is evident. The case herein is as follows: When a man is being regenerated, he is let into combats against falsities, and he is then kept by the Lord in truth, but in that truth which he had persuaded himself was the truth; and from this truth combat is waged against falsity. Combat may be waged even from truth not genuine, provided only it be such that by some means it can be conjoined with good, and it is conjoined with good by means of innocence, for innocence is the medium of conjunction. Hence it is that those within the Church are capable of being regenerated, in whatever doctrine they may be, but those especially who are in genuine truths.

6766. *And he said, Who set thee up for a man, a prince, and a judge over us?* signifies perception that he had not yet so far

advanced into the truths of the Church as to settle the disagreements within the Church. This appears from the signification of saying, as denoting perception, as has frequently been stated above; and from the signification of a man a prince, as denoting one who is in primary truths, thus one who is illustrated more than others in the doctrine of truth. Such a one was meant by a prince in the representative Church. Hence it is that by the words, "Who set thee up for a man, a prince," is signified that he had not yet so far advanced into the truths of the Church. That a prince denotes one who is in primary truths, see no. 5044. It appears, also, from the signification of a judge, as denoting one who settles disputes or disagreements, in the present instance disagreements within the Church, because between two Hebrew men, by whom are signified those who are of the Church. The subject hitherto treated of, in the supreme sense, was the beginnings of the Divine Law in the Lord's Human: the subject now treated of is the progress of that Law. In the internal sense, however, the subject treated of is the progress of Divine Truth with the man who is being regenerated. The progress is such, that man first becomes able to discern between what is false and what is true, for from the truth in which he is he can see falsity, because the latter is opposite. But he cannot, at this first period, settle disagreements between the truths of faith within the Church: to attain this ability he must make further advances, for man is successively illustrated. This may appear manifestly from those who are in the age of youth and early manhood, in that they believe the doctrinals of their own Church to be real truths, and from them distinguish falsities, but are not able, as yet, to settle disagreements between those things which are matters of faith within the Church. This ability comes by successive degrees; wherefore also the man to whom this can be given must be one of more advanced age, and one the interiors of whose understanding are illustrated.

6767. *Intendest thou to kill me*, signifies dost thou want to destroy my faith? This appears from the signification of killing, as denoting destroying, which will be treated of below; and from the signification of a Hebrew man, who is here expressed by "me," as denoting one who is of the Church, thus also faith, for faith is of the Church: these two are so united that he who destroys the faith in any one, destroys the Church in him; and this also is killing him, for he who takes away faith, takes away the spiritual life, the life which remains being the life which is called death. From this it is evident, that by the words, "Intendest thou to kill me," is signified, dost thou want to destroy my faith. That killing denotes taking away spiritual life, is evident from many passages in the Word, as in Jeremiah, "Drag them away like small cattle for the slaughter, and consecrate

(*destina*) them *for the day of killing*. How long shall the land mourn, and the herb of every field wither, on account of the wickedness of them that dwell therein? the beasts and the birds are consumed" (xii. 3, 4): the day of killing denotes the time of the vastation of the Church, when there is no longer any faith, because no charity; the land that shall mourn denotes the Church; the herb of every field denotes every true scientific of the Church; the beasts and the birds are consumed, denotes goods and truths. That the land denotes the Church, see nos. 566, 662, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118 end, 2928, 3355, 4335, 4447, 5577; that a herb denotes a true scientific, appears from the places in the Word where a herb is named; and that a field denotes what belongs to the Church, nos. 2971, 3310, 3766; that beasts denote the affections of good, thus goods, nos. 45, 46, 142, 143, 246, 714, 715, 719, 1823, 2179, 2180, 3218, 3519, 5198; that birds denote affections of truth, no. 5149. From this it may appear what is the sense of the above words, and also that there is a spiritual sense in each one of them. Every one can see that without an inner sense it could not be understood what is meant by the day of killing, what by the earth mourning, what by the herb of every field withering, on account of the wickedness of them that dwell therein, and what by the beasts and birds being consumed. In Zechariah, "Thus saith Jehovah my God, *Feed the sheep of the killing*; whose possessors *kill* them" (xi. 4, 5): the sheep of the killing manifestly denotes those whose faith the possessors destroy. In Ezekiel, "Ye have profaned Me among My people for handfuls of barley, and for pieces of bread, *to kill the souls that ought not to die*, and to save the souls alive that ought not to live" (xiii. 19): here killing also manifestly stands for destroying the spiritual life, that is, faith and charity. In Isaiah, "What will ye do in the day of visitation and vastation? They shall fall down under the bound, and *under the killed*" (x. 3, 4): here the killed stand for those who are in hell, thus in evils and falsities. Again, "Thou art east out of thy grave like an abominable branch, and as the *garment of those that are killed, that are thrust through with the sword*. Thou shalt not be united with them in burial, because thou hast destroyed thy land, thou hast *killed thy people*" (xiv. 19, 20): the killed denote those who have been deprived of spiritual life; thou hast killed thy people denotes that he had destroyed the truths and goods of faith. In John, "The thief cometh not, but for to steal, and to *kill*, and to *destroy*: I am come that they might have life" (x. 10): killing stands for destroying the life of faith; wherefore it is said, "I am come that they might have life." In Mark, "The brother shall betray the brother *to death*, and the father the children; and the children shall rise up against their parents, and *kill them*" (xiii. 12): treating of the last times of the Church, when

there is no longer any charity, and therefore no faith; brother, children, and parents, in the internal sense denote the goods and truths of the Church, and killing denotes destroying them. As by one who was killed was signified one who was deprived of spiritual life, and by a field the Church, therefore it was a statute in the representative Church, that "if any one touched *on the surface of a field* any one that was *thrust through with a sword, or one killed*, he should be unclean seven days" (Num. xix. 16): one thrust through with a sword denotes truth extinguished by falsity (see no. 4503), for a sword denotes falsity which extinguishes truth (nos. 2799, 4499, 6353). In like manner it was a statute that, "If one were found *killed* in the land of inheritance, lying *on the field*, and it were not known who had *killed* him, the elders and judges should measure between the cities which were round about; and that when the nearest city was thus found, they should take a heifer, and should strike off its neck by a rapid stream;" besides other particulars (Deut. xxi. 1-10).

6768. *As thou killedst the Egyptian?* signifies as thou hast destroyed falsity. This appears from the signification of killing, as denoting destroying (see just above, no. 6767); and from the signification of an Egyptian, as denoting the Scientific alienated from truth, thus falsity (see nos. 6692, 6758, 6761).

6769. *And Moses feared, and said, Surely the word is known,* signifies that he was among alienated scientifics, and not yet in truths, so as to be safe. This appears from the signification of fearing, as denoting not to be in safety, for in such case there is fear. The reason why one is not in safety, is, that he is not in truth; for those who are in truths are in safety wheresoever they go, even if in the midst of the hells. The reason why those who are not yet in truths are not in safety is, that things not true communicate with evil spirits. These things are signified by the words, "Moses feared, and said, Surely the word is known," that is, to the Egyptians among whom he was; as is also evident from what immediately follows, that "Pharaoh heard this word and sought to kill Moses."

6770. Verses 15-19. *And Pharaoh heard this word, and he sought to kill Moses. And Moses fled from before Pharaoh, and dwelt in the land of Midian, and he dwelt by the well. And the priest of Midian had seven daughters: and they came and drew, and filled the troughs, to give their father's flock to drink. And the shepherds came and drove them away: and Moses rose up, and helped them, and gave their flock to drink. And they came to Reuel their father; and he said, Wherefore have ye hastened to come to-day? And they said, An Egyptian man (vir) delivered*

us out of the hand of the shepherds, and also drawing, drew for us, and gave the flock to drink.

And Pharaoh heard this word, and he sought to kill Moses, signifies that the false Scientific apperceiving this, wanted to destroy the truth which is of the Law from the Divine. *And Moses fled from before Pharaoh,* signifies that he was separated from falsities: *and dwelt in the land of Midian,* signifies life in the Church with those who are in simple good: *and he dwelt by the well,* signifies study there in the Word. *And the priest of Midian had seven daughters,* signifies the holy things of that Church: *and they came and drew,* signifies that they were instructed in truths from the Word: *and filled the troughs,* signifies that from this source they enriched the doctrine of charity: *to give their father's flock to drink,* signifies in order that from thence those who were in good might be instructed. *And the shepherds came and drove them away,* signifies that the teachers, who were in evils, set themselves in opposition: *and Moses rose up, and helped them,* signifies aid from the truths which are of the Law from the Divine: *and gave their flock to drink,* signifies that those who were in good were instructed from this source. *And they came to Reuel their father,* signifies conjunction with the good itself of that Church: *and he said, Wherefore have ye hastened to come to-day?* signifies perception that now conjunction is certain. *And they said, An Egyptian man delivered us out of the hand of the shepherds,* signifies because scientific truth, which is adjoined to the Church, prevailed over the power of the doctrine of falsity from evil: *and also drawing, drew for us,* signifies that he instructed from the Word: *and gave the flock to drink,* signifies those who were of the Church there.

6771. *And Pharaoh heard this word, and he sought to kill Moses,* signifies that the false Scientific apperceiving this, wanted to destroy the truth which is of the Law from the Divine. This appears from the signification of hearing, as denoting apperceiving (see no. 5017); from the representation of Pharaoh, as denoting the Scientific which is opposed to the truths of the Church, thus which is false (see nos. 6651, 6679, 6683); from the signification of killing, as denoting destroying (see no. 6767); thus seeking to kill denotes wanting to destroy; and from the representation of Moses, as denoting the Divine Law, and truth Divine (see no. 6752), thus the truth which is of the Divine Law: it is said the truth which is of the Divine Law, not the Divine Law, because the subject has hitherto been the progress of the Divine Law in the Lord's Human. From these considerations it is manifest that by Pharaoh hearing this word, and seeking to kill Moses, is signified that the false Scientific apperceiving this, wanted to destroy the truth, which is of the Divine Law.

6772. *And Moses fled from before Pharaoh*, signifies that he was separated from falsities. This appears from the signification of fleeing, as denoting being separated; and from the representation of Moses, as denoting from truth which is of the Law from the Divine (see just above, no. 6771). Here now commences the fifth state of the progression of the Divine Law in the Lord's Human, and in the respective sense, of the progression of truth Divine, with the man who is being regenerated, which is that of separation from falsities, and of adjunction with the truths of simple good. Next follows the sixth state, which is that of adjunction with good.

6773. *And dwelt in the land of Midian*, signifies life in the Church with those who are in simple good. This appears from the signification of dwelling, as denoting life (see nos. 1293, 3384, 3613, 4451, 6051); and from the signification of Midian, as denoting those who are in the truths of simple good (see nos. 3242, 4756, 4788). It is said the land, because the Church where those are is signified; that the land denotes the Church, see no. 6767.

6774. *And he dwelt by the well*, signifies study there in the Word. This appears from the signification of dwelling, as denoting life (see just above, no. 6773), in the present instance study of life; and from the signification of a well, as denoting the Word (see nos. 2702, 3424). The Word is sometimes called a well, sometimes a fountain. When it is called a well, the Word as to the literal sense is signified, and when a fountain, the Word as to the internal sense is signified (no. 3765). He is said to dwell near the well, because the Word as to the literal sense is signified, for this sense is the first to those who are being regenerated and advancing to truth Divine, and who are here treated of in the internal sense. Those also who are in the truths of simple good, who are here meant by Midian, do not concern themselves about any other sense than the literal.

6775. *And the priest of Midian had seven daughters*, signifies the holy things of that Church. This appears from the signification of the daughters of a priest, as denoting those things which are of the Church: that a daughter denotes the Church, see nos. 2362, 3963, 6729, and that a priest denotes the good of love, nos. 1728, 3670, 6148; thus the daughters of a priest signify the Church as to good: from the signification of Midian, as denoting those who are in the truths of simple good (see just above, no. 6773); and from the signification of seven, as denoting what is holy (see nos. 395, 433, 716, 881, 5265, 5268). Thus by the priest of Midian having seven daughters, are signified the holy things of the Church of those who are in the truths of

simple good. Those are said to be in simple good who are in the externals of the Church, and believe the Word as to its literal sense in simplicity, each one according to his own apprehension, and who also live according to what they believe, thus who are in good according to its quality from truths. The Internal of the Church flows in with them by means of good, but as they are not in interior truths, the good which flows in becomes general, thus obscure; for spiritual light cannot then inflow into the singulars, and thus enlighten things distinctly. Those who are of this character are in the other life gifted with heaven according to the quality of good from truths. Such are those who are here meant by Midian; but in the strict sense, Midian signifies those who are outside of the Church, and live in good according to their religionism.

6776. *And they came and drew*, signifies that they were instructed in truths from the Word. This appears from the signification of drawing, as denoting being instructed in the truths of faith, and illustrated (see nos. 3058, 3071); that it was from the Word, is signified by the well from which they drew. That a well denotes the Word, see no. 6774.

6777. *And filled the troughs*, signifies that from this source they enriched the doctrine of charity. This appears from the signification of filling from a well, as denoting enriching from that source, that is, from the Word; and from the signification of a trough, as denoting the doctrine of charity. The reason why a trough or water-vessel denotes the doctrine of charity, is based on the fact that it is a wooden trough, into which water is drawn from a well to give flocks to drink; for what is of wood signifies in the internal sense the good of charity (see no. 3720); drawing signifies being instructed (nos. 3058, 3071); the water which is drawn signifies the truth of faith (nos. 2702, 3058, 4976, 5668); the well from which it is drawn signifies the Word (nos. 2702, 3424, 6774); and giving the flocks to drink, signifies instructing in good from the Word (no. 3772). From these considerations it may be manifest that a trough denotes the doctrine of charity.

6778. *To give their father's flock to drink*, signifies in order that thence they [who were] in good might be instructed. This appears from the signification of giving to drink, as denoting instructing (see no. 3772); from the signification of a flock, as denoting those who learn and are led to the good of charity (see nos. 343, 3772, 5913, 6048); and from the representation of Reuel, who here is the father, and who was a priest, as denoting the good of that Church, where those who are in the truth of simple good are (see nos. 6773, 6775).

6779. *And the shepherds came and drove them away*, signifies that the teachers, who were in evils, set themselves in opposition. This appears from the signification of shepherds, as denoting those who teach and lead to the good of charity (see nos. 343, 3795, 6044), in this instance denoting those who do teach, but, being in evils, do not lead to the good of charity, which signification shall be treated of below; from the signification of driving away, as denoting setting oneself in opposition; and from the signification of daughters, who are those whom they drove away, as denoting the things that are of the Church (see no. 6775). By shepherds are here signified those who indeed teach, but do not lead to the good of charity, because they are in evils; for those who are in evils in no case acknowledge that charity and its works contribute to salvation, for they cannot acknowledge what is contrary to their life, since this would be against themselves; and, as they are in evils, they do not even know what charity is, thus neither what the works of charity are: faith they teach, by it they justify, and by it they promise heaven. These are they who set themselves in opposition to the doctrine of charity which is from the Word, consequently to those who are in the truth of simple good, who are signified by the daughters of the priest of Midian, whom the shepherds drove away from the well, after they had drawn and filled the troughs to give the flock to drink.

6780. *And Moses rose up, and helped them*, signifies aid from the truths which are of the Law from the Divine. This appears from the representation of Moses, as denoting the truth which is of the Law from the Divine (see above, no. 6771); and from the signification of helping, as denoting rendering aid.

6781. *And gave their flock to drink*, signifies that those who were in good were instructed from this source. This appears from the signification of giving to drink, or making to drink, as denoting instructing (see nos. 3069, 3092, 3772); and from the signification of a flock, as denoting those who learn and are led to the good of charity (see nos. 343, 3772, 5913, 6048), thus who are in good.

6782. *And they came to Reuel their father*, signifies conjunction with the good itself of that Church. This appears from the signification of coming to any one, as denoting being conjoined; and from the representation of Reuel, as denoting good, because he was a priest: that a priest denotes the good of love, see nos. 1728, 3670, 6148. The conjunction which is here signified is that of the truths of the Church with its good.

6783. *And he said, Wherefore have ye hastened to come to-day?*

signifies perception that now conjunction is certain. This appears from the signification of saying, in the historical parts of the Word, as denoting perception, as has very frequently been explained above; and from the signification of hastening to come, as denoting certain conjunction: that hastening denotes what is certain, see no. 5284; and that coming denotes conjunction, no. 6782. Certain conjunction is here meant, not by the daughters hastening to come to their father, but by the truth which is of the Law from the Divine, which is represented by Moses: this is what is perceived.

6784. *And they said, An Egyptian man delivered us out of the hand of the shepherds*, signifies because scientific truth, which is adjoined to the Church, prevailed over the power of the doctrine of falsity from evil. This appears from the signification of an Egyptian man (*vir*) as denoting scientific truth; for by a man (*vir*) is signified truth (no. 3134), and by an Egyptian the Scientific (nos. 1164, 1165, 1186, 1462, 4749, 4964, 4966, 4967, 5700, 6004, 6692). The reason Moses is here called an Egyptian man, is that Moses here represents truth of such a character as is possessed by those who are in the truth of simple good, which is signified by the daughters of the priest of Midian. They are in such truth, because they are men (*homines*) of the external Church (no. 6775): therefore also it is said, "scientific truth which is adjoined to the Church." It appears also from the signification of delivering from the hand of the shepherds, as denoting that he prevailed over the power of [the doctrine of] falsity from evil, for delivering denotes prevailing, since he who delivers out of the hand of others prevails over them. That the hand denotes power, see nos. 878, 3387, 4931-4937, 5327, 5328, 5544, and that shepherds denote teachers, in this instance teachers of falsity from evil, see no. 6779; and as they denote teachers, ² they also denote such teaching (or doctrine). The reason why scientific truth prevails over the power of the doctrine of falsity from evil, is, that the Divine is in all truth from good; but in falsity from evil there is what is contrary, and what is contrary to the Divine avails absolutely nothing: therefore in the other life a thousand who are in falsity from evil, cannot in the least prevail against one who is in truth from good, but at the presence of this one the thousand flee, and unless they flee, they are tortured and tormented. It is said falsity from evil, because this falsity is truly falsity; whereas falsity not from evil, but from ignorance of the truth, is not of such a character. It is evil that is opposite to heaven, but not falsity from ignorance; nay, if there is anything of innocence in the ignorance, that falsity is accepted by the Lord as truth; for they who are in such, receive the truth.

6785. *And also drawing, drew for us*, signifies that he instructed from the Word. This appears from the signification of drawing, as denoting instructing in the truths of faith, and being illustrated (see nos. 3058, 3071); that it was from the Word, is signified by the well from which they drew. That a well denotes the Word, see no. 6774.

6786. *And gave the flock to drink*, signifies those who were of the Church there. This appears from the signification of a flock, as denoting those who are in good, and suffer themselves to be instructed (see nos. 343, 3772, 5913, 6048), in this case those who are of the Church there, who, as has been shown above, are those who are in the truth of simple good, and are signified by Midian. A flock signifies both good and the Church, that is, those who are in good and are of the Church, for the two are so conjoined, that one cannot be separated from the other, for he who is in the good of faith is a Church, and he who is a Church, is in the good of faith.

6787. Verses 20–22. *And he said unto his daughters, And where is he? Wherefore is it that ye have left the man? Call him, that he may eat bread. And Moses was content to dwell with the man; and he gave Zipporah his daughter to Moses. And she bare a son, and he called his name Gershom; for he said, I am a sojourner in a strange land.*

And he said unto his daughters, signifies thought concerning the holy things of the Church: *And where is he? Wherefore is it that ye have left the man?* signifies how could they, without that truth, be conjoined with the good of the Church. *Call him*, signifies that conjunction ought to be effected: *that he may eat bread*, signifies confirmation in good. *And Moses was content to dwell with the man*, signifies that they agreed: *and he gave Zipporah his daughter to Moses*, signifies that he adjoined to him the good of his Church. *And she bare a son*, signifies the truths thence: *and he called his name Gershom*, signifies their quality: *for he said, I am a sojourner in a strange land*, signifies that he was instructed in truths in a Church not his own.

6788. *And he said unto his daughters*, signifies thought concerning the holy things of the Church. This appears from the signification of saying, as denoting thought (see no. 3395); and from the signification of daughters, as denoting the holy things of the Church (see no. 6775). The holy things which are here signified by daughters, are truths; these in the Word are called holy, because the truths which with a man become [truths] of faith, are from good; and because what proceeds from the Lord's Divine Human is Divine Truth from Divine Good. Hence it is that the *Holy Spirit* is the *Holy* that proceeds from the Lord;

for the Spirit itself does not proceed, but the Holy which the Spirit speaks : this every one who reflects can understand. That the Holy Spirit, which is also called the Paraclete, is the Divine Truth proceeding from the Lord's Divine Human, and that the Holy is predicated of the Divine Truth, is manifest from the Lord's words in John, " I will ask the Father, that He give you another *Paraclete*, that He may abide with you for ever ; even *the Spirit of truth (veritas)*, whom the world cannot receive, because it seeth Him not, neither knoweth Him. The Paraclete, the *Holy Spirit*, whom the Father will send in My name, *He shall teach you all things*, and bring to your remembrance all things that I have said unto you " (xiv. 16, 17, 26). Again, " When the *Paraclete* is come, whom I will send unto you from the Father, even the *Spirit of truth*, which goeth out from the Father, He shall testify of Me " (xv. 26). Again, " When He, *the Spirit of truth*, is come, He will lead you *into all truth* : He will not speak of Himself ; but whatsoever things He heareth He will speak. He will glorify Me : *for He will receive of Mine, and announce it unto you*. All things whatsoever that the Father hath are Mine : on this account I said that *He shall take of Mine*, and announce it unto you " (xvi. 13-15). If these passages are compared with many others, it may be understood that the Holy Spirit is the Holy which proceeds from the Lord's Divine Human ; for the Lord says, " Whom the Father shall send in My name ; " also, " Whom I will send unto you from the Father ; " and also, " He shall take of Mine and announce it unto you. All things whatsoever that the Father hath are Mine ; on this account I said that He shall take of Mine, and announce it unto you. " It is evident also that the Holy is predicated of truth (*verum*), for the Paraclete is called the Spirit of truth (*veritas*).

6789. *And where is he ? Wherefore is it that ye have left the man (vir) ?* signifies how, without that truth, could they be conjoined to the good of the Church. This appears from the signification of an Egyptian man, who is here the man whom they had left, as denoting scientific truth (see no. 6784), and from the signification of the words, *Wherefore is it that ye have left the man ?* as denoting how, without that truth, could they be conjoined with good ; for leaving the man here denotes inability to be
 2 conjoined. It is necessary to state how the case herein is. Scientific truth, which is here represented by Moses, is the truth of the external Church. This truth comes into existence from the truth which is of the Law from the Divine, which also is represented by Moses (nos. 6771, 6780), and the truth which is of the Law from the Divine, is the truth of the internal Church. External truth, unless it be from internal truth, cannot be conjoined with good. As an illustration, take the case of the Word :

unless the Internal of the Word flows in with those who read the Word and abide in the literal sense, there is no conjunction of the truth from the Word with good. The Internal of the Word flows in and is conjoined with good, when a man regards the Word as holy; and he regards it as holy when he is in good. The Holy Supper may serve as another illustration. ³ Scarcely any know that the bread there signifies the Lord's love towards the whole human race, and the reciprocal love of man; and that the wine signifies charity: but nevertheless those who receive them in a holy manner, have conjunction with heaven and with the Lord by means of them, and the goods of love and charity flow in through the angels, who do not then think of the bread and the wine, but of love and charity (see nos. 3464, 3735, 5915). From this it is evident that when a man is in good, there is effected, without his knowledge, a conjunction of external with internal truth.

6790. *Call him*, signifies that conjunction ought to be effected. This appears from the signification of calling, as denoting being conjoined (see no. 6047).

6791. *That he may eat bread*, signifies confirmation in good. This appears from the signification of bread, as denoting the good of love (see nos. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735). The reason why eating bread denotes confirmation in good is, that by eating is here meant banqueting, which in the Word is called feasting. Banquets, or feasts, took place among the Ancients within the Church, for the sake of conjunction, and of confirmation in good (see nos. 3596, 3832, 5161).

6792. *And Moses was content to dwell with the man*, signifies that they agreed. This appears from the representation of Moses, as here denoting scientific truth (see no. 6784); from the signification of dwelling, as denoting living (see nos. 1293, 3384, 3613), and of dwelling with any one, as denoting living together (see no. 4451), consequently agreeing; and from the signification of a man (*vir*) as denoting the truth of the good of that Church. That a man (*vir*) denotes truth, see no. 3134.

6793. *And he gave Zipporah his daughter to Moses*, signifies that he adjoined to him the good of his Church. This appears from the signification of giving, that is, to wife, as denoting adjoining; from the signification of a daughter, as denoting good (see nos. 489-491), and also the Church (nos. 2362, 3963, 6729); Zipporah signifies the quality of the good of that Church; and from the representation of Moses as denoting scientific truth (see no. 6784).

6794. *And she bare a son*, signifies the truths thence. This appears from the signification of bearing, which is predicated of the things that are of the Church, which are faith and charity: these births come forth from the heavenly marriage, which is that of good and truth, and is represented by marriages on earth: and from the signification of a son, as denoting truth (see nos. 489, 491, 533, 2623, 3373).

6795. *And he called his name Gershom*, signifies the quality of these truths. This appears from the signification of a name, and of calling a name, as denoting quality (see nos. 144, 145, 1754, 2009, 2724, 3006, 3421, 6674); Gershom involves the quality of those truths, which is, that they are those in which he was instructed in a Church not his own, as now follows.

6796. *For he said, I am a sojourner in a strange land*, signifies that he was instructed in truths in a Church not his own. This appears from the signification of being a sojourner, as denoting one who is being instructed in the things that are of the Church; and from the signification of the land, as denoting the Church (see nos. 662, 1067, 1262, 1733, 1850, 2117, 2118 end, 2928, 3355, 4447, 4535, 5557). Hence a strange land denotes a Church not his own.

6797. Verses 23-25. *And it came to pass in these many days, and the king of Egypt died; and the sons of Israel sighed by reason of the service, and they cried out; and their cry went up to God by reason of the service. And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God saw the sons of Israel, and God knew.*

And it came to pass in these many days, signifies after many changes of state: *and the king of Egypt died*, signifies the end of the former falsity: *and the sons of Israel sighed by reason of the service*, signifies grief on account of the endeavour to subjugate the truth of the Church: *and they cried out*, signifies imploration: *and their cry went up to God by reason of the service*, signifies that they were heard. *And God heard their groaning*, signifies aid: *and God remembered His covenant with Abraham, with Isaac, and with Jacob*, signifies on account of conjunction with the Church through the Lord's Divine Human. *And God saw the sons of Israel*, signifies that He gifted the Church with faith: *and God knew*, signifies that He gifted it with charity.

6798. *And it came to pass in these many days*, signifies after many changes of state. This appears from the signification of days, as denoting states (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); thus "it came to pass in these many days," denotes after many states, or after many changes of state.

6799. *And the king of Egypt died*, signifies the end of the former falsity. This appears from the signification of dying, as denoting ceasing to be (see nos. 494, 6587, 6593), thus an end; and from the representation of Pharaoh, or the king of Egypt, as denoting the false Scientific (see nos. 6651, 6679, 6683, 6692).

6800. *And the sons of Israel sighed by reason of the service*, signifies grief on account of the endeavour to subjugate the truth of the Church. This appears from the signification of sighing, as denoting grief; from the representation of the sons of Israel, as denoting the truths of the Church (see nos. 5414, 5879, 5951); and from the signification of service, as denoting the endeavour to subjugate (see nos. 6666, 6670, 6671).

6801. *And cried*, signifies imploration. This appears without explanation.

6802. *And their cry went up to God by reason of the service*, signifies that they were heard. This may also appear without explanation, for it follows, that God heard their groaning, and remembered His covenant with Abraham, with Isaac, and with Jacob.

6803. *And God heard their groaning*, signifies aid. This appears from the signification of hearing, as denoting obeying (see nos. 2542, 3869, 4652-4660, 5017); but, when it is said of the Lord, it denotes providing and rendering aid, for whom the Lord hears, to him he renders aid; and from the signification of groaning, as denoting grief on account of the endeavour made by falsities to subjugate.

6804. *And God remembered His covenant with Abraham, with Isaac, and with Jacob*, signifies on account of conjunction with the Church through the Lord's Divine Human. This appears from the signification of a covenant, as denoting conjunction, as will be explained below; and from the representation of Abraham, of Isaac, and of Jacob, with whom the covenant was made, as denoting the Lord's Divine Human. That Abraham represents the Lord as to the Divine itself, Isaac, as to the Divine Rational, and Jacob, as to the Divine Natural, see nos. 1893, 2011, 2066, 2072, 2083, 2630, 3194, 3210, 3245, 3251, 3305 end, 3439, 3576, 3599, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425. That Abraham, Isaac, and Jacob, when mentioned in the Word, are not themselves meant in the spiritual sense, may be manifest from the fact that names never penetrate into heaven, but only what is signified by those who are named, thus the things themselves, and the quality of the things, and the state of the things, that is to say, which are of the

- 2 Church, of the Lord's kingdom, and of the Lord Himself. Moreover, the angels in heaven never determine their thoughts to the individual persons, for this would be to set bounds to the thoughts, and to withdraw them from that universal perception of things from which angelic speech is derived. Hence it is that what the angels in heaven speak is ineffable, and far above human thought, which is not extended to universals, but is contracted to particulars. When, therefore, it is read that "many shall come from the east and from the west, and *recline with Abraham, and Isaac, and Jacob*, in the kingdom of the heavens" (Matt. viii. 11), the angels perceive the Lord's presence, and the appropriation of the truth and good which proceed from His Divine Human. Again, when it is read, "That Lazarus was taken up into Abraham's bosom" (Luke xvi. 22), the angels perceive that he was taken up into heaven, where the Lord is present. Hence also it may be manifest that by the covenant with Abraham, Isaac, and Jacob, there is meant, in the internal
- 3 sense, conjunction through the Lord's Divine Human. That the Divine Human is the covenant, that is, conjunction itself, may be manifest from many passages in the Word. Thus in Isaiah, "*I will give Thee for a covenant to the people*, for a light of the nations" (xlii. 6). Again, "*I have given Thee for a covenant of the people*, to re-establish the earth, to divide the devastated heritages" (xlix. 8). Again, "Incline your ear, and come unto Me; hear, and your soul shall live; so that *I may establish a covenant of eternity with you*, the sure mercies of David. Behold I have given Him for a witness to the peoples, a prince and lawgiver to the nations" (lv. 3, 4). In Malachi, "The Lord whom ye seek, shall suddenly come to His temple, and the *angel of the covenant*, whom ye desire: behold, He shall come" (iii. 1). In the Second Book of Samuel, "*He hath set for Me a covenant of eternity to be set in order for all and to be kept*" (xxiii. 5).
- 4 These passages manifestly treat of the Lord, and of the conjunction of the human race with the Lord's Divine itself through His Divine Human. That the Lord as to the Divine Human is the Mediator, and that no one can come to the Divine itself, which is in the Lord and is called the Father, except through the Son, that is, through the Divine Human, is known in the Church. Thus the Lord, as to the Divine Human, is conjunction. Who can comprehend the Divine itself by any thought? and if one cannot comprehend it by thought, who can be conjoined to it in love? But every one can comprehend the Divine Human in thought, and every one can be conjoined to it in love.
- 5 That a covenant denotes conjunction, may be manifest from the covenants made between kingdoms, in that these are conjoined by means of them; and in that there are stipulations on both sides, which must be kept, in order that the conjunction may be maintained; those stipulations or compacts are also called a

covenant. The stipulations or compacts, which in the Word are called a covenant, are, on the part of man, in the strict sense, the Ten Commandments, or the Decalogue; in a wider sense, all the statutes, commandments, laws, testimonies, and precepts, which the Lord enjoined from Mount Sinai through Moses; and in a still wider sense, the Books of Moses, the contents of which were to be observed on the part of the sons of Israel. On the Lord's part they are mercy and election.

That the Ten Commandments, or the Decalogue, are a covenant, 6 is manifest from the following passages: in Moses, "Jehovah declared unto you *His covenant*, which He commanded you to do, *the ten Words* which He wrote upon the two tables of stone" (Deut. iv. 13, 23); and because the two tables of stone, on which the ten commandments were written, were deposited in the ark (Exod. xxv. 16, 21, 22; xxxi. 18; xxxii. 15, 16, 19; xl. 20), therefore the ark was called *the ark of the covenant* (Deut. xxxi. 9, 24-26; Josh. iii. 3, 6, 14; iv. 7, 9; Judges xx. 27; 2 Sam. xv. 24; 1 Kings viii. 21): in which latter passage Solomon speaks thus, "*I have set there a place for the ark, wherein is the covenant of Jehovah*, which He made with our fathers" (1 Kings viii. 21); and in John, "The temple of God was open in heaven, and there was seen *the ark of His covenant* in His temple" (Apoc. xi. 19).

That the name of Covenant is given to all the judgments and 7 *statutes, which the Lord commanded to the Israelitish people through Moses, and also to the Books of Moses themselves,* is manifest from the following passages: in Moses, "After the mouth of these words *I have made a covenant with you, and with Israel*" (Exod. xxxiv. 27). The things which in this passage are called a covenant were many things relating to the sacrifices, feasts, and unleavened things. Again, "Moses took *the Book of the covenant*, and read in the ears of the people: who said, All that Jehovah hath spoken, we will do and hear" (Exod. xxiv. 7, 8). In the Second Book of the Kings, "Josiah king of Judah, in the house of Jehovah, in the presence of them all, read the words of *the Book of the covenant which was found in the house of Jehovah*. And he made a covenant before Jehovah, to render steadfast the words of the covenant that were written in that Book; and all the people stood to the covenant. The king commanded all the people to keep the passover unto Jehovah God, as it was written in *the Book of the covenant*" (xxiii. 2, 3, 21). In David, "If thy sons will keep *My covenant* and My testimony, that I have taught them, their sons also shall sit even to eternity upon thy throne" (Psalm cxxxii. 12).

That a covenant denotes conjunction by love and faith, is mani- 8 fest from Jeremiah: "Behold, the days come, saith Jehovah, that *I will make a new covenant* with the house of Israel, and with the house of Judah; not according to the *covenant that I made* with their fathers: because they made *My covenant void*. But

this shall be the covenant that I will make with the house of Israel after those days: I will give My Law in the midst of them, and write it on their hearts; and I will be to them for a God, and they shall be to Me for a people" (xxx. 31-33): giving the Law in the midst of them, and writing it on their hearts denotes gifting with faith and charity; through faith and charity there is effected the conjunction described in the words, "I will be to them for a God, and they shall be to Me for a people." Again, "*I will make a covenant of an age with them, that I will not turn away from them any more, and I will do them good; but I will give My fear in their hearts, that they shall not depart from Me*" (xxxii. 40). Conjunction through love, which is the covenant, is signified by the words, "I will give My fear in their hearts, that they shall not depart from Me." In Ezekiel, "*I will make a covenant of peace with them; it shall be a covenant of eternity with them: and I will give them, and multiply them, and will set My sanctuary in the midst of them. My dwelling-place shall be with them; and I will be to them for a God, and they shall be to Me for a people*" (xxxvii. 26, 27). In this passage, conjunction through love and faith which are a covenant, is described by the sanctuary in the midst of them, and by a dwelling-place with them, and by the words, "I will be to them for a God, and they shall be to Me for a people." Again, "When I passed by thee, and saw thee, behold thy time was the time of loves: and *I entered into a covenant with thee that thou shouldst be Mine*" (xvi. 8): treating of Jerusalem, by which the Ancient Church is signified: that "entering into a covenant that thou mightest be Mine," denotes marriage, or spiritual conjunction, is evident. Since a covenant signifies conjunction, a wife is also called *a wife of the covenant* (Mal. ii. 14); and conjunction between brethren is called *the covenant of brethren* (Amos i. 9). A covenant also signifies conjunction in David, "*I have made a covenant with My chosen One; I have sworn unto David My servant*" (Ps. lxxxix. 3).

10 *That the compact of a covenant on the part of the Lord is mercy and election*, is manifest from David: "All the ways of Jehovah are mercy and truth (*veritas*) unto those that keep *His* covenant and His testimonies" (Ps. xxv. 10). In Isaiah, "The mountains shall depart, and the hills be removed; but *My* mercy shall not depart, and *the covenant of My* peace shall not be removed, saith Jehovah, *that hath compassion on thee*" (liv. 10). In Moses, "Jehovah thy God, He is God, the faithful God, *who keepeth the covenant and mercy with them that love Him*, and keep His commandments, to the thousandth generation" (Deut. vii. 9, 12). Again, "*If ye will keep My covenant*, then ye shall be a peculiar treasure unto Me out of all peoples" (Exod. xix. 5). Again, "I will have respect unto you, and make you fruitful, and multiply you, and establish *My* covenant with you" (Lev. xxvi. 9): having

respect unto them belongs to mercy, making them fruitful and multiplying them denotes gifting them with charity and faith; those who are so gifted are called the elect; so that these expressions relate to election, as do the words, "they shall be unto Me a peculiar treasure."

There were also signs of a covenant in the representative Church, and these were such as to bring conjunction into remembrance. *Circumcision* was such a sign (Gen. xvii. 11), for circumcision signified purification from filthy loves, on the removal of which heavenly love, through which there is conjunction, is insinuated. The *Sabbath* is also called an *eternal covenant* (Exod. xxxi. 16). The *shew-bread*, it is also said, should be for the sons of Israel, "*by an eternal covenant*" (Lev. xxiv. 8, 9). *Blood* especially, was such a sign, as is manifest in Moses, "Moses took *the book of the covenant*, and read in the ears of the people, who said, All that Jehovah hath spoken, we will do and hear. Then Moses took *the blood (of the peace-offering)*, and sprinkled it on the people, and said, Behold *the blood of the covenant*, which Jehovah hath made with you concerning all these words" (Exod. xxiv. 7, 8). And in Zechariah, "*By the blood of thy covenant* I will send forth thy prisoners out of the pit in which there is no water" (ix. 11). Blood was a covenant, or the sign of a covenant, because it signified conjunction through spiritual love, that is, through charity towards the neighbour; on which account, when the Lord instituted the Holy Supper, He called His blood the blood of the new covenant (Matt. xxvi. 28). From these considerations it may now be manifest, what is meant in the internal sense of the Word by a covenant.

6805. *And God saw the sons of Israel*, signifies that He gifted the Church with faith. This appears from the signification of seeing, as denoting having faith (see nos. 897, 2325, 2807, 3863, 3869, 4403–4421, 5400), hence God's seeing denotes gifting with faith, for faith is from God; and from the signification of the sons of Israel, as denoting the Church (see no. 6637).

6806. *And God knew*, signifies that He gifted it with charity. This appears from the signification of knowing, when it is predicated of God, that is, of the Lord, as denoting gifting with charity; for it is charity which conjoins the Lord with man, and causes the Lord to be present with him, consequently to know him. The Lord indeed knows all in the universe, but not as a father knows his children, except those who are in the good of love and charity. The Lord therefore says of those who are in good, whom He calls His sheep, "I am the good shepherd, and *I know Mine, and am known of Mine*. My sheep hear My voice, and *I know them*, and they follow Me" (John x. 14, 27). But of those who are in evil, the Lord says, *that He knows them not*,

as in Matthew, "Many will say to me in that day, Lord, Lord, have we not prophesied through Thy name? and through Thy name have cast out demons, and in Thy name done many mighty works? But then will I confess unto them, *I know you not*; depart from Me, ye workers of iniquity" (vii. 22, 23). Again, "Afterward came also the other virgins, saying, Lord, Lord, open unto us. But He answering said, Verily I say unto you, *I know you not*" (xxv. 11, 12). In Luke, "When once the master of the house is risen up, and hath shut the door, then ye shall begin to stand without and to knock at the door, saying, Lord, Lord, open unto us: but He answering shall say unto you, *I know you not whence ye are*. Then shall ye begin to say, We have eaten and drunk before Thee, and Thou hast taught in our streets. But He shall say, I tell you, *I know you not whence ye are*: depart from Me, all ye workers of iniquity" (xiii. 25-27). From this it is evident, that being known, when said by the Lord, denotes being in the good of charity, that is, being gifted with that good, because all the good of charity comes from the Lord; and that
 3 not being known denotes being in evil. Knowing involves conjunction, and man is said to be so far known by the Lord as he is conjoined with Him. The Lord also knows those who are not conjoined, yea, the minutest particulars in each (John ii. 24, 25), but because these are in evil, they are in another kind of presence, which is as it were absence. The Lord, however, is not absent, but the man or the spirit who is in evil is the one who is absent, in which case it is said that the Lord does not know them. An image of this thing appears among angels and spirits: those who are alike as to states of life, appear to be near each other, and thus they mutually know each other; but those who are unlike as to states of life, appear at a distance from each other, and accordingly do not know one another; in a word, in the other life a likeness of state makes angels or spirits appear present, and makes them known; and an unlikeness of state causes them to appear absent, and to be not known.

THE SPIRITS OF THE PLANET MERCURY.

6807. *That the entire heaven resembles a man, who is called the Grand Man, and that all things in general and particular with man, both his exteriors and his interiors, correspond to that man or to heaven, has been shewn at the close of several chapters. But to constitute that Grand Man, those who come from this Earth into the other life are not sufficient. These being relatively few, there is need of more from many other earths. And it is provided by the Lord, that as soon as there is anywhere a deficiency in the quality or quantity of the correspondence, there shall be immediately summoned from some earth those who may supply it, so that the*

proportion may be preserved, and heaven may thus maintain its consistence.

6808. *What the spirits of the planet Mercury have relation to in the Grand Man, has also been disclosed to me from heaven, namely, that they have relation to the memory, but to the memory of things abstracted from earthly and merely material things. But as it has been given me to speak with them, and this for many weeks, and to hear of what character they are, and to examine how the inhabitants of that earth are circumstanced, I wish to adduce the experiences themselves.*

6809. *Once they came to me, and searched into the things that were in my memory. Spirits can do this with the utmost skill; for when they come to a man, they see in his memory the single things with which he is acquainted. When, therefore, the spirits of Mercury searched into various things, and, among others, the cities and places where I had been, I observed that they did not want to know anything about the temples, palaces, houses, or streets, but only about the things that I had heard done in them, and about the things that related to the government there, and to the genius and manners of the inhabitants, with other particulars of a similar nature: for such matters are closely associated with places in the memory with man, so that when the places are called to mind, these matters also suggest themselves. I was surprised to find them of such a character, and therefore inquired why they passed by the magnificent objects of the places, and only inquired into the facts and transactions connected with them. They said that they have no delight in regarding material, corporeal, and terrestrial things, but only real things. Hence it was first evidenced, that the spirits of that earth, in the Grand Man, have relation to the memory of things abstracted from material and terrestrial things.*

6810. *I was told that their life on their earth is such, namely, that they do not concern themselves about terrestrial and corporeal things, but about the statutes, laws, and governments of the nations there; and also about the things which are of heaven, which are innumerable. And I was further informed, that many of the men (homines) of that earth converse with spirits, and that thence they have the knowledges of spiritual things, and of the states of the life after death, and that thence also they have a contempt for corporeal and terrestrial things. For those who know for a certainty, and believe that there is a life after death, are concerned about heavenly things, as being eternal and happy, but not about worldly things, except so far as the necessities of life require.*

6811. *How eagerly they search for and imbibe such knowledges of things as belong to the memory elevated above the sensual things*

of the body, was made manifest to me from this circumstance, that when they looked into the things that I knew on heavenly subjects, they ran over them all, and kept on stating the nature of each. For when spirits come to a man, they enter into all his memory, and call forth thence what suits themselves; nay, what I have often observed, they read its contents as from a book. The spirits of Mercury did this very skilfully and quickly, because they did not linger over such things as are sluggish, and confine and consequently impede the internal sight, as is the nature of all terrestrial and corporeal things, when regarded as ends, that is, when alone loved; but they gave their attention to things themselves, for those things to which terrestrial things do not cling, carry the mind (animus) upwards, thus into a wide field, whereas merely material things drag the mind (animus) downwards, thus into a narrow field. Their eagerness to acquire to themselves knowledges was also evident from the following circumstances: Once when I was writing something concerning things to come, and they were at a distance, from which they could not look into those things from my memory; because I was not willing to read them in their presenece they were very indignant, and, contrary to their usual demeanour, they were disposed to inveigh against me, saying that I was the worst of men, and other like things; and, to show their resentment, they caused a kind of contraction, attended with pain, on the right side of my head, as far as the ear; but such things did me no harm. As, however, they had done evil, they removed themselves to a still greater distance, but kept stopping, being desirous to know what I had written concerning the future. Such is their eager desire for knowledges.

6812. The spirits of Mercury, more than other spirits, possess the knowledges of things, both those which are in this solar system and those which are beyond it in the starry heaven; and whatever things they have once acquired they retain, and also recollect them as often as similar things occur. From this also it may manifestly appear that the memory of spirits is much more perfect than that of men, and that spirits retain what they hear, see, and apperceive, and especially such things as they are delighted with, as these spirits are with the knowledges of things; for things that are matters of delight and love flow in as it were spontaneously and remain; other things do not enter, but only touch the surface and pass by.

6813. When the spirits of Mercury come to other societies, they try to discover from them what they know, and, when they have ascertained this, they depart. There is also such a communication among spirits, that, when they are in a society, if they are accepted and loved, they communicate all they know, and this not by any speech, but by influx. On account of their knowledges, the spirits of

Mercury are more conceited than others ; wherefore they were told that although they know innumerable things, yet there are infinite things which they do not know ; and that if the knowledges with them were to increase to eternity, they would still be unable to attain to so much as an acquaintance with general things. They were told that they were conceited and elated of disposition, and that this character is unbecoming ; but they replied that it was not conceit but only a glorying on account of the capacity of their memory. Thus they have the art of exculpating their faults.

6814. *They are averse from verbal speech, because it is material ; wherefore I could not converse with them any otherwise than by a kind of active thought. Their memory, because it is a memory of things, not of purely material images, affords to the thought a more direct supply of its objects ; for the thought, which is above the imagination, requires for its objects things abstracted from material things. But notwithstanding that this is the case, the spirits of Mercury excel but little in the faculty of judgment ; they take no delight in its exercise, and in deducing conclusions from knowledges ; for the bare knowledges are their delight.*

6815. *It was given to suggest to them, whether they did not wish to make any use of their knowledges ; for it is not enough to be delighted with knowledges, because these have respect to uses, and uses ought to be their ends ; that from knowledges alone no use results to themselves, but to others with whom they are willing to communicate them ; and that it is not meet for a man who wants to become wise, to stand still in knowledges alone, because these are but instrumental causes, meant to be serviceable for the investigation of uses, which ought to have relation to the life. But they replied that they were delighted with knowledges, and that to them knowledges were uses.*

6816. *The spirits of Mercury differ entirely from those of our Earth, for the spirits of our Earth do not concern themselves so much about things, but about material, worldly, corporal, and earthly things. For this reason the spirits of Mercury cannot be together with the spirits of our Earth, and therefore wherever they meet them they flee away ; for the spiritual spheres that are exhaled from both are almost contrary. The spirits of Mercury have a common saying, that they love what is drawn forth from material things, and that they do not want to look at the sheath, but at things stripped of their sheath, thus at interior things.*

6817. *A continuation concerning the spirits of the planet Mercury will be given at the close of the next chapter.*

EXODUS.

CHAPTER THE THIRD.

THE DOCTRINE OF CHARITY.

6818. It is necessary to dwell further on the subject of the Neighbour, for without cognition of the neighbour, it cannot be known how charity ought to be exercised. In what was prefixed to the preceding chapter, it was stated, that every individual man is the neighbour, but one not in the same manner as another; and that he who is in good, is the neighbour above others; thus, that the good which is in a man ought to be loved; for when good is loved, the Lord is loved, for it is the Lord from whom good comes, who is in good, and who is Good itself.

6819. But man is the neighbour, not only individually, but also collectively; for a lesser or greater society, one's country, the Church, the Lord's kingdom, and, above all, the Lord Himself,—these are the neighbour to whom good ought to be done from charity. These also are the ascending degrees of the neighbour; for a society of several is in a higher degree than an individual man; one's country is in a higher degree than a society; the Church is in a still higher degree; and the Lord's kingdom in a degree higher still; but the Lord is in the highest degree. These ascending degrees are like the steps of a ladder, at the top of which is the Lord.

6820. A society is more the neighbour than an individual man, because it consists of many. Charity ought to be exercised towards it in the same manner as towards an individual man, that is to say, according to the quality of the good belonging to it; thus in an entirely different manner towards a society of upright persons, from what it is towards a society of such as are not upright.

6821. One's country is more the neighbour than a society, because it is like a parent; for it is the place of a man's birth, it nourishes him, and protects him from injuries. Good ought

to be done to one's country from love according to its necessities, which principally have relation to its sustenance, its civil life, and its spiritual life. He who loves his country, and from good-will does good to it, in the other life loves the Lord's kingdom, for there the Lord's kingdom is his country; and he who loves the Lord's kingdom, loves the Lord, because the Lord is the all in all of His kingdom; for what is properly called the Lord's kingdom, is the good and truth which is from the Lord with those who are there.

6822. The Church is more the neighbour than one's country, for he who provides for the Church, provides for the souls and for the eternal life of the human beings who are in his country: and the Church is provided for when a man is led to good; and he who does this from charity, loves the neighbour, for he wishes and wills heaven and happiness of life to eternity to be the portion of another. Good may be insinuated into another by any one in the country, but not truth, except by those who are teaching ministers: if others insinuate truth, heresies spring up, and the Church is disturbed and torn to pieces. Charity is exercised when, by means of the truth, which belongs to the Church, the neighbour is led to good; if in the Church anything be called truth which leads away from good, it ought not to be entertained; for it is not the truth. Every one ought to acquire truth for himself, first from the doctrine of the Church, and afterwards from the Word of the Lord: this ought to be the truth of his faith.

6823. The Lord's kingdom is the neighbour in a higher degree than the Church where one is born, for the Lord's kingdom consists of all those who are in good, both on earth and in the heavens: thus the Lord's kingdom is good with all its quality in the complex. When this good is loved, the individuals, who are in good, are loved. Thus the whole, which is all good in the complex, is the neighbour in the first degree, and is that Grand Man which has been treated of at the close of several chapters, which Man is a representative image of the Lord Himself. This man, that is, the Lord's kingdom, is loved, when from inmost affection good is done to those who are man through that Man from the Lord, thus in whom the Lord's kingdom is.

6824. These are the degrees of the neighbour, and according to these degrees charity should ascend. But these degrees are degrees in successive order, in which a prior or higher degree is always preferred to one that is posterior or lower; and as the Lord is in the supreme, and ought to be regarded in each degree as the end to Whom it tends, therefore He is above all, and ought to be loved above all things.

CHAPTER III.

1. AND Moses was feeding the flock of Jethro his father-in-law, the priest of Midian : and he led the flock behind the wilderness, and came to the mountain of GOD, to Horeb.

2. And the angel of JEHOVAH appeared unto him in a flame of fire, out of the midst of a bramble-bush ; and he saw, and behold, the bramble-bush burned with fire, and the bramble-bush was in no wise consumed.

3. And Moses said, I will turn aside now, and see this great sight, why the bramble-bush is not burned up.

4. And JEHOVAH saw that he turned aside to see, and GOD called unto him out of the midst of the bramble-bush, and said, Moses, Moses. And he said, Behold me.

5. And He said, Draw not nigh hither : put off thy shoes from off thy feet ; for the place on which thou art standing is ground of holiness.

6. And He said, I am the GOD of thy father, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob. And Moses covered his faces ; for he feared to look upon GOD.

7. And JEHOVAH said, Seeing I have seen the affliction of My people which are in Egypt, and I have heard their cry from before their exactors ; for I know their sorrows.

8. And I am come down to deliver them out of the hand of the Egyptians, and to make them to go up out of that land unto a good and broad land, unto a land flowing with milk and honey ; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. And now, behold, the cry of the sons of Israel is come unto Me : and I have also seen the oppression wherewith the Egyptians oppress them.

10. And now go, and I will send thee unto Pharaoh, and bring thou forth My people the sons of Israel out of Egypt.

11. And Moses said unto GOD, Who am I, that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt ?

12. And He said, Because I will be with thee ; and this shall be the sign unto thee, that I have sent thee : When thou bringest forth the people out of Egypt, ye shall worship GOD near this mountain.

13. And Moses said unto GOD, Behold, I come unto the sons of Israel, and I say unto them, The GOD of your fathers hath sent me unto you ; and they will say unto me, What is His name ? What shall I say unto them ?

14. And GOD said unto Moses, I AM THAT I AM : and He said, Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you.

15. And GOD said moreover unto Moses, Thus shalt thou say unto the sons of Israel, JEHOVAH, the GOD of your fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath sent me unto you : This is My name to eternity, and this is My memorial unto a generation, a generation.

16. Go, and gather together the elders of Israel, and say unto them, JEHOVAH, the GOD of your fathers, hath appeared unto me, the GOD of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and that which is done unto you in Egypt.

17. And I say, I will make you to go up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

18. And they shall hear thy voice : and thou shalt enter in, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, JEHOVAH the GOD of the Hebrews hath met with us : and now let us go, we pray thee, a way of three days into the wilderness, and let us sacrifice to JEHOVAH our GOD.

19. And I know that the king of Egypt will not give unto you to go, not even by a mighty hand.

20. And I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst of it : and after that he will send you away.

21. And I will give the grace of this people in the eyes of the Egyptians : and it shall come to pass, when ye go, ye shall not go empty.

22. And a woman shall ask of her female neighbour, and of the female guest of her house, vessels of silver, and vessels of gold, and garments ; and ye shall put them upon your sons, and upon your daughters ; and ye shall despoil the Egyptians.

THE CONTENTS.

6825. The subject treated of in the first chapter, in the internal sense, was the infestation of those who are of the Church by falsities and evils ; in the second chapter, the beginnings and successive states of truth Divine with them. The present chapter, in the internal sense, treats of their deliverance ; and then they are first instructed who God is that has delivered them, that He is the Lord ; and that He introduces them into heaven, after they have been gifted with manifold truth and good.

THE INTERNAL SENSE.

6826. Verses 1-3. *And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian : and he led the flock behind*

the wilderness, and came to the mountain of God, to Horeb. And the angel of Jehovah appeared unto him in a flame of fire, out of the midst of a bramble-bush; and he saw, and behold, the bramble-bush burned with fire, and the bramble-bush was in no wise consumed. And Moses said, I will turn aside now, and see this great sight, why the bramble-bush is not burned up.

And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, signifies that the Law from the Divine instructed those who were in the truth of simple good; a priest denotes the good of the Church where these are: *and he led the flock behind the wilderness,* signifies after they had undergone temptations: *and he came to the mountain of God,* signifies that the good of Divine Love appeared to him: *to Horeb,* signifies the quality. *And the angel of Jehovah appeared unto him,* signifies the Lord as to the Divine Human: *in a flame of fire, out of the midst of a bramble-bush,* signifies Divine Love in scientific truth: *and he saw, and behold, the bramble-bush burned with fire,* signifies apperception that scientific truth was full of the good of Divine Love: *and the bramble-bush was in no wise consumed,* signifies Divine Truth united to Divine Good in the Natural. *And Moses said,* signifies perception from the Law from the Divine: *I will turn aside now, and see this great sight,* signifies reflection upon this revelation: *why the bramble-bush is not burned up,* signifies that there is such an union.

6827. *And Moses was feeding the flock of Jethro his father-in-law, the priest of Midian,* signifies that the Law from the Divine instructed those who were in the truth of simple good, and the priest of Midian denotes the good of the Church where these are. This appears from the representation of Moses, as denoting the Lord as to the Divine Law (see no. 6752), but in the beginning as to the truth which is of the Law from the Divine (see no. 6771), but in the present case as to the Law from the Divine. Thus may be named the degrees of progression in the Lord, before He had become, as to the Human, the Divine Law itself. The whole Word, in its inmost or supreme sense, treats of the Lord alone, and of the glorification of His Human; but because the inmost or supreme sense transcends the human understanding, the Word may be explained as to its internal sense, which treats of the Lord's kingdom, and of the Church, and of the establishment of this, and also of the regeneration of the man of the Church by the Lord. The reason why these subjects are treated of in the internal sense is, that man's regeneration is a representative image of the Lord's glorification (see nos. 3138, 3212, 3245, 3246, 3296, 3490, 4402, 5688). The explanation appears also from the signification of feeding, as denoting instructing (see nos. 3795, 5201): from the signification of a flock, as denoting one who learns and is led by means of the

truth to the good of charity (see no. 343); thus a flock, in the general sense, denotes the Church (nos. 3767, 3768), in the present instance, the Church where those are who are in the truth of simple good, who are signified by Midian (nos. 3242, 4756): from the signification of a father-in-law, as denoting the good from which, as from a father, exists that good which is conjoined to truth, in the present case, to truth which is of the Law from the Divine, which is represented by Moses (see no. 6793); the quality of that good is Jethro: and from the signification of the priest of Midian, as denoting the good of the Church where those are who are in the truth of simple good (see no. 6775). From these considerations it is evident, that by "Moses was feeding the flock of Jethro his father-in-law, the priest of Midian," is signified that the Law from the Divine instructed those who were in the truth of simple good, and that the priest of Midian denotes the good of the Church where these are.

6828. *And he led the flock behind the wilderness*, signifies after they, namely, those who were in the truth of simple good, had undergone temptations. This appears from the signification of a flock, as denoting the Church where those are who are in the truth of simple good, see just above, no. 6827; and from the signification of a wilderness, as denoting a state of temptation. For a wilderness signifies what is little inhabited and cultivated, and also what is altogether uninhabited and uncultivated, thus, in the spiritual sense, a man vastated as to good, and desolated as to truth, consequently, a man who is in temptation, for he who is in temptation is in vastation and in desolation; for the falsity and evil which are with him emerge and obscure and almost take away the influx of truth and good from the Lord; nor does the truth which flows in appear to him to have such life, as to disperse falsities and evils. There are also present at such times evil spirits, who inflict pain, and despair concerning salvation. That a wilderness signifies such a state, is manifest from very many passages in the Word (see no. 2708); and since a wilderness signified a state of temptation, and the number forty its duration, whatever that might be (nos. 730, 862, 2272, 2273), therefore the sons of Israel were *in the wilderness forty years*; and therefore the Lord was *in the wilderness forty days* when He was tempted (Matt. iv. 1, 2; Mark i. 13).

6829. *And he came to the mountain of God*, signifies that the good of Divine Love afterwards appeared. This is manifest from the signification of the mountain of God, as denoting the good of Divine Love. That a mountain denotes the good of love, see nos. 795, 796, 2722, 4210, 6435; that this good appeared after they had undergone temptations, is signified by his coming to that mountain behind the wilderness. The case herein is as fol-

lows : When a man is in temptation, he is besieged on all sides by falsities and evils, which hinder the influx of light from the Divine, that is, the influx of truth and good : the man is then as it were in darkness. Darkness in the other life is nothing else than a siege or an obsession by falsities, for these take away light, and thus the perception of consolation by truths, from him who is in temptation. But when the man emerges out of temptation, then light appears with its spiritual heat, that is, truth with its good ; thence he has gladness after anxiety. This is the morning which succeeds the night, in the other life. The reason why good is then perceived, and truth appears, is, that after temptation truth and good penetrate towards the interiors, and become in-rooted. For when a man is in temptation, he is as it were in hunger for good, and in thirst for truth, wherefore, when he emerges, he feasts on good as a hungry man feasts on food, and receives truth as a thirsty man does drink. And besides, when the Law from the Divine appears, falsities and evils are removed ; and when these have been removed, there is a passage made for truth and good to penetrate more interiorly. These are the reasons why after temptations there appears the good of love with its light from the Lord. That after the obscurity and anxiety of temptations, bright light (*lucidum*) and gladness appear, is known to all in the other life, because it is a common thing there.

6830. *To Horeb*, signifies the quality, namely, of the good of Divine Love, which appeared. This is manifest from the fact that names, when they are added, involve the quality of the thing treated of. The quality of the thing which Horeb involves, is evident from the things that were seen there, that is, from the flame of fire out of the midst of the bramble-bush ; thus it is evident that it denotes the Divine Good of love shining forth through the truth which is of the Divine Law.

6831. *And the angel of Jehovah appeared unto him*, signifies the Lord as to the Divine Human. This appears from the signification of the angel of Jehovah, as denoting the Lord's Divine Human (see no. 6280). The reason why the Divine Human is called the angel of Jehovah is, that Jehovah, before the coming of the Lord, when He passed through heaven, appeared in a human form as an angel ; for the whole angelic heaven has relation to one man, which is called the Grand Man, which has been treated of at the end of several chapters ; wherefore when the Divine itself passed through the angelic heaven, He appeared in a human form as an angel before those with whom He spoke. This was the Divine Human of Jehovah before the coming of the Lord ; the Lord's Human, when made Divine, is the same thing, for the Lord is Jehovah Himself in

the Divine Human. That the Lord as to the Divine Human is called an angel, see no. 6280, and it also appears from many passages in the New Testament, where the Lord calls Himself *The Sent* of the Father, and being sent signifies proceeding, and "The sent" in the Hebrew language signifies an angel. That the Lord calls Himself "The Sent," see Matt. x. 40; xv. 24; Mark ix. 37; Luke iv. 43; ix. 48; x. 16; John iii. 17, 34; iv. 34; v. 23, 24, 36-38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; x. 36; xi. 41, 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xvi. 5, 7; xvii. 3-8, 18, 21-23, 25.

6832. *In a flame of fire out of the midst of a bramble-bush*, signifies Divine Love in scientific truth. This appears from the signification of a flame of fire, as denoting Divine Love, of which we shall speak presently; and from the signification of a bramble-bush, as denoting scientific truth. The reason why a bramble-bush denotes scientific truth is, that all smaller trees of whatever kind signify scientifics, but plantations of larger trees signify cognitions and perceptions; the bramble-bush, since it produces flowers and berries, signifies scientific truth. The scientific truth of the Church is nothing else than the Word in the sense of the letter, and also every representative and significative of the Church, which was among the posterity of Jacob: these things in their external form are called scientific truths; but in the internal form they are spiritual truths. Since, however, truths in the internal form, or in the spiritual form, could not appear to the posterity of Jacob, because they were in externals alone, and because they were absolutely unwilling to have any knowledge about anything internal, therefore the Lord appeared in a bramble-bush; for when the Lord appears, He appears according to man's quality, since man receives the Divine in no other way than according to his own quality. This, too, is the reason that when the Lord appeared on Mount Sinai, He appeared to the people as fire burning even to the heart of heaven, and as darkness, clouds, and thick darkness (Deut. iv. 11; v. 22-25; also Exod. xix. 18). He would have appeared altogether otherwise if the people, who were looking on below the mountain, had not been of such a character: and as that people were only in externals, therefore when Moses entered in to the Lord on Mount Sinai, it is said that he entered into a cloud (Exod. xx. 18; xxiv. 2, 18; xxxv. 2-5). That a cloud denotes the External of the Word, see the Preface to Gen. xviii., and nos. 4060, 4391, 5922, 6343 end; and consequently also the representative of the Church viewed in the external form. That the Lord appears to every one according to his ² quality, may be manifest from this consideration, that the Lord appears to those who are in the inmost or third heaven as a sun, from which proceeds ineffable light, for the reason that those

who are in that heaven are in the good of love to the Lord; and that He appears to those in the middle or second heaven as a moon, for the reason that those who are there are more remotely and obscurely in love to the Lord, for they are in love towards the neighbour; but in the ultimate or first heaven, the Lord does not appear as a sun nor as a moon, but only as light, a light which greatly exceeds that of the world. And since the Lord appears to every one according to his quality, therefore He cannot appear to those who are in hell otherwise than as a dusky cloud and thick darkness; for as soon as the light of heaven, which is from the Lord, penetrates into any hell, darkness and gloom arise there. From these considerations it may now be manifest, that the Lord appears to every one according to his quality, because according to the reception; and as the posterity of Jacob were in externals only, therefore the Lord appeared unto Moses in a bramble-bush, and also in a cloud when he entered

3 in unto the Lord upon Mount Sinai. The reason why a flame denotes Divine Love is, that love in its first origin is nothing else than fire and flame from the Lord as a sun; it is the fire or flame of this sun that gives the esse of life to every man; and it is the vital fire itself, which fills the interiors of man with heat, as may be manifest from love, for in proportion as love increases with a man, in the same proportion the man grows warm, and, in proportion as the love decreases, in the same proportion he grows cold. Hence it is, that when the Lord appeared in a vision, He appeared as fire and flame; as in Ezekiel, "The aspect of the four living creatures (which were cherubs) was like *burning coals of fire, according to the aspect of lamps*; it went among the living creatures, *as the brightness of fire, and out of the fire went forth lightning*. Above the expanse that was over their heads was, as it were, the aspect of a sapphire stone, the likeness of a throne; and upon the likeness of the throne was the likeness *as the aspect of a man upon it above*. And I saw *the appearance of a burning coal*, as the appearance of *fire* within it round about, from the aspect of His loins and upwards; but from the aspect of His loins and downwards, I saw as it were the *aspect of fire*, which had *brightness round about*" (i. 13, 26-28).

4 That the particulars contained in this vision are significative and representative of Divine things, no one can deny. But unless it be known what is signified by the cherubs, by the burning coals of fire, according to the aspect of lamps, by the throne, by the aspect of a man upon it, by the loins from which fire [issued] upwards and downwards, and brightness from the fire, it is impossible to know the holy arcanum that is contained in it. That cherubs denote the Lord's providence, see no. 308; that a throne denotes heaven, properly the Divine Truth proceeding from the Lord, which forms heaven, see no. 5313; that the aspect of a man upon the throne above denotes the Lord

as to the Divine Human, is evident; that the loins denote conjugial love, and hence all celestial love, see nos. 3021, 4277, 4280, 4575, 5050–5062, which love was represented by the appearance of a burning coal according to the appearance of the fire which had brightness round about it. In Daniel, “I ⁵ saw till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like clean wool; His throne was a *flame of fire*; His wheels were *burning fire*; a *stream of fire* issued and went forth from before Him” (vii. 9, 10): the Divine Good of the Lord’s Divine Love was here also seen as a flame of fire. In John, “He that sat upon the white horse had eyes as a *flame of fire*” (Apoc. xix. 12): that He that sat upon the white horse is the Lord as to the Word, is openly stated in the same chapter (verses 13, 16); thus the flame of fire denotes the Divine Truth which is in the Word, which is from the Lord’s Divine Good. Again, “In the midst of the seven candlesticks was one like unto *the Son of Man*, clothed in a garment reaching down to the foot. His head and His hairs were white like white wool, like snow; but His eyes were as a *flame of fire*” (Apoc. i. 13, 14): here also eyes as a flame of fire denote the Divine Truth proceeding from the Lord’s Divine Good. That a flame of fire is the Divine Truth proceeding ⁶ from the Lord, is evident also in David, “The voice of Jehovah glides as a *flame of fire*” (Ps. xxix. 7): the voice of Jehovah denotes the Divine Truth. In order that the Divine Truth proceeding from the Lord’s Divine Good might be represented, it was commanded that they should make a candlestick of pure gold *with seven lamps*, and that they should set it in the tent of assembly at the table on which was the shew-bread, *and that the lamps should burn continually before Jehovah* (Exod. xxv. 31 to end; xxxvii. 17–24; xl. 24, 25; Levit. xxiv. 4; Numb. viii. 2: Zech. iv. 2): the candlestick with the seven lamps represented the Divine Truth proceeding from the Lord’s Divine Good. In order that the Divine Good itself might be represented, it ⁷ was commanded that there should be a perpetual fire on the altar, “*The fire shall burn upon the altar, and it shall not be put out; the priest shall burn wood on it every morning. The fire shall ever be burning upon the altar; and it shall not be put out*” (Levit. vi. 12, 13). That fire was a representative of the Divine Love, was very well known to the Ancients, as may be manifest from the consideration, that this representative spread from the Ancient Church even to remote nations, which were in idolatrous worship, these nations, as is known, instituting a sacred perpetual fire, and appointing virgins, called vestals, to keep it. That fire and flame, in the opposite sense, signify filthy loves, ⁸ as the loves of revenge, of cruelty, of hatred, of adultery, and, in general, the concupiscences which flow from the loves of self and of the world, is manifest also from many passages in

the Word, of which the following only may be adduced: in Isaiah, "Behold, they have become as stubble, *the fire hath burned them*, they shall not deliver their souls *out of the hand of the flame*; *there shall be no coal to warm at, nor fire, to sit before it*" (xlvii. 14). In Ezekiel, "Behold, *I will kindle a fire in thee*, which shall devour every green tree in thee, and every dry tree, *the flame of grievous flame shall not be quenched*, and all faces from the south to the north shall be burned up in it" (xx. 47): here fire and flame signify the lusts of evil and falsity, which quench all the good and truth of the Church; 9 hence the Church's vastation. In Luke, "The rich man said to Abraham, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for *I am tormented in this flame*" (xvi. 24). Those who do not know that the vital fire in man is from another origin than elementary fire, cannot possibly know otherwise than that by the fire of hell is meant such fire as exists in the world, when yet in the Word no such fire is meant, but the fire which is of love, thus which is of man's life, proceeding from the Lord as a sun, which fire when it enters in with those who are in contrary principles, is turned into the fire of lusts, which, as was said above, are those of revenge, of hatred, and of cruelty, gushing forth from the love of self and of the world. This is the fire that torments those who are in the hells, for when the rein is given to their lusts, they rush one upon another, and torture each other by direful and unspeakable methods, for every one wishes to have the pre-eminence, and both by secret and open artifices, to take from another what belongs to him. When such is the concupiscence of every one, it gives rise to intestine hatreds, and the consequent exercise of barbarities, especially by means of magical arts and phantasies: these arts are innumerable, and are utterly unknown in the world. 10 Those who do not believe in spiritual things, especially the worshippers of nature, can never be induced to believe, that the heat in the living, which constitutes the internal life itself, is from any other origin than that from which the heat of this world is; for they cannot know, still less can they acknowledge, that there is a heavenly fire proceeding from the Lord as a sun, and that that fire is pure love. Consequently, neither can they know the innumerable things that are in the Word, where no other fire is meant, nor can they know the innumerable things in man, who is an organ recipient of that fire.

6833. *And he saw, and behold, the bramble-bush burned with fire*, signifies apperception that scientific truth was full of the good of Divine Love. This appears from the signification of seeing, as denoting apperceiving (see nos. 2150, 3764, 4567, 4723, 5400); from the signification of a bramble-bush, as denoting

scientific truth (see just above, no. 6832); and from the signification of fire, as denoting Divine Love (see nos. 934 end, 4906, 5071, 5215, 6314, 6832). Hence burning with fire denotes being full of the good of Divine Love.

6834. *And the bramble-bush was in no wise consumed*, signifies Divine Truth united to Divine Good in the Natural. This appears from the signification of a bramble-bush, as denoting scientific truth (see nos. 6832, 6833), in the present instance, because the Lord is treated of, Divine Truth in the Natural; the Natural is signified, because truth is there scientifically: it also appears from the signification of not being consumed by fire, as denoting not being dissipated by the good of Divine Love (that fire denotes the good of Divine Love, see just above, no. 6832), thus denoting that it, namely, Divine Truth is united with Divine Good in the Natural. This is the signification of these words in the supreme sense, in which it treats of the Lord. The case herein is as follows: the Divine Good of the Divine Love is the solar fire itself in the other life; this fire is of such ardour, that were it to fall, without previously being tempered, upon any one, even an angel of the inmost heaven, he would be deprived of all sense, and would perish: such is the ardour of the Lord's Divine Love. But the Lord, when He was in the world, and united the Human Essence to the Divine Essence, received the fire of this love in His Human, and united it to the truth therein when He made Himself the Divine Law. This, then, is what is meant by the Divine Truth being united to the Divine Good in the Natural.

6835. *And Moses said*, signifies perception from the Law from the Divine. This appears from the signification of saying in the historical parts of the Word, as denoting perception, as has frequently been stated above; and from the representation of Moses, as denoting the Law from the Divine (see no. 6827).

6836. *I will turn aside now, and see this great sight*, signifies reflection upon this revelation. This appears from the signification of turning aside and seeing, as denoting reflecting, for turning aside in the spiritual sense denotes turning away from the thought in which one is, and seeing denotes perceiving; thus both together denote reflecting; also from the signification of a sight, as denoting a revelation (see no. 6000): it is called a great sight, because in the supreme sense by the flame in the bramble-bush is signified the Divine Truth united to the Divine Good in the Lord's Human (no. 6834).

6837. *Why the bramble-bush is not burned up*, signifies that

there is such an union. This appears from what was said above, no. 6834.

6838. Verses 4-6. *And Jehovah saw that he turned aside to see, and God called unto him out of the midst of the bramble-bush, and said, Moses, Moses. And he said, Behold me. And He said, Draw not nigh hither: put off thy shoes from off thy feet; for the place on which thou art standing is ground of holiness. And He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses covered his faces; for he feared to look upon God.*

And Jehovah saw that he turned aside to see, signifies reflection from the Lord: *and God called unto him*, signifies influx from the Divine: *out of the midst of the bramble-bush*, signifies out of scientific truths: *and said, Moses, Moses. And he said, Behold me*, signifies internal exhortation, and hearing. *And He said, Draw not nigh hither*, signifies that he should not as yet think about the Divine from sensual things: *put off thy shoes from off thy feet*, signifies that sensual things, which are the externals of the Natural, should be removed: *for the place on which thou art standing is ground of holiness*, signifies that otherwise the Divine cannot enter. *And He said, I am the God of thy father*, signifies the Divine which was of the Ancient Church: *the God of Abraham, the God of Isaac, and the God of Jacob*, signifies the Divine itself and the Divine Human, thus the Lord. *And Moses covered his faces*, signifies that the interiors were protected: *for he feared to look upon God*, signifies lest they should be injured by the presence of the Divine itself.

6839. *And Jehovah saw that he turned aside to see*, signifies reflection from the Lord. This appears from the signification of turning aside to see, as denoting reflection (see no. 6836). That Jehovah is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6303. The character of the literal sense of the Word is also evident here. It is said that Jehovah saw that he turned aside to see, as if He did not already know, and as if He had not prompted and impelled him to turn aside to see; nevertheless it is so expressed, because it is according to the appearance. But the internal sense teaches how it is to be understood, namely, that the Lord flowed in into his thought, in order that he might reflect upon it. From this it may be manifest how it is with the sense of the letter of the Word relatively to the internal sense, and that the things contained in the sense of the letter are such, that they accommodate themselves to the apprehension of the simple, who only believe that it is as it appears. What does not appear they do not believe, because they cannot enter into the interiors of things; wherefore, unless the Word had been such as it is in the letter, it would not have been received. He who

is in sensual things, and is engrossed in worldly concerns, does not at all apprehend interior things; he wants to see what he is to believe; what he does not see is as it were foreign, and he rejects it among things to be denied, or at least to be doubted of, when he thinks of it from himself.

6840. *And God called unto him*, signifies influx from the Divine. This appears from the signification of calling, as denoting influx; for in the internal sense calling by speech is not meant, as in the external historical sense, but calling by influx into the will, which is internal calling, for Jehovah, or the Lord, flows in into the will, and impels man to do what is pleasing to Him. When this internal falls into what is historical, in which there are none but external things, it takes the form either of a command, or a call, or an accost, or other like expressions.

6841. *Out of the midst of the bramble-bush*, signifies out of scientific truths. This appears from the signification of a bramble-bush, as denoting scientific truth (see nos. 6832, 6833).

6842. *And said, Moses, Moses. And he said, Behold me*, signifies internal exhortation, and hearing. This appears from the signification of being called by God, in the historical parts of the Word, as denoting influx from the Divine (see no. 6840). The call itself is in the words, *and Jehovah said, Moses, Moses*, which, as they involve all the things that follow, and, first, that he should not draw nigh thither, but should take off his shoes from off his feet, signify exhortation; and the reply of Moses *Behold me*, signifies hearing.

6843. *And He said, Draw not nigh hither*, signifies that he should not as yet think about the Divine from sensual things. This appears from the signification of drawing nigh to Jehovah, as denoting thinking about the Divine. The reason why drawing nigh, when it is said of man towards the Lord, denotes thought concerning the Divine, is, that man cannot approach to the Divine as to the body, as one man to another, but as to the mind, thus as to the thought and will. There is no other mode of approach to the Divine, because the Divine is above the things of place and time, being in those things in man which are called states, namely, states of love and states of faith, thus states of both faculties of the mind, namely, the will and the thought; by these man can approach the Divine. Hence it is, that here, by the expression, *Draw not nigh hither*, is signified that he should not think about the Divine, namely, from external sensual things, which are signified by the shoes, which he was first to put off. It is said *as yet*, because the external sensual things of

the Natural are regenerated last, and thus receive the influx from the Divine last, and the state here treated of was not yet such as to enable sensual things to receive the influx. Concerning sensual things, see what now follows.

6844. *Put off thy shoes from off thy feet*, signifies that sensual things, which are the externals of the Natural, should be removed. This appears from the signification of shoes, as denoting the sensual things which are the externals of the Natural (see no. 1748); and from the signification of the feet, as denoting the Natural (see nos. 2162, 3147, 3761, 3986, 4280, 4938–4952). That putting off denotes removing, is evident, for it is said of sensual things; for expressions are to be applied to the particular subject treated of: thus *being put off* is applied to the shoes; and *being removed*, to sensual things. It is necessary to say how the case herein is. Every one can see that shoes here represent something which did not agree with the holy Divine, and thus that putting off the shoes was representative of the removal of such things; otherwise what would it concern the Divine whether man approached in shoes, or with the soles of his feet bare, provided he was interiorly of such a character as to be capable of approaching to the Divine in faith and love. Wherefore, by shoes are signified sensual things, and sensual things, which are the externals of the Natural, are such, that they cannot be present when there is holy thought concerning the Divine; therefore, as at that time representatives had to be observed, Moses was not allowed to draw near with his shoes on.

2 The reason why sensual things, which are the externals of the Natural, are such that they cannot receive the Divine, is, that they are in worldly, corporeal, and also in earthly things, for they proximately receive them. From this [it results that] the things which are in the memory from sensual things derive their properties from the light and heat of the world, and but little from the light and heat of heaven; wherefore they are the last that can be regenerated, that is, that can receive anything of the light of heaven. From this it follows that, when man is in those sensual things, and thinks from them, he thinks about the Divine in just the same way as he does about earthly things; and if he be in evil, he thinks from them altogether against the Divine. Wherefore, when a man thinks of such things as are of faith in and love to God, if he is in good, he is elevated from the sensual things which are the externals of the Natural, towards interior things, consequently from earthly and worldly things nearer to celestial and

3 spiritual things. Of this man is ignorant, because he does not know that with him the interiors are distinct from the exteriors, and that thought is more and more interior and also more and more exterior; and as he is unacquainted with those things, he

cannot reflect upon them. But see what has already been said concerning thought from sensual things, namely, that those who think from sensual things possess but little wisdom (nos. 5089, 5094, 6201, 6310–6312, 6314, 6316, 6318, 6598, 6612, 6614, 6622, 6624). That man is elevated from sensual things, and on being elevated comes into a milder light (*lumen*); and that this is especially the case with those who are being regenerated, see nos. 6183, 6313, 6315. From these considerations it is now evident what is meant by putting off the shoes from off the feet. The Natural in man is external, middle, and internal (see nos. 4570, 5118, 5126, 5497, 5649); the internal Natural is signified by the feet, the middle Natural by the soles of the feet, and the external Natural by the shoes.

6845. *For the place on which thou art standing is ground of holiness*, signifies that otherwise the Divine cannot enter. This appears from the signification of place, as denoting state (see nos. 2625, 2837, 3356, 3387, 4321, 4882, 5605); hence the place on which thou art standing denotes the state in which he still is; and from the signification of ground of holiness, as denoting the Holy which proceeds from the Lord, thus it is a state of the Holy proceeding from the Lord's Divine Human which is meant by the above words. That it signifies that otherwise the Divine cannot enter, follows from what goes before, namely, that if man were not removed from sensual things, which are the externals of the Natural, that is, if he were not elevated from these to interior things, the Divine could not flow in. The reason why the Divine cannot flow in with a man, so long as he is in those sensual things, is, that the influx from the Divine proceeds even to those things which are last in order, thus even to the sensual things which are the externals of the Natural with man; and if there are therein merely bodily and earthly things, the Divine things which flow in are dissipated there, for they do not agree. Wherefore, when a man is about to receive the Divine, that is, the things that are of faith and love, he is elevated from sensual things; and when he has been elevated from them, the Divine no longer flows in thither, namely, into the external Sensual, but into the interior plane to which the man has been elevated. That this is the case, I have been enabled to know from much experience.

6846. *And He said, I am the God of thy father*, signifies the Divine which was of the Ancient Church. This appears from the signification of a father, as denoting the Ancient Church (see no. 6075). The reason why the Ancient Church is called a father, is, that from it were born the Churches which succeeded it, namely, the Hebrew Church, and afterwards the Church among the posterity of Jacob; for the rituals and statutes, which

were commanded to the posterity of Jacob through Moses, were not new, but had formerly been in the Ancient Churches, and were only restored among the sons of Jacob. They were restored because among other nations they had been made idolatrous, and in Egypt and Babel had been turned into magical things. That the same things had been in the Ancient Churches may be manifest from many passages in the Word. Hence now it is that the Ancient Church is meant by a father, and is also called a father in the Word where the Church is treated of. The God worshipped in the Ancient Church was the Lord as to the Divine Human, and it was known to them that it was the Lord who was represented in each of the rituals of their Church; and many of them also knew that the Lord was about to come into the world, and make the Human in Himself Divine; nor was any other meant by Jehovah in that Church; for He had appeared to them as a Divine Man, and was called Jehovah (nos. 1343, 5663); as also afterwards to Abraham (Gen. xviii. 2); to Joshua (Josh. v. 13–15); to Gideon (Judges vi. 11); and to Manoah and his wife (Judges xiii. 3): and He was acknowledged as the God of the universe, and as the only One whom they should adore. Hence then it is, that by “the God of thy father” in the internal sense is meant the Divine, who was of the Ancient Church, that is, the Lord; but in the external historical sense Abraham is meant, and also Isaac and Jacob.

6847. *The God of Abraham, the God of Isaac, and the God of Jacob*, signifies the Divine Itself and the Divine Human, thus the Lord. This appears from the representation of Abraham, of Isaac, and of Jacob, as denoting the Divine Itself and the Divine Human of the Lord. That Abraham represents the Lord as to the Divine itself, Isaac as to the Divine Rational, and Jacob as to the Divine Natural, see nos. 1893, 2011, 2066, 2072, 2083, 3245, 3251, 2630, 3194, 3210, 3305 end, 3439, 3704, 4180, 4286, 4538, 4570, 4615, 6098, 6185, 6276, 6425, 6804. God signifies the Divine, and their names signify what is representative; hence these things in the Lord are what are meant by the God of Abraham, the God of Isaac, and the God of Jacob.

6848. *And Moses covered his faces*, signifies that the interiors were protected. This appears from the signification of the faces, as denoting the interiors (see nos. 1999, 2434, 3527, 4066, 4796, 4797, 5102). That covering denotes protecting, follows from the series in the internal sense, for it is said that he covered his faces because he feared to look upon God, and by this is signified lest the interiors should be injured by the presence of the Divine itself. How this is, will be stated in what now follows.

6849. *For he feared to look upon God*, signifies lest they should be injured by the presence of the Divine itself. This appears from the signification of fearing, as denoting lest they, namely, the interiors, should be injured, for this was the cause of fear; and from the signification of looking upon God, as denoting the presence of the Divine itself, for the Lord is brought present before man in no other way than by an internal looking upon Him, which is effected by the faith which is from charity; if the Lord appears to any one in an external form, still it is the interiors that are affected, for the Divine penetrates to the inmost things. With regard to the circumstance that the interiors should not be injured by the presence of the Divine itself, and that therefore they were protected, the matter stands thus: The Divine itself is pure love, and pure love is as fire, more ardent than the fire of the sun of this world; wherefore if the Divine love in its purity were to flow in with any angel, spirit, or man, he would utterly perish. Hence it is that, in the Word, Jehovah, or the Lord is so often called a consuming fire. Lest therefore the angels in heaven should be injured by the influx of heat from the Lord as a sun, they are individually veiled by some thin and suitable cloud, by means of which the heat flowing in from that sun is tempered. That every one would perish ² by the presence of the Divine without such a means of preservation, was known to the ancients, wherefore they feared to see God, as is manifest from the Book of Judges, "Gideon saw that he was an angel of Jehovah, wherefore Gideon said, O Lord Jehovih, *for I have seen an angel of Jehovah face to face*. And Jehovah said unto him, Peace be unto thee; *fear not, for thou shalt not die*" (vi. 22, 23). Again, "Manoah said unto his wife, *Dying we shall die, because we have seen God*" (xiii. 22). And in the Book of Exodus, "Jehovah said unto Moses, *Thou canst not see My faces: for a man (homo) shall not see Me and live*" (xxxiii. 20). When, therefore, it was given Moses to see God, "he was put in a hole of the rock" (ver. 22), which represented the obscurity of faith, and the cloudiness which covered and protected him. How much danger may befall the angels from being viewed by ³ the Divine without the veiling of a cloud, may appear manifestly from the fact, that when the angels look at any spirit who is in evil, he appears to be turned into something resembling an inanimate object, which has been very frequently given me to see; the reason is, that through the angelic sight the light and heat of heaven fall upon him, and with them the truth of faith and the good of love, by which, when they penetrate, the evil are almost deprived of life. Since this results from being looked at by the ⁴ angels, what would not follow from being looked at by the Lord? This is the reason why the hells are entirely removed from heaven, and why those who are there want to be removed, for if they are not removed, they are direfully tormented. From this

it is evident what is meant by these words, "They shall say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne" (Apoc. vi. 16 ; Luke xxiii. 30 ; Hosea 5 x. 8). From the fact that the presence of the Divine itself is such that no angel can endure it, unless protected by a cloud which tempers and moderates the rays and heat from that sun, it may manifestly appear that the Lord's Human is Divine ; for unless it were Divine, it could never have been so united to the Divine itself, which is called the Father, as that they might be a one, according to the Lord's words in John xiv. 10, and in other places ; for what receives the Divine in such a manner must be altogether Divine. What is not Divine would be absolutely dissipated by such a union. To speak comparatively : What can be thrown into the solar fire, and not perish, unless it be a like solar element ? In like manner, who can enter into the ardour of infinite love except he who is in the ardour of a like love, consequently, except the Lord alone ? That the Father is in Him, and that the Father does not appear except in His Divine Human, is manifest from the Lord's words in John, "No one hath seen God at any time : the only-begotten Son, *who is in the bosom of the Father*, He hath brought Him forth to view" (i. 18) : and again in the same Evangelist, "Ye have neither heard His voice at any time, nor seen His shape" (v. 37).

6850. Verses 7, 8. *And Jehovah said, Seeing, I have seen the affliction of My people which are in Egypt, and I have heard their cry from before their exactors ; for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to make them to go up out of that land unto a good and broad land, unto a land flowing with milk and honey ; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.*

And Jehovah said, Seeing, I have seen the affliction of My people, signifies mercy towards those who are of the spiritual Church after infestations by falsities : *and I have heard their cry from before their exactors,* signifies the aid of mercy against those who wanted to compel them to serve : *for I know their sorrows,* signifies foresight how greatly they were immersed in falsities. *And I am come down to deliver them out of the hand of the Egyptians,* signifies that He let Himself down to them to release them from the power of the false scientifics, which endeavour to destroy the truths of the Church : *and to make them to go up out of that land,* signifies that they should be elevated : *unto a good and broad land,* signifies to heaven, where there is the good of charity and the truth of faith : *unto a land flowing with milk and honey,* signifies, and to the pleasantness and delight thence : *unto the place of the Canaanite and the Hittite,* signifies the region occupied by evils from falsities : *and the Amorite and*

the Perizzite, signifies by evils and the falsities thence : *and the Hivite and the Jebusite*, signifies by an idolism in which there is something of good and truth.

6851. *And Jehovah said, Seeing, I have seen the affliction of My people*, signifies mercy towards those who are of the spiritual Church after infestations by falsities. This appears from the signification of saying in the historical parts of the Word, as denoting perception, as has frequently been stated above ; but when it is predicated of Jehovah or the Lord, it does not denote perception but omniscience, because the Lord perceives and knows all things in general and particular from eternity : from the signification of seeing to see, when said of Jehovah or the Lord, as denoting mercy, for when the Lord sees any one in misery, or in affliction, He has mercy on him ; the Lord indeed sees all, and thus has mercy on all, but it is not said that He has mercy on any except those who receive His mercy, that is, those who are in good : from the signification of affliction, as denoting infestation (no. 6663), in the present case by falsities, because by the Egyptians, who signify false scientifics (nos. 6651, 6679, 6683) : and from the signification of a people, as denoting those who are of the spiritual Church (see no. 2928). Those who are of the celestial Church are in the Word called a nation.

6852. *And I have heard their cry from before their exactors*, signifies the aid of mercy against those who wanted to compel them to serve. This appears from the signification of a cry, as denoting imploration (see no. 6801) ; from the signification of hearing, as denoting obeying and apperceiving (see no. 5017), but when said of Jehovah or the Lord, it denotes rendering the aid of mercy to him who implores. The case with seeing is as stated above (no. 6851) : with hearing, it is as follows : the Lord hears all, and thus renders aid to all, but according to the necessities ; those who cry and implore Him for themselves alone, and thus against others, as the evil are wont to do, these also the Lord hears, but He does not render them aid ; and when He does not render aid, it is said that He does not hear :—and from the signification of exactors, as denoting those who want to compel to serve. That an exactor is one who compels to serve, is evident from Isaiah, “The people shall take them, and bring them to their place ; and they shall rule over their exactors. It shall come to pass in the day that Jehovah shall give thee rest from thy trouble, and from the grievous bondage wherein thou wast forced to serve, that thou shalt take up this parable concerning the king of Babel, *How hath the exactor ceased !*” (xiv. 2–4). And in Zechariah, “I will encamp about my house because of the army, because of him that passeth by and because of him that returneth ; that no exactor pass over them any more” (ix. 8).

Those who exacted tribute were called exactors (2 Kings xxiii. 35; Deut. xv. 3); and also those who compelled to do work according to the imposition of tributes; they are called princes of tributes in the first chapter of Exodus (ver. 11): that these are they who compelled to serve, see no. 6659.

6853. *For I know their sorrows*, signifies foresight how greatly they were immersed in falsities. This appears from the signification of knowing, when said of the Lord, as denoting foresight; knowing denotes foresight, because the Lord knows all things in general and particular from eternity; and from the signification of sorrows, as denoting immersion into falsities. For those who are in good, when they are immersed in falsities, come into tortures and anxieties, and are tormented, for they love truths and are averse to falsities, and are constantly thinking about salvation, and about the unhappiness that would ensue, if falsities ruled with them. But those who are not in good, care not at all about salvation, nor about unhappiness, since they do not believe these things; the delights of the loves of self and of the world take away the belief in the life after death. These are perpetually immersed in falsities. Immersion in falsities appears in the other life like one who is immersed in waves, which, according to the abundance of the falsities, rise ever higher till at last they rise over the head; the waves appear thinner or denser according to the quality of the falsities. The immersion which the wicked undergo appears as a mistiness and as a cloudiness more or less dusky, which encompasses them, and entirely separates them from the serenity that is of the light of heaven.

6854. *And I am come down to deliver them out of the hand of the Egyptians*, signifies that He let Himself down to them, to release them from the power of the false scientifics which endeavour to destroy the truths of the Church. This appears from the signification of coming down, as denoting letting oneself down, which shall be treated of below; from the signification of delivering, as denoting releasing, for he who releases from falsities, delivers; from the signification of the hand, as denoting power (see nos. 878, 3387, 3563, 4931-4937, 5544); and from the signification of the Egyptians, as denoting false scientifics, which are contrary to the truths of the Church (see nos. 6651, 6679, 6683), thus which endeavour to destroy them. With respect to the circumstance of the Lord's coming down, the case is this: the Lord is said to come down, or to let Himself down, when He comes to judgment (no. 1311); and also when He comes down to lower things, here, to those who are of the spiritual Church, who are signified by the sons of Israel, for the

internal sense treats of how they are infested by falsities, and how they then endure temptations, and afterwards how they are delivered, so as to be introduced into heaven. But in the con-² tents of this and the following verses, in the internal sense, there is a still greater mystery, which is not yet known in the Church, wherefore it shall be disclosed. Those who are called spiritual, who are those that cannot be regenerated as to the voluntary part, but only as to the intellectual part; in whose intellectual part, therefore, a new will is implanted by the Lord, which will is according to the doctrinals of the faith which are of their Church;—these, namely, such spiritual ones, were saved solely by the Lord's coming into the world. The reason is, that the Divine passing through heaven, which was the Divine Human, before the Lord's coming, could not reach them, because the doctrinals of their Church were as to the greater part not true, and thus the good, which is of the will, was not good (no. 6427). Since these could be saved solely by the coming of the Lord, they consequently could not be elevated into heaven before then: in the meantime, therefore, they were detained in the lower earth, in places there which, in the Word, are called pits. This earth was beset round about by the hells in which were falsities, by which, at that time, they were greatly infested: but nevertheless they were guarded by the Lord. But after the Lord had come into the world, and made the Human in Himself Divine, He delivered those who were there in pits, and raised them to heaven; and out of them He also formed the spiritual heaven, which is the second heaven. This is what is meant by the descent of the Lord to those that are beneath, and by the deliverance of those who were bound. This is the mystery³ which, in the internal sense, is also described in this and the following verses. See what was shown above concerning those spiritual ones, namely, that the spiritual are in obscurity as to the truth and good of faith, nos. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289; that their obscurity is illuminated by the Lord's Divine Human, nos. 2716, 4402; that, as they are in obscurity as to the truth and good of faith, they are greatly assaulted by the hells, but that the Lord continually protects them, no. 6419: that the spiritual cannot be regenerated as to the voluntary part, but only as to the intellectual part, and that a new will is formed there by the Lord, nos. 863, 875, 895, 927, 928, 1023, 1043, 1044, 2256, 4328, 4493, 5113: that the spiritual were saved by the Lord's coming into the world, nos. 2833, 2834, 3969. In the prophetic Word through-⁴ out, mention is made of the bound, and of the bound in the pit, and of their being delivered by the Lord; by whom those who have just been spoken of are specifically meant. As in Isaiah, "I, Jehovah, have called Thee in righteousness, and I will take hold of Thy hand, because I will guard Thee, and give Thee for a

covenant for the people, for a light of the nations: to open the blind eyes, *to bring him that is bound out of prison, and them that sit in darkness out of the house of the dungeon* " (xlii. 6, 7). Again, "I have guarded Thee, and given Thee for a covenant of the people, to re-establish the earth, to divide the devastated heritages: *that thou mayest say to the bound, Go forth; to them that are in darkness, Show yourselves*: they shall feed in the ways, and their pasture shall be in all hillocks " (xlix. 8, 9): treating manifestly of the Lord; the bound specifically denote those who were detained in the lower earth till the Lord's coming, and who were then elevated into heaven; and in general all those who are in good, and are as it were kept bound by falsities, from
 5 which nevertheless they want to be delivered. In Zechariah, "By the blood of Thy covenant, *I will send forth thy bound out of the pit* " (ix. 11). In Isaiah, "Gathering they shall be gathered, *the bound in the pit, and shall be shut up in the dungeon*: after a multitude of days shall they be visited " (xxiv. 22): here the bound in the pit have the same signification. And again, "Jehovah hath anointed Me to preach good tidings unto the poor: He hath sent Me to bind up the broken-hearted, *to proclaim liberty to the captives, to them that are bound, to him that is deprived of his eyes*; to proclaim the year of the good-pleasure of Jehovah " (lxi. 1, 2). And again, "The people that *walked in darkness* have seen a great light; *they that dwell in the land of the shadow of death*, upon them hath the light shined " (ix. 2).

6855. *And to make them to go up out of that land*, signifies that they should be elevated, namely, from the place and state where they are infested by falsities. This appears from the signification of making to go up, as denoting being elevated; and from the signification of the land, in this case the land of Egypt, as denoting the place and state where they are infested by falsities. That Egypt denotes the false Scientific which infests, has been shown: the land of Egypt has a like signification.

6856. *Unto a good and broad land*, signifies to heaven, where there is the good of charity and the truth of faith. This appears from the signification of the land, here the land of Canaan as, denoting the Lord's kingdom, thus heaven (see nos. 1607, 3038, 3481, 3705, 4447): from the signification of a good land, as denoting the good of charity there; and from the signification of a broad land, as denoting the truth of faith there. That broad denotes the truth which is of faith, see nos. 3433, 3434, 4482.

6857. *Unto a land flowing with milk and honey*, signifies and the pleasantness and delight thence. This appears from the signification of milk, as denoting the Celestial-spiritual, or the truth of good (see no. 2184); and because it denotes the truth

of good, it also denotes its pleasantness, for they are conjoined; and from the signification of honey, as denoting delight (see no. 5620). From what was shown above (no. 6854), it may be manifest what is meant by making to go up out of that land to a good and broad land, flowing with milk and honey, namely, that those who had been detained in the lower earth, in pits there, till the Lord's coming, should then be elevated to heaven, where there is the good of charity and the truth of faith, and the pleasantness and delight thence. These things are specifically signified by those words: but in general they signify all those of the spiritual Church who are in temptation, and are delivered out of it.

6858. *Unto the place of the Canaanite and the Hittite*, signifies the region occupied by evils from falsities. This appears from the representation of the Canaanites, as denoting evils from the falsities of evil (see no. 4818); and from the representation of the Hittites, as denoting falsities from which evils are (see no. 2913). By the nations in the land of Canaan, which are enumerated here and elsewhere (as Gen. xv. 19–21; Exod. xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Deut. vii. 1; xx. 17; Josh. iii. 10; xxiv. 11; Judges iii. 5), are signified all kinds of evil and falsity. What is meant by the region occupied by evils from falsities, and also by other kinds of evil and falsity, shall be stated. Before the Lord's coming into the world, that region of heaven, to which the spiritual were afterwards elevated, was occupied by evil genii and spirits; for before the Lord's coming a great part of such beings roamed about at large, and infested the good, especially the spiritual who were in the lower earth; but after the Lord's coming they were all thrust down into their own hells, and that region was delivered, and given for an inheritance to those who were of the spiritual Church. It has been frequently observed, that as soon as any place is left by good spirits, it is taken possession of by evil ones, and that the evil are expelled thence, and on their expulsion it again accrues to those who are in good; the reason is, that the infernals are continually burning to destroy the things which are of heaven, especially those things of which they themselves are in the opposite; wherefore when a place anywhere is left, being then without protection, it is instantly taken possession of by the evil. This, as has been said, is specifically meant by the region occupied by evils and falsities, which is signified by the place where the nations that were to be expelled dwelt. This, together with what was said above (no. 6854), is a great mystery, which cannot be known without revelation.

6859. *And the Amorite and the Perizzite*, signifies by evils, and the falsities thence. This appears from the representation

of the Amorite, as denoting evil (see nos. 1857, 6306); and from the representation of the Perizzite, as denoting falsity (see nos. 1573, 1574). There are two origins of evil, and also two origins of falsity. One origin of evil is from falsity of doctrine or of religionism; the other is from the lusts of the love of self and of the world. Falsity of the first origin is, as has been stated, from falsity of doctrine or of religionism; and falsity of the second origin is from the evil of the lusts of the said loves. Those are the evils that are signified by the Canaanite and the Amorite, and the falsities signified by the Hittite and the Perizzite.

6860. *And the Hivite and the Jebusite*, signifies by an idolism in which there is something of good and truth. This appears from the representation of the Hivite, as denoting an idolism in which there is something of good; and from the representation of the Jebusite, as denoting an idolism in which there is something of truth. That such things are signified by those nations, may be manifest from the fact of its having been permitted that a covenant should be established with the Gibeonites by Joshua and the elders (Josh. ix. 3), and that they were made hewers of woods and drawers of waters for the House of God (verses 23, 27). That the Gibeonites were Hivites, see Joshua ix. 7; xi. 19. That by the Jebusites are represented those who were in an idolism, but in which there was something of truth, may appear from the fact, that the Jebusites were for a long time tolerated in Jerusalem, and not expelled thence (Josh. xv. 63; xviii. 16, 28; 2 Sam. v. 6-10).

6861. Verses 9-12. *And now, behold, the cry of the sons of Israel is come unto Me: and I have also seen the oppression wherewith the Egyptians oppress them. And now go, and I will send thee unto Pharaoh, and bring thou forth My people the sons of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the sons of Israel out of Egypt? And He said, Because I will be with thee; and this shall be the sign unto thee, that I have sent thee: When thou bringest forth the people out of Egypt, ye shall worship God near this mountain.*

And now, behold, the cry of the sons of Israel is come unto Me, signifies compassion on those who are of the spiritual Church: *and I have also seen the oppression wherewith the Egyptians oppress them*, signifies by reason of the endeavour to subjugate on the part of those who were in falsities. *And now go, and I will send thee unto Pharaoh*, signifies the Holy proceeding from the Lord's Human, by which the infesting falsities would be dissipated: *and bring thou forth My people the sons of Israel out of Egypt*, signifies the consequent deliverance of those who were

of the spiritual Church from the infesting falsities. *And Moses said unto God*, signifies perception from the Divine, and humiliation: *Who am I, that I should go unto Pharaoh*, signifies that he was not yet in such a state as to seem to himself able to go and remove the infesting falsities: *and that I should bring forth the sons of Israel out of Egypt*, signifies, and thereby deliver those who are of the spiritual Church. *And He said, Because I will be with thee*, signifies that the Divine would be in the Human: *and this shall be the sign unto thee, that I have sent thee*, signifies cognition that the Divine proceeded from Himself. *When thou bringest forth the people out of Egypt*, signifies when the spiritual have been delivered from infestation by falsities: *ye shall worship God near this mountain*, signifies the perception then, and acknowledgment of the Divine from love.

6862. *And now, behold, the cry of the sons of Israel is come unto Me*, signifies compassion on those who are of the spiritual Church. This appears from the signification of a cry, as denoting imploration for aid (see no. 6801); hence when it is said that a cry comes to Jehovah or the Lord, it involves the same as *hearing* (that hearing denotes rendering the aid of mercy, or compassion, see no. 6852): it also appears from the signification of the sons of Israel, as denoting those who are of the spiritual Church (see no. 6637).

6863. *And I have also seen the oppression wherewith the Egyptians oppress them*, signifies by reason of the endeavour to subjugate on the part of those who are in falsities. This appears from the signification of the oppression wherewith they oppress, as denoting the endeavour to subjugate. The reason why it denotes the endeavour to subjugate, not subjugation itself, is, that those who are of the Lord's spiritual Church cannot be subjugated by those who are in falsities, since the Lord protects them. It also appears from the signification of the Egyptians, as denoting falsities (see no. 6692).

6864. *And now go, and I will send thee unto Pharaoh*, signifies the Holy proceeding from the Lord's Human, by which the infesting falsities would be dissipated. This appears from the representation of Moses, who was to go, and who was sent, as denoting the Lord as to the Divine Law (see nos. 6723, 6752, 6771, 6827), thus as to the Human; for when the Lord was in the world, He first made His Human Divine Truth, which is the same with the Divine Law; afterwards He altogether glorified His Human, and made it Divine Good; between Divine Truth and Divine Good there is a difference such as there is between the light from the sun and the fire in the sun: it also appears from the signification of being sent, as denoting proceed-

ing (see nos. 2397, 4710, 6831), here denoting holy truth (that holiness is predicated of truth, see no. 6788); and from the representation of Pharaoh, as denoting falsity (see nos. 6651, 6679, 6683, 6692). It is added that the infesting falsities would be dissipated, namely, by the Holy proceeding from the Lord's Human, because in what follows the deliverance of the sons of Israel is treated of, that is, the deliverance of those who were of the Lord's spiritual Church, from falsities, from which they cannot possibly be delivered except by the Holy that proceeds from the Lord. For the Holy proceeding from the Lord not only dissipates infesting falsities, but also reduces all things into Divine order, both those that are in the heavens and those that are in the hells, and causes the heavens to be most distinct according to goods and the truths thence, and also causes the hells to be most distinct according to evils and the falsities thence; and it likewise causes evils to be in the opposite against goods, and falsities against truths, in order that a spiritual equilibrium may exist, and that there may be nothing that is not in a free state.

6865. *And bring thou forth My people the sons of Israel out of Egypt*, signifies the consequent deliverance of those who were of the spiritual Church from the infesting falsities. This appears from the signification of bringing forth, as denoting deliverance; from the signification of the sons of Israel, as denoting those who are of the spiritual Church (see no. 6637); and from the signification of Egypt, as denoting the false Scientific which is contrary to the truths of the Church, thus denoting the infesting falsity (see no. 6692). It is the false Scientific that chiefly infests those who are of the spiritual Church; the reason is, that they have not the perception of truth from good, but only the cognition of truth from doctrine. Those who are such are very greatly infested by scientifics; for scientifics are the most general vessels, which sometimes appear contrary to truths, until truths being let into them cause them to be translucent, and thereby not to be noticed. And besides, scientifics are full of the fallacies of the senses, which cannot be shaken off by those who are in mere cognitions from doctrine, and not in the perception of truth from good, principally because the light of the world predominates with them, which light appears bright so long as the light of heaven does not inflow into it, but as soon as the light of heaven penetrates obscurity takes the place of light. Hence it is that they are illuminated and clever in the things of the world, but darkened and dull in the things of heaven. These believe themselves to be illuminated, when they have confirmed in themselves the doctrinals of the Church: but it is sensual lumen, derived from the lumen of the world, which then deceives them. For doctrinals of any kind whatso-

ever can be confirmed, as those of Jews, Enthusiasts, Soeinians, and heretics of every kind, are confirmed by those who profess them; and when they have been confirmed, they appear to them in sensual lumen as real truths. But those who are in the light of heaven are in illustration from the Lord, and before confirmation, by looking into the scientifics which are beneath, and are there arranged in order, they apperceive whether a truth be capable of confirmation or not. From this it is evident that the latter have an interior view, which is above scientifics, and thus distinct; whereas the former have an inferior view, which is within scientifics, and thus confused or entangled (see no. 2831).

6866. *And Moses said unto God*, signifies perception from the Divine, and humiliation. This appears from the signification of saying, as denoting perception, as has frequently been stated above; and from the representation of Moses, as denoting the Lord as to the Divine Law (see nos. 6723, 6752, 6771, 6827); the Divine is signified by God. That those words also imply humiliation, is evident from what follows, for he says, "Who am I, that I should go unto Pharaoh, and bring forth the sons of Israel?" Since Moses represents the Lord, and mention is here made of humiliation, something must be said concerning the Lord's state of humiliation when He was in the world. So far as the Lord was in the Human not yet made Divine, so far He was in humiliation; but so far as He was in the Human made Divine, so far He could not be in humiliation, for so far He was God and Jehovah. The reason of His being in humiliation when in the Human not yet made Divine was, that the Human which He derived from the mother was hereditarily evil, and it could not approach to the Divine without humiliation. For in genuine humiliation a man divests himself of all power to think and do anything of himself, and gives himself up entirely to the Divine; and in this way he draws near to the Divine. The Divine indeed was in the Lord, because He was conceived of Jehovah, but this appeared remote in proportion as His Human was in the maternal hereditary [nature]. For in spiritual and celestial things, unlikeness of state is what causes removal and absence, and likeness of state is what causes approach and presence: and likeness and unlikeness are caused by love. From these considerations it may now be manifest whence was the state of humiliation with the Lord, when He was in the world. Afterwards, however, when He put off all the Human that He had derived from the mother, so as to be no longer her son, and put on the Divine, then the state of humiliation ceased, for then He was one with Jehovah.

6867. *Who am I, that I should go unto Pharaoh*, signifies that he was not yet in such a state as to seem to himself able to go

and remove the infesting falsities. This appears from the signification of *Who am I*, as denoting that he was not yet in such a state; and from the signification of going unto Pharaoh, as denoting going unto the infesting falsities, for Pharaoh signifies the falsity which infests (see nos. 6651, 6679, 6683). The reason why it also denotes removing is, that the Holy proceeding from the Lord's Human (see no. 6864) removes falsities and evils, for these cannot at all endure the presence of that Holy. As these things were spoken from humiliation, it is said that he did not seem to himself able to do it.

6868. *And that I should bring forth the sons of Israel out of Egypt*, signifies, and thereby deliver those who are of the spiritual Church. This appears from the signification of bringing forth, as denoting delivering (see no. 6865); and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6637, 6862, 6865).

6869. *And He said, Because I will be with thee*, signifies that the Divine would be in the Human. This appears from the representation of Moses, as denoting the Lord as to the Divine Law (see nos. 6723, 6752, 6771, 6827), thus as to the Human; for, as was shewn above, the Lord, when He was in the world, made His Human the Divine Law, that is, Divine Truth: and from the signification of *I will be with thee*, as denoting the Divine, for it is Jehovah who speaks.

6870. *And this shall be the sign unto thee that I have sent thee*, signifies cognition that the Divine proceeded from Himself. This appears from the signification of a sign, as denoting the confirmation of truth (*veritas*), and hence cognition that it is so; and from the signification of being sent, as denoting proceeding (see nos. 2397, 4710, 6831); thus being sent by God denotes proceeding from the Divine, and also denotes the Divine proceeding from Him, for he who proceeds from the Divine receives the Divine, and extends it further.

6871. *When thou bringest forth the people out of Egypt*, signifies when the spiritual have been delivered from infestation by falsities. This appears from the signification of bringing forth, as denoting delivering (see nos. 6865, 6868); from the signification of the sons of Israel, who here are the people, as denoting those who are spiritual, that is, those who are of the spiritual Church (see nos. 6637, 6862, 6865); and from the signification of Egypt, as denoting the false Scientific that infests (see no. 6692).

6872. *Ye shall worship God near this mountain*, signifies the

perception then, and acknowledgment of the Divine from love. This appears from the signification of worshipping God, as denoting the adoration of the Divine, but when said of the Lord, it denotes perception and acknowledgment of the Divine in the Human; and from the signification of a mountain, as denoting the good of the Divine Love (see nos. 795, 796, 2722, 4210, 6435, 6829). From this it is evident that by "ye shall worship God near this mountain," when said of the Lord, is signified the perception and acknowledgment of the Divine from love. It ² is necessary to say what is meant by the perception and acknowledgment of the Divine from love. Every man's quality is known from his love; for the love is the esse of every one's life, the veriest life itself deriving its existence from it. A man is, therefore, such as the quality of his love is. If it be the love of self and of the world, and consequently of revenge, hatred, cruelty, adultery, and the like, the man is a devil as to his spirit, or as to the interior man, which lives after death, no matter how he appears in the external form. But if there be with a man the love of God and the love of the neighbour, and consequently, the love of good and of truth, also of what is just and honourable, he is, as to his spirit, which lives after death, an angel, no matter how he appears in the external form. But He with whom the love is Divine, which was so with the Lord alone, is God. Thus His Human was made Divine, when He received into the Human the love of His Father, which was the esse of His life. From these considerations it may be manifest what is meant by the perception and acknowledgment of the Divine from love. That a man is altogether as his love, ³ is an invariable truth which is evident from the angels in the other life, who, when seen, appear as forms of love, the love itself not only shining forth, but even exhaling from them, so that you would say that they are nothing but loves throughout. The reason is, that all the interiors of an angel, as also of a man, are nothing else than forms recipient of life; and because they are forms recipient of life, they are forms recipient of loves, for loves constitute the life of man. Since, therefore, the influent love and the recipient form agree together, it follows that an angel or a man is of such a character as his love is; and this not only in his organic beginnings, which are in the brain, but also in the whole body, for the body is nothing but an organ derived from its beginnings. From these considerations it may ⁴ be manifest, that a man becomes altogether new when he is regenerated, for then all things in general and particular with him are arranged to receive celestial loves. Nevertheless, the previous forms are not destroyed with the man, but are removed. With the Lord, however, the previous forms, which were from the maternal [nature], were utterly destroyed and extirpated, and Divine forms were received in their place; for the Divine

Love does not agree with any but a Divine form : all other forms it casts completely out : hence it is that when the Lord was glorified, He was no longer the son of Mary.

6873. Verses 13-15. *And Moses said unto God, Behold, I come unto the sons of Israel, and I say unto them, The God of your fathers hath sent me unto you ; and they will say unto me, What is His name ? What shall I say unto them ? And God said unto Moses, I AM THAT I AM : and He said, Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : This is My name to eternity, and this is My memorial unto a generation, a generation.*

And Moses said unto God, signifies perception from the Divine : *Behold, I come unto the sons of Israel*, signifies concerning those who are of the spiritual Church : *and I say unto them, The God of your fathers hath sent me unto you*, signifies that the Divine of the Ancient Church would be with those who are of the spiritual Church : *and they will say unto me, What is His name ?* signifies His quality : *what shall I say unto them ?* signifies what answer. *And God said unto Moses*, signifies the first instruction : *I AM THAT I AM*, signifies the Esse and Existere of all things in the universe : *and He said, Thus shalt thou say unto the sons of Israel*, signifies the second instruction : *I AM hath sent me unto you*, signifies that the Divine existere would be in that Church. *And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel*, signifies the third instruction : *Jehovah, the God of your fathers*, signifies the Divine of the Ancient Church : *the God of Abraham, the God of Isaac, and the God of Jacob*, signifies the Divine itself, and the Divine Human, thus the Lord : *hath sent me unto you*, signifies that it would be in their Church : *this is My name to eternity*, signifies that the Divine Human is the quality of the Divine itself : *and this is My memorial unto a generation, a generation*, signifies that it is to be worshipped perpetually.

6874. *And Moses said unto God*, signifies perception from the Divine. This appears from the signification of saying in the historical parts of the Word, as denoting perception ; that God denotes the Divine, is evident. It is said, perception from the Divine, because all perception is from that source.

6875. *Behold, I come unto the sons of Israel*, signifies concerning those who are of the spiritual Church. This appears from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6637, 6862, 6865).

6876. *And I say unto them, The God of your fathers hath sent me unto you*, signifies that the Divine of the Ancient Church would be with those who are of the spiritual Church. This appears from the signification of the God of the fathers, as denoting the Divine of the Ancient Church (that fathers denote those who are of the Ancient Church, see nos. 6050, 6075, 6846); from the representation of the sons of Israel, who are here meant by *you*, as denoting those who are of the spiritual Church (see just above, no. 6875); and from the signification of being sent, as denoting proceeding (see nos. 2397, 4710, 6831): in the present case that He should be with them, for it is said of the Divine of the Ancient Church, that He should be in the spiritual Church, which is represented by the sons of Israel. The Divine which ² was of the Ancient Church was the Lord as to the Divine Human. The Ancient Church had this from the Most Ancient, as well as from the fact of Jehovah being seen by them in a human form. For this reason, when they thought of Jehovah, they did not think of Him as of an universal entity, of which they would have had no idea, but as of the Human Divine, to which they could determine their thought; for thus they were able both to think of Jehovah and to be conjoined to Him by love. Those who were of the Ancient Church, and especially those who were of the Most Ancient, were much wiser than the men of our times, and yet they could not think otherwise of Jehovah than as of a Man whose Human was Divine; nor did there at the time inflow into their thought anything unbecoming derived from the natural man and his infirmity and evil; but what flowed in concerning Him was all holy. The angels themselves, who so far excel man in wisdom, cannot think otherwise of the Divine, for they see the Lord in the Divine Human; they know that an angel, with whom all things are finite, cannot in anywise have any idea of the Infinite, except by means of what is like the finite. That in ancient times they adored ³ Jehovah under a Human Divine [form], is very manifest from the angels seen by Abraham in a human form, also afterwards by Lot, as also by Joshua, Gideon, and Manoah, which angels were called Jehovah, and were adored as the God of the universe. If at this day Jehovah were to appear in the Church as a Man, men would be scandalized, and would think that He could not possibly be the Creator and Lord of the universe, because He was seen as a Man; and moreover, they would not have any other idea concerning Him than as of an ordinary human being. In this they believe themselves wiser than the ancients, not aware that in this they are wholly removed from wisdom; for when the idea of the thought is diffused to an utterly incomprehensible universal entity, the idea falls upon nothing, and is entirely dissipated; and then in its place comes the idea of nature, to which all things in general and particular are attrib-

uted. Hence the worship of nature is at this day so common, especially in the Christian world.

6877. *And they will say unto me, What is His name?* signifies His quality. This appears from the signification of a name, as denoting quality (see nos. 1754, 1896, 2009, 2628, 2724, 3006, 6674). This question of Moses shows what the quality of Jacob's posterity was, namely, that they had not only forgotten the name of Jehovah, but also that they acknowledged several gods, of whom one was greater than another; hence it was that they wanted to know His name; they believed also, that it was sufficient to acknowledge God as to the name. The reason why the posterity of Jacob were of such a character was, that they were in externals only without internals; and those who are without internals can form no other opinion concerning God, for they are incapable of receiving anything of light from heaven, to illustrate their interiors. In order, therefore, that they might acknowledge Jehovah, it was said to them, that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, was seen, and that He sent; thus they were induced to acknowledge Jehovah from a blind veneration for their fathers, but not from any internal perception. It was also enough for that people to worship Jehovah as to the name only, because they were incapable of receiving anything except the External of a Church, thus that which should only represent its Internal. The External, also, was instituted among them, in order that what they were to represent might be exhibited in heaven in the internal form, and that thus there might still be some conjunction of heaven with man.

6878. *What shall I say unto them?* signifies what answer. This appears without explanation.

6879. *And God said unto Moses,* signifies the first instruction. This appears from the signification of God saying, in this instance to Moses, who represents the Lord as to the Divine Truth, and by Moses to the people, thus by the Divine Truth proceeding from the Lord's Divine Human to those who are of the spiritual Church, as denoting instruction, here the first instruction, because it treats of God Himself, who ought to be worshipped. For the first thing of the Church is the cognition that God is, and that He ought to be worshipped: His first character which ought to be known is, that He created the universe, and that the created universe subsists from Him.

6880. *I AM THAT I AM,* signifies the *Esse* and *Existere* of all things in the universe. This appears from the consideration that *I AM* denotes *Esse*, and, as He alone is *Esse*, it is expressed in the

nominative. The reason why it is twice said I AM, namely, I AM THAT I AM, is, that the one signifies the Esse and the other the Existere, thus the one signifies the Divine itself, which is called the Father, the other the Divine Human, which is called the Son, for the Divine Human exists from the Divine itself. But when the Lord became the Divine Esse, or Jehovah, as to the Human also, then the Divine Truth which proceeds from the Lord's Divine Human is the Divine Existere from the Divine Esse. From this it may be manifest that the Divine Esse cannot communicate itself to any one except through the Divine Existere, that is, the Divine itself cannot communicate itself except through the Divine Human, and the Divine Human cannot communicate itself except through the Divine Truth, which is the Holy Spirit. This is meant by what is written in John (i. 3), that "all things were made through the Word." It appears to man as if the Divine Truth was not such that anything could come into existence through it, for it is believed that it is as a voice, which on being uttered with the mouth is dissipated. But the case is altogether otherwise. The Divine Truth proceeding from the Lord is the veriest reality, and such, that from it all things come into existence and subsist; for whatsoever proceeds from the Lord is the veriest reality in the universe. Such is the Divine Truth, which is called the Word, through which all things were made.

6881. *And He said, Thus shalt thou say unto the sons of Israel*, signifies the second instruction. This appears from the signification of God saying, when it is repeated, as denoting a new [state] of perception (see nos. 2061, 2238, 2260); a new [state] of perception here denotes a second instruction; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church, for whom that instruction was.

6882. *I AM hath sent me unto you*, signifies that the Divine Existere would be in it, namely, in the Church. This appears from the signification of I AM, as denoting the Divine itself and the Divine Human (see just above, no. 6880); and from the representation of Moses, as denoting the Lord as to the Divine Law, that is, as to the Divine Truth (that the Divine Truth is that which exists from the Divine Human, because it proceeds from Him, see above, no. 6880); and from the signification of being sent to them, as denoting that it would be in the spiritual Church (see no. 6876). This is the second instruction. The first was, that God, from whom all things are, ought to be acknowledged. The second is, that the Divine Truth, which is from Him, ought to be received.

6883. *And God said moreover unto Moses, Thus shalt thou*

say unto the sons of Israel, signifies the third instruction. This appears from what has just been explained (no. 6881).

6884. *Jehorah, the God of your fathers*, signifies the Divine of the Ancient Church. This appears from what was said above (no. 6876), where like words occur. In the external historical sense, by the God of their fathers is meant the God of Abraham, of Isaac, and of Jacob, but in the internal sense is meant the Divine of the Ancient Church. That in the internal sense this and not the other is meant, may be manifest from the consideration, that the historical sense of the Word cannot enter into heaven; for the historical sense of the Word is natural and worldly, and those who are in heaven are in none but spiritual ideas; thus they understand it spiritually, and the worldly sense, which is that of the letter of the Word, is, at the first threshold of heaven, turned into the spiritual sense. That this is the case, may also in some measure be manifest from this consideration, that man also frequently turns those things which are spoken into such things as he is in as to his whole thought. Thus, he who is in uncleanly thoughts turns what is spoken into uncleanly ideas, and he who is in cleanly thoughts turns it into cleanly ideas. Hence then it is, that those who are in heaven do not perceive by "the God of your fathers," the God of Abraham, of Isaac, and of Jacob; for Abraham, Isaac, and Jacob, are not known in heaven, but the Lord, who is represented by them; wherefore it is the Divine of the Ancient Church which is signified by those words.

6885. *The God of Abraham, the God of Isaac, and the God of Jacob*, signifies the Divine itself and the Divine Human, thus the Lord. This appears from what was shewn above (no. 6847), where like words occur.

6886. *Hath sent me unto you*, signifies that it would be in their Church. This appears from the signification of being sent to you, as denoting that it would be in the spiritual Church (see above, nos. 6876, 6882).

6887. *This is My name to eternity*, signifies that the Divine Human is the quality of the Divine itself. This appears from the signification of the name of God, as denoting everything in one complex by means of which God is worshipped, thus the quality (see nos. 2724, 3006, 6674). And as the Divine itself cannot be worshipped, because it cannot be approached either by faith or love, for it is above every idea, according to the Lord's words in John, "No one hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath brought Him forth to view" (i. 18): and again, "Ye

have neither heard His voice at any time, nor seen His shape" (v. 37); therefore it is the Divine Human which is meant, because this is the quality of the Divine itself, which can be approached and worshipped. That the Divine Human is the name of Jehovah, is evident from John, "Jesus said, Father, *glorify Thy name*. Then came there forth a voice out of heaven, I have both glorified it, and will glorify it again" (xii. 28): in this passage the Lord as to the Divine Human calls Himself the name of the Father. In Isaiah, "I Jehovah have called Thee in righteousness, and I will take hold of Thy hand, because I will guard Thee, and give Thee for a covenant for the people, for a light of the nations; to open the blind eyes, to bring the bound out of the prison, and them that sit in darkness out of the house of the dungeon. I am Jehovah, *that is My name*: and My glory will I not give to another" (xlii. 6-8); in these, and the preceding verses of this chapter, the Lord is specially treated of; that it is He who is meant by the name of Jehovah, is evident from its being said that "His glory He will not give to another;" as the Lord is spoken of, this denotes to Himself, because they are one. In Moses, "Behold, I send an angel before thee, to guard thee in the way, and to bring thee unto the place which I have prepared. Take heed of His faces, and hear His voice; because He will not endure your transgression; for *My name is in the midst of Him*" (Exod. xxiii. 20, 21): that by the angel of Jehovah is here meant the Lord as to the Divine Human, see no. 6831; and as the Divine Human is the quality of the Divine itself, it is said that the name of Jehovah is in the midst of Him. In the Lord's Prayer, also, by "Our Father in the heavens, *hallowed be Thy name*" is meant the Lord as to the Divine Human; and also everything in one complex, by means of which He is to be worshipped.

6888. *And this is My memorial unto a generation, a generation*, signifies that it is to be worshipped perpetually. This appears from the signification of a memorial, as denoting something to be remembered, and when predicated of the Divine, denoting the quality in the worship; and from the signification of a generation, a generation, as denoting perpetually. In the Word the expressions "to eternity" and "to a generation of generations" occur, and this sometimes in one verse; the reason of this is, that eternity is predicated of the Divine Good, and a generation of generations of the Divine Truth. The case is similar with the signification of a memorial and of a name. A memorial is predicated of the quality of the Divine in worship as to truth, but a name, of the quality of the Divine in worship as to both truth and good, but specifically as to good. That a memorial denotes the quality of the Divine in worship, is evident from Hosea, "Jehovah, the God of Zebaoth; *Jehovah is His memorial*.

Therefore turn thou to thy God : keep piety and judgment " (xii. 5, 6) : here the quality of worship as to truth is treated of, wherefore it is said, Jehovah is His memorial. In David, "Sing unto Jehovah, O ye saints of His, and confess to the memorial of His holiness" (Psalm xxx. 4; xevii. 12). That holiness is predicated of truth, see no. 6788 : worship from it is signified by the memorial of His holiness.

6889. Verses 16–20. *Go, and gather together the elders of Israel, and say unto them, Jehovah, the God of your fathers, hath appeared unto me, the God of Abraham, of Isaac, and of Jacob, saying, Visiting I have visited you, and that which is done unto you in Egypt. And I say, I will make you to go up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey. And they shall hear thy voice : and thou shalt enter in, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah the God of the Hebrews hath met with us : and now let us go, we pray thee, a way of three days into the wilderness, and let us sacrifice to Jehovah our God. And I know that the king of Egypt will not give unto you to go, not even by a mighty hand. And I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst of it : and after that he will send you away.*

Go, and gather together the elders of Israel, signifies the intelligent in the spiritual Church : *and say unto them*, signifies instruction : *Jehovah the God of your fathers*, signifies the Divine of the Ancient Church : *hath appeared unto me*, signifies His presence : *the God of Abraham, of Isaac, and of Jacob*, signifies the Divine itself and the Divine Human of the Lord : *saying, Visiting I have visited you*, signifies His coming to those who are of the Church : *and that which is done unto you in Egypt*, signifies the endeavour to subjugate. *And I say, I will make you to go up out of the affliction of Egypt*, signifies elevation and deliverance from [infestation by] false scientifics : *unto the land of the Canaanite and the Hittite, and the Amorite and the Perizzite, and the Hivite and the Jebusite*, signifies the region of heaven occupied by those who are in evils and falsities : *unto a land flowing with milk and honey*, signifies where there is pleasantness and delight. *And they shall hear thy voice*, signifies obedience : *and thou shalt enter in, thou and the elders of Israel, unto the king of Egypt*, signifies communication with those who are in falsities and who infested : *and ye shall say unto him*, signifies influx : *Jehovah the God of the Hebrews hath met with us*, signifies the Divine of the Lord in the Church, and His command : *and now let us go, we pray thee, a way of three days into the wilderness*, signifies the life of truth in a state altogether removed from falsities, although in obscurity : *and let us sacrifice to Jehovah our God*, signifies thus the worship

of the Lord. *And I know*, signifies foresight : *that the king of Egypt will not give unto you to go*, signifies that falsity would set itself in opposition : *not even by a mighty hand*, signifies that the power of those who are of the spiritual Church will not prevail against them. *And I will stretch out My hand*, signifies power from the Divine : *and smite Egypt with all My wonders*, signifies the media of the Divine power against falsities : *which I will do in the midst of it*, signifies which shall touch them directly : *and after that he will send you away*, signifies the driving away of those [who are in falsities], and deliverance [of those who are in truths].

6890. *Go, and gather together the elders of Israel*, signifies the intelligent in the spiritual Church. This appears from the signification of elders, as denoting the chief things of wisdom and intelligence (see nos. 6524, 6525), thus the intelligent ; and from the representation of Israel, as denoting the spiritual Church (see nos. 4286, 6426).

6891. *And say unto them*, signifies instruction. This appears from the signification of saying to them, when Moses, who represents the Law from the Divine, is the speaker, as denoting instruction (as above, nos. 6879, 6881, 6883).

6892. *Jehovah the God of your fathers*, signifies the Divine of the Ancient Church. This appears from what was explained above (no. 6884), where the same words occur.

6893. *Hath appeared unto me*, signifies presence. This is manifest from the signification of appearing to any one, as denoting presence ; for by appearing, or being seen, in the internal sense, is not signified appearing to the eyes, but to the thought. Thought itself also causes presence, for the person thought of appears before the internal sight as if present. In the other life this actually takes place, for when any one there is thought of intensely, he stands present. Hence it is that in the other life friends meet, and also enemies, and that from these they suffer hardships.

6894. *The God of Abraham, of Isaac, and of Jacob*, signifies the Divine itself, and the Divine Human of the Lord. This appears from what was shown above (no. 6847).

6895. *Saying, Visiting I have visited you*, signifies His coming to those who are of the spiritual Church. This appears from the signification of visiting, as denoting the coming of the Lord, which precedes the last time of the Church, which time, in the Word, is called the last judgment ; that this is meant

by visitation, see nos. 2242, 6588. That this is called the Lord's coming, is evident from these words in Matthew, "The disciples said unto Jesus, Tell us, when shall these things be? and *what shall be the sign of Thy coming*, and of the consummation of the age?" (xxiv. 3). On this occasion the Lord was instructing the disciples concerning the last time of the Church, as may be manifest from what has been explained at nos. 3353-3356, 3486-3489, 3897-3901, 4056-4060, 4229-4321, 4422-4424; and He said that when all those things should come to pass, "*the sign of the Son of Man shall appear; and then shall all the tribes of the earth wail, and they shall see the Son of Man coming* 2 *in the clouds of heaven with power and glory*" (ver. 30). That by the Lord's coming is not meant His appearing with angels in the clouds, but the acknowledgment of Him in hearts by love and faith, see nos. 3353, 3900; also His appearing from the Word, the inmost or supreme sense of which treats of the Lord alone (no. 4060). This coming is meant by the Lord's coming, which takes place when an old Church is rejected, and a new Church is established by the Lord. And as something new of the Church was now to be established among the posterity of Jacob, it is said, *Visiting I have visited you*; as was also said by Joseph when he died, "Joseph said unto his brethren, I die: and God *visiting will visit you*, and cause you to go up out of this land, unto the land which He swore to Abraham, to Isaac, and to Jacob" (Gen. l. 24). In the sense of the letter, "*visiting I will visit you*," signifies deliverance from bondage in Egypt, and introduction into the land of Canaan. This, however, is not the spiritual [meaning] contained in the Word, but is the natural. The spiritual [meaning] contained in the Word treats of the Lord, of His kingdom and Church, and of love and faith; wherefore, by visiting in the spiritual sense is meant deliverance from falsities, and initiation thereby into the things which are of the Lord's Church and kingdom, thus the coming of the Lord in love and faith with those who will be of the new Church.

6896. *And that which is done unto you in Egypt*, signifies the endeavour to subjugate. This appears from what precedes relating to the affliction and oppression of the sons of Israel, that is, of those who are of the spiritual Church. These are the things meant by the words, *that which is done unto you in Egypt*. That these afflictions and oppressions signify infestations and endeavours to subjugate, see nos. 6663, 6666, 6668, 6670, 6671, 6851, 6852, 6863.

6897. *And I say, I will make you to go up out of the affliction of Egypt*, signifies elevation and deliverance from infestation by false scientifics. This appears from the signification of making to go up, as denoting elevation towards interior things

(see nos. 3084, 4539, 5406, 5817, 6007). Elevation towards interior things is an elevation from infestation by falsities to the truths and goods of faith; hence also causing to come up denotes deliverance. It also appears from the signification of affliction, as denoting infestation (see nos. 6663, 6851); and from the signification of Egypt, as denoting the false Scientific (see nos. 6651, 6679, 6683).

6898. *Unto the land of the Canaanite and the Hittite, and the Amorite and the Perizzite, and the Hivite and the Jebusite*, signifies the region of heaven occupied by those who are in evils and falsities. This appears from what was shown above (nos. 6854, 6858). That the Canaanites and Hittites are those who are in evils from falsities, see no. 6858; that the Amorites and Perizzites are those who are in evils and in falsities thence, see no. 6859; and that the Hivites and Jebusites are those who are in an idolism in which there is something of good and truth, see no. 6860.

6899. *Unto a land flowing with milk and honey*, signifies where there is pleasantness and delight. This appears from the signification of milk and honey, as denoting what is pleasant and delightful (see above, no. 6857).

6900. *And they shall hear thy voice*, signifies obedience. This appears from the signification of hearing, as denoting obedience (see nos. 2542, 3869, 4652-4660).

6901. *And thou shalt enter in, thou and the elders of Israel, unto the king of Egypt*, signifies communication with those who are in falsities and who infested. This appears from the signification of entering in, as denoting communication; for entering in, in the spiritual sense, denotes communicating one's thought to another; from the representation of Moses, as denoting the Law from the Divine (no. 6827); from the signification of elders, as denoting the intelligent (nos. 6523, 6525, 6890); and from the representation of Pharaoh, or the king of Egypt, as denoting the falsity that infests the truths of the Church (nos. 6651, 6679, 6683). From these considerations it is evident, that by *thou shalt enter in, thou and the elders of Israel, unto the king of Egypt*, is signified the communication of such things as are of the Law from the Divine, and of intelligence thence, to those who are in falsities and who infested.

6902. *And ye shall say unto him*, signifies influx. This appears from the signification of saying, as denoting influx (see nos. 5743, 6152, 6291). Saying here denotes influx, because the communication of such things as are of the Law from the

Divine, and of intelligence thence (no. 6901), is effected through influx.

6903. *Jehovah the God of the Hebrews hath met with us*, signifies the Divine of the Lord in the Church, and His command. This appears from the signification of the Hebrews, as denoting the Church (see nos. 5136, 6675, 6684); Jehovah God denotes the Lord's Divine, because in the Word no other is meant by Jehovah but the Lord (see nos. 1736, 2921, 3023, 3035, 5041, 5663, 6303); and from the signification of meeting, as here denoting a command; for by meeting is here meant that He spoke with them, and that He gave commands. That this is involved by meeting, is manifest from this, that it is no longer said what He spoke, but that His command immediately follows.

6904. *And now let us go, we pray thee, a way of three days into the wilderness*, signifies the life of truth in a state altogether removed from falsities, although in obscurity. This appears from the signification of going, as denoting life (see nos. 3335, 4882, 5493, 5605); from the signification of a way, as denoting truth (see nos. 627, 2333); from the signification of three days, as denoting a full state (see nos. 2788, 4495), thus when removal from falsities is treated of, it denotes a state altogether removed from them (that setting a way of three days also denotes separating entirely, see no. 4010); and from the signification of a wilderness, as denoting what is uninhabited and uncultivated (see nos. 2708, 3900), which in the spiritual sense is the obscurity of faith. For the subject here treated of is the establishment of a spiritual Church, which is signified by the sons of Israel: those who are of that Church are relatively in obscurity as to the good and truth of faith (see nos. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 4402, 6289, 6500, 6865). The life of truth is the life which those who are of the spiritual Church live; for the truth which they know from the Word or from the doctrine of their Church, when it becomes of the life, is called good, but it is truth in act.

6905. *And let us sacrifice to Jehovah our God*, signifies thus the worship of the Lord. This appears from the signification of sacrificing, as denoting worship in general (see no. 923). For in the Hebrew Church, and afterwards among the posterity of Jacob, all worship had relation to sacrifices, as may be manifest from the consideration, that they were offered daily, and many at each festival; also at inaugurations and purifications; for sins and for guilt; besides as the result of vows, and from free will. Hence it is that sacrifices signify worship in general. That it is

the worship of the Lord which is signified by sacrificing to Jehovah God, is very manifest from these considerations, that sacrifices represented no other than the Lord, and the Divine celestial and spiritual things which are from Him (nos. 1823, 2180, 2805, 2807, 2830, 3519); and that by Jehovah God in the Word none else is meant but the Lord (no. 6903), by Jehovah His Divine Esse, and by God the Divine Existere thence; thus by Jehovah the Divine Good of His Divine Love, and by God the Divine Truth proceeding from His Divine Good.

6906. *And I know*, signifies foresight. This appears from the signification of knowing, when it is predicated of Jehovah or the Lord, as denoting foresight (see no. 6853).

6907. *That the king of Egypt will not give unto you to go*, signifies that falsity would set itself in opposition. This appears from the signification of not giving unto you, as denoting setting oneself in opposition, for he who does not give when it is said that there is a Divine command (no. 6903), and who denies leave to any one to worship God, sets himself in opposition, as all those are wont to do who are in falsity confirmed in themselves; from the representation of Pharaoh or the king of Egypt, as denoting falsity (see nos. 6651, 6679, 6683); and from the signification of to go, namely, a way of three days into the wilderness to sacrifice to Jehovah God, as denoting to live according to truth in a state altogether remote from falsities, and thus to worship the Lord (see no. 6904). It is necessary to say ² how the case is with those who are in falsity, who are represented by the king of Egypt, in that they set themselves in opposition to those who are in truths. In the world, those who are in falsity do not openly set themselves in opposition to those who are in the truth; for they are restrained by outward bonds, which are fears lest they should appear to be against the laws of the kingdom and of the Church, and so could not seem to be good citizens. For in the world, every one wants to seem just and true in the external form, and the ill-disposed more than the well-disposed, to the end that they may captivate the minds (*animi*) of others, and deceive for the sake of gain and honours. But they set themselves in opposition inwardly, for as often as they hear any one professing the truths of the Church, not from official duty but from zeal, they mock within themselves, and they would openly deride, if not restrained at the time by outward bonds. Persons of this description, when they come into the other life, are no longer under the restraint of outward bonds, for these are then removed from them, to the end that every one may appear as to his character: and then they openly set themselves in opposition to those who are in truths, and infest them in every possible way. This is then to

them the very delight of life: and when they are admonished not to do such things, since, if they do not desist, they will at length be removed entirely, and thrust down into hell, they do not pay the least attention to it, but persist constantly in infestation as before, for to such a degree are they in the delight of life from falsity; this so possesses them that they will admit nothing whatever that is of intelligence. These are the things that are signified by the words, *the king of Egypt will not give unto you to go*, and represented by Pharaoh's repeated opposition. The removal of such spirits, and their being thrust down into hell, is represented by the destruction of Pharaoh and the Egyptians in the Sea Suph. Those who are in evil of life, and thence in falsity, are in the light of the world; for it is the light by which intellectual objects are seen. With those who are in falsity from evil, this light is glowing red, and the more they are in falsity from evil the more ruddy it becomes. The glory of the world, which is from the love of self, kindles this light, and constitutes its ruddiness. This being the case, truths appear to them in that light altogether as falsities, and falsities altogether as truths; the reason is, that heavenly light cannot flow in into the radiance of that light, but becomes darkness in its presence. Hence it is that such persons are in a strong persuasion in favour of falsities against truths, because they see them so in that light. But with those who are in truths from good, the light of the world is not ruddy, but obscure, whereas the light of heaven is bright to them; and because it is bright, truths appear in it as truths, and falsities as falsities; for when this light falls upon falsities, which appear as truths in the light of the world separate from the light of heaven, it not only obscures, but altogether extinguishes them. With those who are in truths from good the light of heaven becomes successively brighter and brighter, and at length so much so, that the light of the world cannot be compared to it. From these considerations the reason may appear why those who are in falsities from evil set themselves in opposition, from so strong a persuasion, to those who are in truths; which opposition has just now been treated of.

6908. *Not even by a mighty hand*, signifies that the power of those who are of the spiritual Church will not prevail against them. This appears from the signification of the hand, as denoting power (see nos. 878, 3387, 4931-4937); hence, *not by a mighty hand*, denotes power which will not prevail. That the power of those who are of the spiritual Church is here meant, is evident from the words which immediately follow, "*and I will stretch out My hand, and smite Egypt with all My wonders*," which signify that they ought to be overcome by power from the Divine, and by the media of that power.

6909. *And I will stretch out My hand*, signifies power from the Divine. This appears from the signification of the hand, as denoting power (see nos. 878, 3387, 4931-4937); and since Jehovah or the Lord says this of Himself, it denotes power from the Divine.

6910. *And smite Egypt with all My wonders*, signifies the media of the Divine power against falsities. This appears from the signification of Egypt, as denoting falsity, as has frequently been stated above; and from the signification of wonders, as denoting the media of the Divine power, by which those who are in falsities and infest are subdued. That wonders denote the media of the Divine power, by which those who are in falsities are subdued, is manifest from the wonders or miracles done in Egypt, by which at length they were forced to send the children of Israel away. Every one of these wonders or miracles signifies a medium of the Divine power.

6911. *Which I will do in the midst of it*, signifies which shall touch them directly. This appears from the signification of the midst, as denoting what is within (see nos. 1074, 2940, 2973), thus what touches directly; for what touches any one directly is within him, but what does not touch directly is without, for it strikes obliquely, and in part passes by.

6912. *And after that he will send you away*, signifies the driving away of those who are in falsities, and the deliverance of those who are in truths. This appears from the signification of sending away or dismissing, as here denoting being driven away, for those who are in falsities never dismiss, if it were even to eternity, unless they are driven away; wherefore by sending away, in the internal sense, is here signified driving away, and consequent deliverance.

6913. Verses 21, 22. *And I will give the grace of this people in the eyes of the Egyptians: and it shall come to pass, when ye go, ye shall not go empty. And a woman shall ask of her female neighbour, and of the female guest of her house, vessels of silver, and vessels of gold, and garments; and ye shall put them upon your sons, and upon your daughters; and ye shall despoil the Egyptians.*

And I will give the grace of this people in the eyes of the Egyptians, signifies the fear of those who are of the spiritual Church, that is experienced, on account of the plagues, by those who are in falsities: *and it shall come to pass, when ye go, ye shall not go empty*, signifies life no longer in want as to those things which are of the natural mind. *And a woman shall ask of her female neighbour, and of the female guest of her house*, signifies that every one's good shall be enriched with such things as are suit-

able : *vessels of silver*, signifies scientifics of truth : *and vessels of gold*, signifies scientifics of good : *and garments*, signifies inferior scientifics corresponding thereto : *and ye shall put them upon your sons*, signifies application to their truths : *and upon your daughters*, signifies application to goods : *and ye shall despoil the Egyptians*, signifies that such things are to be taken away from those who are in falsities and consequent evils.

6914. *And I will give the grace of this people in the eyes of the Egyptians*, signifies the fear of those who are of the spiritual Church, that is experienced, on account of the plagues, by those who are in falsities. This appears from the signification of giving grace, as denoting fear on account of the plagues, which will be treated of below ; from the representation of the sons of Israel, who here are the people, as denoting those who belong to the spiritual Church (see no. 6637); and from the representation of the Egyptians, as denoting those who are in falsities, as has often been stated before. That giving grace in the eyes of the Egyptians signifies fear, by reason of the plagues, that is experienced by those who are in falsities, appears from the meaning of the things in the internal sense. For those who are in falsities, who are signified by the Egyptians, are here being treated of, in respect to the circumstance that truths and goods are to be taken away from them, and transferred to those who are of the spiritual Church. And as those who are in falsities are the subject treated of, by grace is not signified grace ; for with those who are in falsities and evils there never is grace for any one, but if they do good, or if they do not do evil, it is from fear on account of the plagues ; on this ground is their grace or favour. It is this grace that is here meant in the internal sense. The internal sense sets forth things such as they are, not such as they are exhibited in the letter, and applies each particular to its own subject. That this is the case, is evident also from the sequel, that the Egyptians did not dismiss the sons of Israel out of any grace or favour, but out of fear of further plagues (Exodus xi. 1; xii. 33). As the subject treated of in these two verses is the despoiling of the Egyptians, by the women of Israel borrowing from the Egyptian women, silver, gold, and garments ; and as it cannot by any means be known how the case herein is, except by a revelation of what occurs in the other life—for the internal sense involves such things as are done among angels and spirits—therefore the case shall be stated. That before the Lord's coming, the lower part of heaven was occupied by evil genii and spirits, and that afterwards they were expelled thence, and that that region was given to those who were of the spiritual Church, has been stated at no. 6858. So long as the evil genii and spirits were there, they were under

the continual view of the angels of the higher heaven ; by which circumstance they were restrained from openly committing evils. Even at this day some who are more deceitful than others, since they deceive by simulating innocence and charity, are under the view of the celestial [angels], and so long as they are so, they are withheld from their wicked deceits. They are directly above the head, and the celestial angels, under whose view they are, are still higher. From these circumstances it has been given me to know of what character was the state of the evil genii and spirits who, before the Lord's coming, had taken possession of the lower region of heaven, namely, that at that time they were withheld by the angels of the higher heaven from openly committing evils. But in what way they were withheld from 3 openly committing evils, has also been made known to me. They were kept in external bonds, that is to say, in fear of the loss of honour and reputation, and in fear lest they should be deprived of possessions in that region of heaven, and thrust down into hell ; and then simple good spirits were adjoined to them. This also takes place with men in the world : these, even although they are inwardly devils, are nevertheless kept by means of those external bonds in a simulation of what is honourable and just, and in doing good ; and in order that they may be so kept, spirits who are in simple good are adjoined to them. This was the case with the evil who were in the lower region of heaven before the Lord's coming. At that time also they could be compelled to say what was true and to do what was good by means of their self-love (*per proprios amores*), in which circumstance they were just like evil priests, yea even the worst, who inwardly are devils, who can preach the doctrinals of their own Church with such ardour and simulated zeal as to move the hearts of their hearers to piety, while yet they themselves are in the love of self and of the world ; for thought respecting honour and gain rules universally in them, and from that fire they are excited to preach in that manner. It is the evil spirits who are [associated] with them, and who are in similar love, and therefore in similar thought, that lead them ; and to these simple good spirits are adjoined. From these considerations it may be manifest what was the character of the state of heaven before the Lord's coming. After His coming, however, the states of heaven and hell were 4 entirely changed. For then the evil genii and spirits who occupied the lower region of heaven were cast down, and in their place, those who were of the spiritual Church were elevated thither. The evil who were cast down were then deprived of the external bonds which, as stated above, were fears of the loss of honour and reputation, and the loss of possessions in that region ; and thus they were left to their interiors, which were merely diabolical and infernal, and thus they were banished to the hells. The deprivation of external bonds is effected in the other

life by the removal of the good spirits who have been adjoined to them. When these are removed, they can no longer be in any simulation of what is good, just, and honourable, but they are such as they had been inwardly in the world, that is, such as they had been in thought and will, which, when in the presence of others there, they had concealed: and they then desire nothing but to do evil. These simple good spirits, who were removed from them, were given or adjoined to those who were of the spiritual Church, to whom that region of heaven was given for a possession: by this means these latter were enriched with the truths and goods which had previously been in the possession of the evil genii and spirits; for, in the other life, being enriched with truths and goods is effected by means of the adjunction of spirits who are in truth and good, for the communication is
 5 effected through these spirits. These are the things that are signified by the injunction that the sons of Israel should not go away from Egypt empty, but that a woman should borrow of her neighbour, and of the female guest of her house, vessels of silver, and vessels of gold, and garments, and that thus they should despoil the Egyptians. Every one can see, that unless such things had been represented, the Divine would never have commanded that the sons of Israel should employ such cunning against the Egyptians, for every thing of the kind is very far indeed removed from the Divine. But as the Israelitish people were entirely representative, it was permitted them by the Divine to do so, because it so happened with the evil in the other life. It is to be noted that very many things which are commanded by Jehovah or the Lord, do not, in the internal sense, signify that they were commanded, but that they were permitted.

6915. *And it shall come to pass, when ye go, ye shall not go empty*, signifies life no longer in want as to those things which are of the natural mind. This appears from the signification of going, as denoting life (see nos. 3335, 4882, 5493, 5605, 6904); and from the signification of “ye shall not go empty,” as denoting that the life shall be no longer in want. That emptiness denotes where there is no truth, see no. 4744, thus where there is spiritual want. That it denotes want as to those things which are of the natural mind, is evident from what precedes, namely, that those of the spiritual Church, who are represented by the sons of Israel, were infested by those in false scientifics, who are signified by the Egyptians, hence as to those things which are of the natural mind, for the things of this mind are called scientifics. These things also especially infest the spiritual, for their thought is within scientifics, and little above (see no. 6865).

6916. *And a woman shall ask of her female neighbour and of the female guest of her house*, signifies that the good of every one shall

be enriched with such things as are suitable. This appears from the signification of a woman (*mulier*) as denoting the affection of the good of charity (see no. 6014); from the signification of a female neighbour, as denoting the affection of truth, which belongs to those who are in scientifics; and from the signification of the female guest of the house, as denoting the affection of good, which also belongs to them. As she was to ask of her neighbour and of the female guest of her house, therefore truths and goods which are nearest, thus which are suitable, are signified. How this case is, is manifest from what was adduced just above (no. 6914). The reason why a woman was to ask, is that a woman signifies the good of charity, and it must be this that is to be enriched; for good, in order that it may be good, must have truths to qualify it: the reason is, that when a person lives according to truths, the truths themselves become goods: wherefore, such as the truth is, such does the good become. This good afterwards adopts and adjoins to itself no other truths than according to its own quality, consequently no others than those that are suitable, thus that are in the neighbourhood and in the house.

6917. *Vessels of silver* signify scientifics of truth, and *vessels of gold* scientifics of good. This appears from the signification of vessels, as denoting scientifics (see nos. 3068, 3079): scientifics are called vessels, because they are general things, and can contain in themselves innumerable truths and manifold goods; from the signification of silver, as denoting truth; and of gold, as denoting good (see nos. 1551, 1552, 2954, 5658). That the silver of Egypt denotes a true and adaptable scientific, see no. 6112. With respect to the fact that the vessels of silver and vessels of gold which belonged to the Egyptians denote scientifics of truth, and scientifics of good, when yet by the Egyptians both here and in preceding passages, as well as in subsequent passages, are signified false scientifics, it is to be noted, that in themselves scientifics are not true, neither are they false; but that they become true with those who are in truths, and false with those who are in falsities, this being the effect of their application and use. The scientifics belonging to a man are like his riches and wealth: the riches and wealth belonging to those who are in evil, are pernicious, because they apply them to evil uses: but the riches and wealth belonging to those who are in good, are useful, because they apply them to good uses; wherefore, if the riches and wealth which belong to the evil are transferred to the good, they become good. The same is true of scientifics. To take an example. With the Egyptians there remained many things from the representatives of the Ancient Church, as is manifest from their hieroglyphics; but as they applied them to magical purposes, and thus made an evil use of them, therefore

to them they were not true scientifics, but false scientifics; yet the same things in the Ancient Church were true scientifics, because they applied them rightly to Divine worship. Let us take altars and sacrifices as another example. Among the Hebrew nation, and afterwards among the Jewish and Israelitish nation, these were true rituals, because they applied them to the worship of Jehovah; but among the nations in the land of Canaan they were false rituals, because they applied them to the worship of their idols; wherefore also it was commanded that the altars of the nations should everywhere be destroyed. It is the same with very many other things. For this reason those who are in evils and falsities are able to acquire many scientifics which are capable of being applied to good uses, and thus of becoming
 3 good. Such [scientifics] were also signified by the despoilings of the nations in the land of Canaan, by the wealth, the herds, the small cattle, the houses, the vineyards, which the sons of Israel there took for spoil. This is still further evident from the fact, that the gold and silver taken as spoil from the nations was also applied to a holy use, as appears from the Second Book of Samuel, "In his hand were vessels of silver, and vessels of gold, and vessels of brass: *which also king David hallowed unto Jehovah, with the silver and the gold that he had hallowed of all the nations which he subdued*; of Syria, of Moab, and of the sons of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah" (viii. 10-12). And in Isaiah, "At length the merchandize of Tyre and her meretricious hire shall be *holiness to Jehovah*: it shall not be treasured nor laid up; but *her merchandize shall be for them that dwell before Jehovah*, to eat, to eat to fulness, and for ancient clothing" (xxiii. 18). These things also which the women of the sons of Israel borrowed from the Egyptians, and thus took for spoil, were afterwards applied to the use of constructing the ark, and to many purposes connected with their holy worship.

6918. *And garments*, signifies inferior scientifics corresponding thereto. This appears from the signification of garments, as denoting inferior scientifics (see nos. 2576, 5248). Garments have this signification, because they clothe interior things.

6919. *And ye shall put them upon your sons*, signifies application to their truths: *and upon your daughters*, signifies application to goods. This appears from the signification of sons, as denoting truths (see nos. 489, 491, 533, 1147, 2623, 3373); from the signification of daughters, as denoting goods (see nos. 489, 490, 491, 2362, 2363); and from the signification of putting upon them, as denoting applying, for what is put upon any one is applied to him.

6920. *And ye shall despoil the Egyptians*, signifies that such things are to be taken away from those who are in falsities and thence in evils. This appears from the signification of despoiling, as denoting taking away; and from the signification of the Egyptians, as denoting those who are in falsities, as has frequently been stated above. How the case herein is, is manifest from what was adduced above (nos. 6914, 6917).

CONTINUATION CONCERNING THE SPIRITS OF THE PLANET
MERCURY.

6921. *At the close of the preceding chapter it was shown, that the spirits of the planet Mercury constitute, in the Grand Man, the memory of things not material. And as on this account they love to know things abstracted from material things, they are prompter and quicker than other spirits in discerning, thinking, and speaking; for material things are as weights, which cause slowness and retard, for they bear the mind downward, and immerse it in terrestrial things, and so remove it from the spiritual world, whence all clear-sightedness comes. How prompt these spirits are, may be manifest from the following circumstances.*

6922. *There appeared a flame of considerable brightness, blazing cheerfully, which continued for some time. This flame signified the advent of spirits of Mercury more prompt than the rest. When they were come, they instantly ran over the things that were in my memory (all spirits are able to do this, and those who are with man are in possession of all things of his memory, see nos. 5853, 5857, 5859, 5860); but on account of their quickness I could not apperceive what they observed. Immediately afterwards, I heard them say that the matter was so and so. With regard to the things which I had seen in the heavens and in the world of spirits, they said that they knew them before. I perceived that a multitude of spirits who were consociated with them, was behind, a little to the left, on a level with the back part of the head.*

6923. *At another time I saw a multitude of such spirits, but at some little distance from me, in front a little to the right, and they spoke with me from thence, but through intermediate spirits, for their speech is as quick as thought, which does not fall into human speech except by means of intermediate spirits; and what surprised me, they spoke in a body, and yet as promptly and rapidly as possible. Their speech was apperceived as an undulation, because it was of many together; and, what was remarkable, it glided towards my left eye, although they were to the right. The reason*

was, that the left eye corresponds to the knowledges of things which are abstracted from material things, thus to the things which belong to intelligence ; but the right eye to the things which belong to wisdom. They likewise perceived and formed their judgment upon the things they heard with the same promptness with which they spoke, saying of one thing that it was so, and of another that it was not so ; their judgment was as it were instantaneous.

6924. There was a spirit from another earth, who was well qualified to converse with them, being a prompt and rapid speaker. They instantly judged of what he spoke, saying of this, that it was too elegantly, of that, that it was too learnedly expressed ; so that the only thing they attended to was, whether they heard from him anything which was not known to them before, rejecting thereby such things as obscured the subject, which are especially affectations of elegance in expression, and of erudition, for these hide the things themselves, and in their place substitute expressions which are the material forms of things.

6925. The spirits of the earth Mercury do not tarry in one place, or within the sphere of the spirits of one system, but wander through the universe ; the reason is, that they have reference to the memory of things in the Grand Man, which requires to be continually enriched ; therefore it is given them to wander about, and everywhere to acquire for themselves knowledges. If, while travelling in this manner, they meet with spirits who love material, that is, corporeal and terrestrial things, they shun them, and betake themselves to where they do not hear such things. From this it may be manifest, that their mind is elevated above sensual things, and that thus they are in interior light (lumen). This it was also given me actually to perceive when they were near me, and were speaking with me. I observed then that I was withdrawn from sensual things to such a degree that the light (lumen) of my eyes began to grow dull and dim.

6926. The spirits of that earth go about by companies and phalanxes, and when assembled together they form as it were a globe. They are joined together by the Lord in this way, in order that they may act as a one, and that the knowledges of each may be communicated to all, and the knowledges of all to each. That those spirits wander through the universe in quest of the knowledges of things, was made manifest to me also from this fact, that once, when they appeared very remote from me, they spoke with me from thence, and said that they were then gathered together, and were going beyond the sphere of this system into the starry heaven, where they knew there were such as have no concern about terrestrial and corporeal things, but about things abstracted from them, with whom

they desired to be. It was stated that they do not themselves know whither they are going, but that under the Divine auspices they are conveyed to where they may be instructed concerning such things as they had previously been unacquainted with, and which are in agreement with the knowledges they already possess. It was also stated that they do not know how they meet the companions with whom they are conjoined, and that this also is effected under the Divine auspices.

6927. *As they journey through the universe in this manner, and are thus enabled to know more than others about the systems and earths beyond the sphere of our solar system, I have spoken with them on this subject also. They said that in the universe there are very many earths, and human beings upon them, and that they wondered at its being supposed by some, whom they called men of little judgment, that the heaven of the omnipotent God consists only of the spirits and angels who come from one earth, when yet these are so few, that in relation to the omnipotence of God they are scarcely anything, and this would be the case even if there were myriads of systems and myriads of earths. They said further, that they knew of the existence of earths in the universe exceeding in number some hundreds of thousands; and yet what is this to the Divine, Who is infinite?*

6928. *The spirits of the earth Mercury differ altogether from the spirits of our Earth; for the spirits of our Earth, especially when newly arrived in the other life, love corporeal and worldly, that is, material things, and desire to know such things in the other life. For this reason, in order that they may be able to be together with good spirits who have no concern about such things, they are kept in places which are beneath the soles of the feet, and in the Word are called the lower earth, and this until they acquire an aversion for corporeal and earthly things, and thereby put them off. When this has been effected they are elevated into heaven, and are initiated into interior things, and become angels.*

6929. *The spirits of Mercury, when they were with me whilst I was writing, and explaining the Word as to its internal sense, and who perceived what I was writing, said that the things which I wrote were very gross, and that almost all the expressions appeared as material. But it was given to reply, that the men of our Earth look upon the things that have been written, as subtle and elevated, and that many things they do not understand. I added, that very many on this Earth do not know that it is the internal man that acts on the external, and causes this to live; and that from the fallacy of sense they persuade themselves that the body lives from itself, consequently that the whole man will die when he dies as to*

*the body ; and thus within themselves they are in doubt as to the life after death : also, that that in man which is to live after the death of the body, is not by them called the spirit but the soul ; and that they dispute about what the soul is and where its abode is, and believe that it must be conjoined again to the material body, in order that the man may live ; besides many other things of the same kind. When the spirits of Mercury heard these things, they asked whether such could become angels. To this it was given to answer, that those who have lived in the good of faith and in charity become angels, and that then they are no longer in external and material things, but in internal and spiritual things ; and that when they arrive at that state, they are in a light superior to that in which the spirits from Mercury are. In order that they might know that it was so, an angel who had come into heaven from our Earth, and who had been such while he lived in the world, was allowed to speak with them : which circumstance will be detailed in the following pages.**

6930. *Afterwards there was sent me by the spirits of Mercury a long paper, of an irregular shape, consisting of several papers stuck together, which appeared as if printed with types such as are used on this Earth. I asked whether they had such among them ; but they said they had not, but that they knew that there were such printed papers on our Earth. They were not willing to say more : but it was given me to perceive that they thought that the knowledges of things on this Earth were of such a character, thus separate from the man himself, unless when he kept his eye, and thereby his mind, fixed upon such papers. In this way they made a mock among themselves of the men of this Earth, as if they knew nothing except from their papers. But they were instructed as to the real state of the case. After some time they returned, and sent me another paper, which also appeared printed with types like the former one, yet not, like it, stuck together and untidy, but symmetrically shaped and neat ; they said they had been further informed that on this Earth there were such papers, and books made of them.*

6931. *From the facts that have thus far been stated concerning the spirits of the earth Mercury it clearly appears, that spirits retain the things that they see and hear in the other life, and that they are equally capable of being instructed as when they were men, thus in those things that are of faith, and thereby of being perfected. The purer spirits and angels are, the more readily and fully do they imbibe, and the more perfectly do they retain in the memory, what they hear ; and inasmuch as this [capacity lasts] to eternity, it is evident that they are continually growing in wisdom. But the spirits of Mercury are continually growing in the science of things, yet*

* See No. 7077.

not therefore in wisdom, because they love knowledges, which are means, but not uses which are ends; according to what was related of them at nos. 6814, 6815.

6932. *A continuation concerning the spirits of the earth Mercury, will be found at the close of the following chapter.*

EXODUS.

CHAPTER THE FOURTH.

THE DOCTRINE OF CHARITY.

6933. IT is a common saying that every one is his own neighbour, that is, that every one should look after himself in the first place. The doctrine of charity teaches how the case herein is. Every one is his own neighbour, not in the first but in the last place. Others who are in good are in a higher degree: a society of many is in a degree still higher: in a higher yet is one's country, and in a higher still is the Church: in a higher degree again is the Lord's kingdom: and above all persons and all things is the Lord.

6934. The saying, therefore, that every one is his own neighbour, and should look after himself in the first place, is to be understood in this way. Every one ought first to provide for himself the necessaries of life, that is to say, food, clothing, habitation, and many other things which are required as necessaries in civil life, where this exists; and this, not only for himself, but also for his family and dependents; and not only for the present time, but also for the future. Unless one procures for himself the necessaries of life, he cannot be in a state to exercise charity towards the neighbour, being himself in want of all things.

6935. The end declares how every one must be his own neighbour, and how he ought to look after himself in the first place. If the end is that he may grow richer than others, merely for the sake of riches, or of pleasure, or of eminence, or the like, it is an evil end: wherefore he who from such an end believes himself to be his own neighbour, injures himself for eternity. Whereas if the end is to procure for himself wealth for the sake of the necessaries of life, for himself and for his dependents, in order that he may be in a state to do good according to the precepts of the doctrine of charity, he provides

for himself to eternity. The end itself makes the man; for the end is his love, since every one has for an end that which he loves.

6936. How the case herein is, may be further manifest from the following similar example. Every one ought to provide food and clothing for his body. This he should do first; but to the end that there may be a sound mind in a sound body. Every one also ought to provide food for his mind, that is to say, such things as belong to intelligence and wisdom, to the end that his mind may thence be in a state to serve the Lord. He who does this, provides for his own well-being to eternity. But he who provides for his body merely for the sake of the body, and does not think about soundness of mind; and who provides for his mind not such things as are of intelligence and wisdom, but such as are contrary to them, provides for his own undoing to eternity. From these considerations it is evident how every one ought to be his own neighbour, namely, not in the first but in the last place; for the end must not be for the sake of self, but for the sake of others; and where the end is, there is what is first.

6937. This case is also like that of a man who builds a house. He first lays the foundation: but the foundation must be for the house, and the house for habitation. In this way every one must first provide for himself, yet not for himself, but in order that he may be in a state to serve the neighbour, thus his country, the Church, and above all things the Lord. He who believes that he is his own neighbour in the first place, is like him who regards the foundation as the end, not the house and habitation, when yet habitation is the very first and last end, and the house with the foundation is only the means to the end.

6938. As it is with wealth, so is it also with honours in the world. Every one may look out for such things for himself, yet not for the sake of himself, but for the sake of the neighbour. He who looks out for them for the sake of himself, provides for his own undoing; but he who does so for the sake of the neighbour provides for his own well-being: for he who turns ends to himself, turns himself towards hell; but he who turns ends from himself to the neighbour, turns himself towards heaven.

CHAPTER IV.

1. AND Moses answered and said, But, behold, they will not believe me, and they will not hear my voice: for they will say, JEHOVAH hath not appeared unto thee.

2. And JEHOVAH said unto him, What is that in thy hand? And he said, A staff.

3. And He said, Cast it down on the earth. And he cast it down on the earth, and it became a serpent; and Moses fled from before it.

4. And JEHOVAH said unto Moses, Put forth thy hand, and take hold of its tail. And he put forth his hand, and caught hold of it, and it became a staff in his palm.

5. To the end that they may believe that JEHOVAH, the GOD of their fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath appeared unto thee.

6. And JEHOVAH said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and he took it out, and, behold, his hand was leprous as snow.

7. And He said, Return thy hand into thy bosom. And he returned his hand into his bosom; and he took it out of his bosom, and, behold, it was turned again as his flesh.

8. And it shall come to pass, if they do not believe thee, and do not hear the voice of the former sign, that they will believe the voice of the latter sign.

9. And it shall come to pass, if they do not believe also these two signs, and do not hear thy voice, that thou shalt take of the waters of the river, and pour [them] upon the dry land: and the waters which thou hast taken out of the river shall become blood upon the dry land.

10. And Moses said unto JEHOVAH, As for me, O my LORD, I am not a man (*vir*) of words, neither since yesterday, nor since the day before yesterday, nor since now that Thou hast spoken unto Thy servant; for I am heavy of mouth, and heavy of tongue.

11. And JEHOVAH said unto him, Who hath made man's mouth? or who hath made the dumb, or the deaf, or the seeing, or the blind? have not I, JEHOVAH?

12. And now go, and I will be with thy mouth, and teach thee what thou shalt speak.

13. And he said, As for me, O my LORD, send, I pray, by the hand of him whom Thou wilt send.

14. And the anger of JEHOVAH was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that speaking he can speak. And also, behold, he cometh forth to meet thee: and he will see thee, and he will be glad in his heart.

15. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and I will teach you what ye shall do.

16. And he shall speak for thee to the people, and it shall come to pass that he shall be to thee for a mouth, and thou shalt be to him for a god.

17. And thou shalt take this staff in thy hand, wherewith thou shalt do the signs.

18. And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren who are in Egypt, and see whether they still live. And Jethro said unto Moses, Go in peace.

19. And JEHOVAH said unto Moses in Midian, Go, return to Egypt: for all the men (*viri*) are dead that sought thy soul.

20. And Moses took his wife and his sons, and made them to ride on an ass, and he returned to the land of Egypt: and Moses took the staff of GOD in his hand.

21. And JEHOVAH said unto Moses, When thou goest to return to Egypt, see all the prodigies which I have put in thy hand that thou do them before Pharaoh; and I will make his heart stubborn, and he shall not let the people go.

22. And thou shalt say unto Pharaoh, Thus saith JEHOVAH, Israel is My son, My first-born.

23. And I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, thy first-born.

24. And he was in the way in an inn, and JEHOVAH met him, and sought to put him to death.

25. And Zipporah took a flint, and cut off the foreskin of her son, and made it touch his feet, and said, For thou art a bridegroom of bloods unto me.

26. And He ceased from him: then she said, Thou art a bridegroom of bloods because of the circumcisions.

27. And JEHOVAH said unto Aaron, Go to meet Moses, to the wilderness. And he went, and met him in the mount of God, and kissed him.

28. And Moses told Aaron all the words of JEHOVAH, with which He had sent him, and all the signs which He had commanded him.

29. And Moses and Aaron went, and gathered together all the elders of the sons of Israel.

30. And Aaron spake all the words which JEHOVAH had spoken unto Moses; and did the signs before the eyes of the people.

31. And the people believed; and they heard that JEHOVAH had visited the sons of Israel, and that He had seen their affliction; and they bent themselves and bowed themselves.

THE CONTENTS.

6939. This chapter, in the internal sense, continues to treat of the deliverance of those who are of the spiritual Church. Their state is first described, that if they did not have hope and

faith, they would draw down falsities and evils, and also things profane. These are signified by the three signs.

6940. It afterwards treats of the Divine Law, that truth was adjoined to its good; and that thus good had power to deliver, and to instil hope and faith. Moses represents the Divine Law as to good, and Aaron as to truth.

6941. Lastly, it treats of that people, that they only represented the spiritual Church, not that that Church could be instituted among them, because they were in externals without internals. This is signified by Zipporah's circumcision of her son, and by the blood wherewith his feet were dyed.

THE INTERNAL SENSE.

6942. Verses 1-4. *And Moses answered and said, But, behold, they will not believe me, and they will not hear my voice: for they will say, Jehovah hath not appeared unto thee. And Jehovah said unto him, What is that in thy hand? And he said, A staff. And He said, Cast it down on the earth. And he cast it down on the earth, and it became a serpent; and Moses fled from before it. And Jehovah said unto Moses, Put forth thy hand, and take hold of its tail. And he put forth his hand, and caught hold of it, and it became a staff in his palm.*

And Moses answered and said, signifies thought from the Divine Law: *But, behold, they will not believe me, and they will not hear my voice*, signifies that those who are of the spiritual Church would not have faith, thus would not receive: *for they will say, Jehovah hath not appeared unto thee*, signifies the Divine of the Lord in His Human. *And Jehovah said unto him*, signifies foresight what their quality would be if they did not have faith: *What is that in thy hand?* and *he said, A staff*, signifies the power of the Lord's Divine Human: and *He said, Cast it down on the earth*, signifies the influx of the power of the Lord's Divine Natural into the Sensual. [*And he cast it down on the earth,*] and *it became a serpent*, signifies hence the sensual and corporeal man separated from the internal: and *Moses fled from before it*, signifies horror at the separated Sensual. *And Jehovah said unto Moses*, signifies providence by the Divine: *Put forth thy hand, and take hold of its tail*, signifies the power of elevating from the ultimate of the Sensual. *And he put forth his hand, and caught hold of it*, signifies elevation towards the interiors: and *it became a staff in his palm*, signifies that power was then communicated from the Divine.

6943. *And Moses answered and said*, signifies thought from the Divine Law. This appears from the signification of answering

and saying, as denoting thought: for what in the historical sense of the letter is expressed by external things, in the internal sense signifies internal things. For spiritual things which are of heaven, cannot possibly be otherwise exhibited to men, since man does not apprehend naked spiritual things, nor can they be expressed by the words of human speech; wherefore spiritual things are described by corresponding natural things, and so given to man. Thus the Word is of service to man in the natural world, and also to man in the spiritual world; and hence there is communication of heaven with man, and communion. It appears also from the representation of Moses, as denoting the Lord as to the Divine Law (see no. 6752). Hence it is evident that by "Moses answered and said," is signified thought from the Divine Law. Thought from the Divine Law is from truth from the Divine: in this instance is meant the thought, that the sons of Israel would not believe unless they saw signs and prodigies.

6944. *But, behold, they will not believe me, and they will not hear my voice,* signifies that those who are of the spiritual Church would not have faith, thus would not receive. This appears from the representation of the sons of Israel, of whom this is said, as denoting those who are of the spiritual Church (see nos. 6426, 6637); from the signification of not believing, as denoting not having faith; and from the signification of not hearing a voice, as denoting not receiving (see nos. 5471, 5475).

6945. *For they will say, Jehovah hath not appeared unto thee,* signifies the Divine which is in the Lord's Human. This appears from the signification of saying, as denoting perception, as has frequently been stated above, in the present case, the perception of those who are of the spiritual Church; from the signification of "Jehovah appeared," as denoting the appearing of the Lord's Divine in His Human. That being seen denotes appearing, is evident; and that Jehovah denotes the Lord as to the Divine itself and as to the Divine Human, see nos. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035, 5041, 5663, 6303, 6281, 6905. That Jehovah's being seen, or appearing, denotes the appearing of the Lord's Divine in His Human, is further evident from the fact that His Divine cannot appear to any man, nor even to any angel, except through the Divine Human; nor the Divine Human except through the Divine Truth which proceeds from Him. The internal sense here treats of the deliverance of those who are of the spiritual Church: that these were delivered by the Lord's coming into the world, see nos. 2661, 2716, 3969, 6854, 6914; and that they specifically were saved by the Lord's Divine Human, see nos. 2716, 2833, 2834. In regard to the statement that those who are of that Church

would not have faith in, nor receive, what the Divine Law, which is represented by Moses, that is, what the Word says, unless they saw signs, the case is this: Being of the spiritual Church, they have not, like the celestial, the perception of truth from good, but acknowledge as truth every doctrinal of their own Church which they have confirmed in themselves; wherefore they are relatively in obscurity (see nos. 2718, 2831, 2849, 2935, 2937, 3833, 6427, 6500, 6865). This may also clearly appear from the consideration, that they do not at all apprehend how the Lord's Human can be Divine; nor that the Divine love in the Human can effect this; for they keep the thought in the Human such as it is with man, from which they do not recede when they think of the Lord: in such confusion [of thought] are they. It may be manifest also from the fact, that neither do they apprehend how man can live after death, and then have senses, such as sight, hearing, touch, and smell, and be in a human form. That man should be such when he has rejected his body and its senses and members, appears to them foreign to the truth; so entangled they are in sensual things, and in the scientifics and fallacies thence derived. Wherefore, unless they believed that the body would be again conjoined to the
 3 soul, they would have no belief at all in any resurrection. From these considerations it appears sufficiently manifest, in how much obscurity they are in relation to the things that are of heaven. Hence it is that it is impossible for any faith to be implanted in them, unless they are withheld by the Lord from falsities by a mighty force. And as there was no such force before the Lord's coming, but after His coming, when He had made the Human in Himself Divine, therefore they could not be released from the lower earth, where they were infested by falsities, and be elevated into heaven, until after the Lord's resurrection (no. 6914). On this ground then it is, that it is said, that they would not believe, thus neither would they receive, what the Divine Law, that is, the Divine Truth says, unless they saw that it was so; thus unless they saw signs, which form the subject of what now follows.

6946. *And Jehovah said unto him*, signifies foresight what their quality would be if they did not have faith. This appears from the signification of saying, when predicated of Jehovah, or the Lord, as denoting foresight (see no. 5361). That it denotes foresight what their quality would be if they did not have faith, is evident from the three signs afterwards spoken of; for those signs in the internal sense represent their state if they did not believe.

6947. *What is that in thy hand? And he said, A staff*, signifies the power of the Lord's Divine Human. This appears

from the signification of the hand, as denoting power (see nos. 878, 3387, 4931–4937, 5327, 5328, 5544); and from the signification of a staff, as also denoting power (nos. 4013, 4876, 4936). The reason why it denotes the power of the Lord's Divine Human, is that Moses represents the Lord as to the Divine Law, or the Word, which is the Divine Truth proceeding from the Lord's Divine Human (no. 6752). The power which is signified by the hand, is the power proceeding from the Lord's Divine Rational, but the power which is signified by the staff, is the power proceeding from the Lord's Divine Natural. The reason why a staff denotes the power proceeding from the Lord's Divine Natural, is that a staff like the foot supports the body, and the foot signifies the Natural (nos. 2162, 3147, 3761, 3986, 4280, 4938–4952). That lifting up the hand denotes power in the Spiritual, and that lifting up the foot denotes power in the Natural, see nos. 5327, 5328. And as this is the case, according to the elevations of things in the internal sense, it was sometimes said to Moses, when he was to do miracles, that he should lift up the hand, sometimes that he should lift up the staff.

6948. *And he said, Cast it down on the earth*, signifies the influx of the power of the Lord's Divine Natural into the Sensual. This appears from the signification of a staff, as denoting the power in the Natural, and when it is said of the Lord, as denoting the power proceeding from His Divine Natural (see just above, no. 6947); from the signification of casting down or sending forth, as denoting proceeding, thus influx; and from the signification of the earth, as denoting man's External (see nos. 82, 913, 1411, 1733), here his Sensual and Corporeal, which are the extremes, because the staff became a serpent, and a serpent signifies the sensual and corporeal man. By the Lord's Divine power, is here meant the Divine Truth proceeding from the Lord, for Divine Truth has power in it, insomuch that it is power itself (nos. 3091, 4931, 6344, 6423). The Divine Truth proceeding from the Lord flows in into every man, through his interiors into his exteriors, even into the external Sensual and into the Corporeal, and excites everywhere things corresponding in their order; in the Sensual, corresponding things such as appear in the world and upon the earth. But as the things that are in the world and upon the earth appear otherwise than they are, they are full of fallacies; wherefore the Sensual, when it is in those evils only, cannot but think against the goods and truths of faith, because it thinks from fallacies, and when Divine Truth flows in, it cannot but turn it into falsity. That the man, who is not elevated from the Sensual, but remains in it, and thinks from it, thinks from fallacies, may be illustrated by examples. For instance, there is the fallacy respecting the life of man, that 3

it belongs to the body, when yet it belongs to the spirit in the body; the fallacy that sight belongs to the eye, hearing to the ear, and speech to the tongue and mouth, when yet it is the spirit which sees, hears, and speaks, by means of those bodily organs: the fallacy that life is permanent in man, when yet it flows in; the fallacy that the soul cannot be in the human form, and have human senses and affections; the fallacy respecting heaven and hell, that the former is above man, and the latter beneath him, when yet they are within him; the fallacy that objects flow in into the interiors, when yet what is external does not flow in into what is internal, but what is internal into what is external; the fallacy that there could be no life after death except together with the [material] body; besides the fallacies in natural things, which give rise to such a number of conflicting
 4 conjectures. That fallacies and the consequent falsities bear rule instead of truths, who cannot see, if only from the long continued dispute about the circulation of the blood, which, although supported by so many experimental proofs, yet remained long in doubt; from the dispute respecting the sun, and not only the sun, but also the moon, all the planets, and the whole starry heaven, that they revolved daily around this Earth; and also from the dispute which still continues concerning the soul, its conjunction with the body, and its place of abode there. When the fallacies of sense prevail in such things, the nature of which is evident from so many phenomena and effects, how much more will they not prevail in such things as relate to heaven, which being spiritual can only be manifest by means of correspond-
 5 ences. From these considerations it may now be manifest, what is the quality of man's Sensual viewed in itself, and left to itself, namely, that it is in fallacies, and thence in falsities, thus contrary to the truths and goods of faith. Hence it is that, when man is in the Sensual, and in its lumen, he is in thick darkness as to those things which are of the spiritual world, that is, as to those things which are in light from the Divine: and hence also it is that sensual lumen is turned into sheer thick darkness when light from heaven falls into it; the reason is that truths, which are of Divine light, cannot be together with fallacies and the falsities therefrom, but extinguish them, and thereby induce thick darkness.

6949. *And it became a serpent*, signifies the sensual and corporeal man separated from the internal. This appears from the signification of a serpent, as denoting a man who reasons from sensual things (see nos. 195-197, 6398, 6399), thus it denotes the Sensual of man; and since a serpent signifies the Sensual, it signifies also the Corporeal, for the Sensual has its [constituents] from the senses of the body: and since the Sensual considered in itself is such as was described just above (no. 6948), the serpent, which denotes the Sensual, signifies also all evil in general (see

nos. 251, 254, 257). That in this passage a serpent means the sensual and corporeal man *separated from the internal* or rational, is evident from the consideration, that Moses fled from before it, which signifies horror at it; and also from the consideration, that this sign describes the state of those who are of the spiritual Church, if they did not have faith, for in such case their Internal would be closed, nor would any more of the light of heaven flow in, than would enable them to think, and thereby to speak, from the separated Sensual. All those think from the separated Sensual, who defend falsities against truths, and evils against goods, in a word, all who are in evil of life, and thence in no faith, for he who lives in evil believes nothing. Those who are such excel others in the art of reasoning, and also of persuading, especially the simple: the reason is, that they speak from the fallacies of the senses, and from appearances in the world. They also know how to extinguish or veil over truths by means of fallacies; on which account also serpents signify craftiness and cunning. But when the Sensual is conjoined to the Internal, or rightly subordinated to the Rational, a serpent signifies prudence and circumspection (nos. 197, 4211, 6398).

6950. *And Moses fled from before it*, signifies horror at the separated Sensual. This appears from the signification of fleeing, as denoting horror, for he who feels horror at anything, flees from it; and from the signification of a serpent, which was that from before which he fled, as denoting the separated Sensual (see no. 6949).

6951. *And Jehovah said unto Moses*, signifies providence from the Divine. This appears from the signification of saying, when it is predicated of Jehovah or the Lord, as denoting foresight (see above, no. 6946); and, because it denotes foresight, it also denotes providence, for they are conjoined, since the Lord provides for what He foresees. He foresees evil and provides good: in this passage, therefore, "Jehovah said," signifies providence, because the serpent is now turned into a staff, that is, evil into good. It appears also from the representation of Moses, as denoting the Lord as to truth Divine. Thus providence from the Divine is predicated of the Lord as to the Human, when He was in the world.

6952. *Put forth thy hand, and take hold of its tail*, signifies the power of elevating from the ultimate of the Sensual. This appears from the signification of the hand, as denoting power (no. 6947); and from the signification of the serpent's tail, as denoting the ultimate of the Sensual: that a serpent denotes the Sensual, see no. 6949, consequently the last or lowest there is denoted by its tail. Elevation is signified by putting forth

and taking hold of it, for he who puts forth the hand and takes hold of anything creeping upon the earth, elevates it. Since the serpent signifies the separated Sensual, and hence reasoning from the fallacies of the senses concerning the truths of faith, the serpent's tail signifies falsity itself, for this is last or lowest, and he who is in falsity, thus in the last and lowest, looks altogether downwards or outwards, that is, into the world and to the earth, but not upwards or inwards, that is, into
 2 heaven and to the Lord. That such things are signified by the tail of the serpent, is manifest in John, "*The locusts had tails like scorpions; and there were stings in their tails; and their power was to hurt men*" (Apoc. ix. 10); tails like scorpions, and stings in the tails, denote crafty reasonings from falsities, by means of which they persuade, and thereby harm, wherefore
 3 it is said that their power was to hurt men. Again, "*The tails of the horses were like unto serpents, having heads, and by them they do hurt*" (Apoc. ix. 19); here in like manner tails like unto serpents denote reasonings from falsities, by which hurt is done; and especially because it is said that such were the tails of the horses, and that they had heads, for by horses is signified the Intellectual, and also by the head; hence by tails in this passage are signified more crafty reasonings from fallacies and the consequent falsities against truths, which reasonings are the lowest, for the more crafty the reasonings
 4 against truths are, so much the lower they are. Again, "*The tail of the dragon drew a third part of the stars of heaven, and cast them down to the earth*" (Apoc. xii. 4); here the tail of the dragon in like manner denotes reasonings from falsities; the stars of heaven denote the cognitions of good and truth; casting them down to the earth denotes destroying; that the dragon is a serpent, which seduces by means of reasonings from falsities, and which seduced the mother of the living, or Eve, in paradise by the tree of knowledge, that is, by scientifics which are from the Sensual, thus from fallacies, is clear also in John, where it is said, "*The great dragon was cast down, the old serpent, who is called the Devil, and Satan, which seduceth*
 5 *the whole world*" (Apoc. xii. 9). That a tail in general denotes the separated Sensual, which does not look upwards but downwards, thus not to heaven but to the earth, consequently, that it denotes falsity, is manifest from Isaiah, "*Jehovah will cut off from Israel the head and tail, the branch and the bulrush; the old and honourable, he is the head; but the prophet, the teacher of a lie, he is the tail*" (ix. 14, 15); in this passage, the tail manifestly denotes falsity, which in the Word is called a lie. Again, "*Neither shall there be any work for Egypt, which the head and the tail, the branch and the bulrush, may do*" (xix. 15); where the bulrush denotes what is lowest. In Moses, "*Thus Jehovah shall set thee as the head, and not as the tail, that thou*

shalt be only up above, but not be down below, when thou shalt obey the precepts of thy God" (Deut. xxviii. 13); here the ⁶ tail denotes what is lowest, which looks downwards or outwards, that is, to the world and to the earth, but not to heaven and the Lord; for man's interiors with the things of sense are raised up by the Lord, when man is in the good of faith and of charity; but if he is in evil and falsity, his interiors, with the things of sense, look downwards, thus only to the things which are in the world, in consequence of which he puts off the human nature, and puts on the wild-beast nature, for beasts look downwards, that is, only to those things which are on the earth. He who looks downward wills what is evil and thinks what is false, but he who is elevated upwards by the Lord wills what is good and thinks what is true. Elevation is actually effected by the Lord, and hence removal from evil and falsities: the angels have even a sensible perception of this. It is as a tendency to the centre of gravity. The centre is where the Lord is in His sun. Hither the heads of the angels are elevated, but thither the feet of the infernals, thus the former look upwards and the latter downwards (see nos. 3641, 3643). In Moses, "The sojourner who is in the midst of thee *shall get up above thee*, higher and higher, and thou shalt *come down* lower and lower. *He shall be the head, and thou shalt be the tail*" (Deut. xxviii. 43, 44); the sense here is the same. In Isaiah, "Say unto him, Take heed to thyself, and be quiet; fear not, and let not thy heart be tender on account of *the two tails of these smoking fire-brands*, on account of the wrath of Rezin and of Syria, and of the son of Remaliah" (vii. 4). Rezin king of Syria denotes the cognitions of evil. That Syria denotes the cognitions of good, see nos. 1232, 1234, 3680, thus, in the opposite sense, the cognitions of evil. The son of Remaliah, king of Samaria, denotes the cognitions of falsity; both are called tails, because they denote lowest things; smoking fire-brands denote wrath.

6953. *And he put forth his hand, and caught hold of it*, signifies elevation towards the interiors. This appears from the signification of putting forth the hand and catching hold, when said of the things that lie beneath, as denoting being elevated towards higher things, or, what is the same, towards the interiors (as above, no. 6952); from the signification of the hand, as denoting interior power (see again no. 6952); and from the signification of a serpent, which he caught hold of, as denoting the Sensual and the reasoning thence (see above, no. 6949). That when the Sensual is elevated towards the interiors, power is communicated from the Divine, will be seen in what now follows.

6954. *And it became a staff in his palm*, signifies that power

was then communicated from the Divine. This appears from the signification of the serpent which became a staff, as denoting the Sensual (see above, no. 6949); from the signification of a staff, as denoting power in the Natural; and from the signification of the palm of the hand, as denoting interior power; in both cases power from the Divine (no. 6952). The case herein is as follows: Of himself man looks only downwards, that is, into the world and to the earth, because of himself he is in evil and falsity. When he looks thither, the Sensual rules, and interior things have no counteraction, because they follow the force of the stream, and yield to it. Yet man, not of himself, but from the Lord, looks upwards, that is, to heaven and to the Lord, which is effected by elevation. And when the interiors are elevated, the Sensual is elevated also; but the lumen of this is then obscured, because the light of heaven prevails. When this is the case, good and truth from the Lord flow in, and are also received. This is meant by the power communicated from the Divine. But no others can be so elevated except those who have lived in the good of faith and of charity. That elevations are towards interiors, it has been given to know from living experience, for they have been perceived a thousand times.

6955. Verses 5-7. *To the end that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And Jehovah said furthermore unto him, Put now thy hand into thy bosom. And he put his hand into his bosom: and he took it out, and, behold, his hand was leprous as snow. And He said, Return thy hand into thy bosom. And he returned his hand into his bosom; and he took it out of his bosom, and, behold, it was turned again as his flesh.*

To the end that they may believe that Jehovah hath appeared unto thee, signifies to the end that they may have faith concerning the Lord's Divine Human: *the God of their fathers*, signifies that that was the Divine of the Ancient Church: *the God of Abraham, the God of Isaac, and the God of Jacob*, signifies the Lord as to the Divine itself, and the Divine Human. *And Jehovah said furthermore unto him*, signifies foresight as to what would be the character of those who were of the spiritual Church if they did not have faith: *Put now thy hand into thy bosom*, signifies the appropriation of truth. *And he put his hand into his bosom*, signifies the actuality: *and he took it out*, signifies that it was thence: *and, behold, his hand was leprous as snow*, signifies the profanation of truth. *And he said*, signifies providence as to what would be the character of those who were of the spiritual Church if they had faith: *Return thy hand into thy bosom*, signifies the appropriation of truth. *And*

he returned his hand to his bosom, signifies the actuality: *and he took it out of his bosom*, signifies that it was thence: *and, behold, it was turned again as his flesh*, signifies that then there was the good [of truth].

6956. *To the end that they may believe that Jehovah hath appeared unto thee*, signifies to the end that they may have faith concerning the Lord's Divine Human. This appears from the signification of believing, as denoting to have faith, not faith that Jehovah or the Lord was seen with the eyes, but, in the spiritual sense, faith in the Lord; and from the signification of "Jehovah hath appeared," as denoting the appearing of the Lord in His Divine Human (see no. 6945). Thus "to the end that they may believe that Jehovah hath appeared unto thee," signifies to the end that they may have faith concerning the Lord's Divine Human.

6957. *The God of their fathers*, signifies that this was the Divine of the Ancient Church. This appears from the signification of the God of the fathers, as denoting the Divine of the Ancient Church (see nos. 6876, 6884): that this was the Lord as to the Divine Human, see the same numbers.

6958. *The God of Abraham, the God of Isaac, and the God of Jacob*, signifies the Lord as to the Divine itself, and the Divine Human. This appears from what was shown above (no. 6847), where the same words occur.

6959. *And Jehovah said furthermore unto him*, signifies foresight as to what would be the character of those who were of the spiritual Church if they did not have faith. This appears from the signification of "Jehovah said," as denoting foresight (as above, no. 6946). The reason why it denotes what would be the character of those who are of the spiritual Church if they did not have faith, is that what now follows treats of what would be the further character of those of the spiritual Church, who are represented by the sons of Israel, if they did not have faith, namely, that they would become profaners of truth. For the first miracle of the staff becoming a serpent, signifies their state, that they would become altogether sensual and corporeal; this miracle of the hand becoming leprous, signifies profanation, for profanation succeeds if that Church persists in unbelief. Those who belong to the spiritual Church, in childhood, and afterwards in early youth, have faith in the doctrinals of their Church, but it is a faith derived from parents and masters, and not from themselves; wherefore if they afterwards depart from the faith, they profane the truth but slightly; and this profanation may be removed by Divine means, and thus the man be

delivered from its guilt. But if a man has faith in the doctrine of the Church and the Word from himself, that is, by confirmations in himself; if he afterwards recedes, and inwardly denies what he had before believed, especially if he lives contrary to the truth which he had confirmed in himself, and either explains it in his own favour, or altogether rejects it, he profanes the truth, because he inwardly in himself mixes together and conjoins truth and falsity. Such persons, having scarcely any remains of truth and good, become at length in the other life like skeletons, and have as little life remaining as have the bones in comparison with the organic life of the flesh. A harder lot, however, awaits those who profane good than those who profane truth. Those who are of the Lord's spiritual Church 3 can profane truth, but not to such an extent good. As leprosy signifies the profanation of truth, and this is treated of in what now follows, see first what has been already said and shown concerning profanation, namely, that those who are within the Church can profane holy things, but not those outside (nos. 2051, 3399): that holy things cannot be profaned except by those who have previously acknowledged them (nos. 1008, 1010, 1059, 3398, 3898, 4289): that it is profanation also to acknowledge and believe truths and goods, and yet live contrary to them (no. 4601): that man is withheld from profanation as much as possible (nos. 301-303, 1327, 1328, 3398, 3402): and that the lot of profaners is the worst of all in the other life (no. 6348).

6960. *Put now thy hand into thy bosom*, signifies the appropriation of truth. This appears from the signification of the hand, as denoting power (see no. 6947); and from the signification of the bosom, as denoting love, for the parts that belong to the breast correspond to love, since it contains the heart, which corresponds to celestial love, and the lungs, which correspond to spiritual love (see nos. 3635, 3883-3896, 4112, 4113, 4133). And as the bosom for this reason corresponds to love, it also signifies the proprium, for that is man's proprium which is of his love. Here therefore putting the hand into the bosom signifies appropriation; that it denotes the appropriation of truth, appears from what follows, and also from the fact that spiritual 2 power consists in truth (see no. 6948). That the bosom denotes what is man's very own, thus the proprium, and hence appropriation and conjunction by means of love, is manifest from the following passages: in Micah, "Trust ye not in a companion, put ye not confidence in a guide; *from her that lieth in thy bosom guard the doors of thy mouth*" (Micah vii. 5); she that lieth in the bosom denotes one who is conjoined to another through love: hence also a wife is called *the wife of her husband's bosom* (Deut. xxviii. 54; 2 Sam. xii. 8); and a husband

is called *the husband of his wife's bosom* (Deut. xxviii. 56): and this because the one is the other's. In David, "*My prayer will fall back upon mine own bosom*" (Psalm xxxv. 13), denoting that it returned to himself. Again, "*Remember, Lord, the reproach of Thy servants; how I bear in My bosom all the great peoples*" (Ps. lxxxix. 50), denoting what belongs to himself, as the proprium. In Isaiah, "*He feedeth His flock like a shepherd: He gathereth the lambs into His arm, and carrieth them in His bosom*" (xl. 11); where the sense is the same. In Luke, "*Give,* 3 and it shall be given unto you; good measure, pressed down, shaken together, and flowing over, *shall be given into your bosom*" (vi. 38); being given into the bosom denotes to themselves as the proprium. Again, "*Lastly it came to pass that Lazarus died, and was carried by the angels into Abraham's bosom*" (xvi. 22); being carried into Abraham's bosom denotes to the Lord, who is meant by Abraham, by virtue of conjunction through love. In John, "*There was reclining on Jesus' bosom* 4 one of His disciples *whom Jesus loved*; he leaning on Jesus' breast, saith unto Him, Lord, who is it?" (xiii. 23, 25); where reclining on the bosom manifestly denotes being loved, and being conjoined through love. Again, "*No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath set Him forth*" (i. 18); in the bosom of the Father stands for being one. In the following passages the 5 bosom denotes what is man's very own, and appropriation not through love:—In Isaiah, "*I will recompense, I will recompense into their bosom your own iniquities, and the iniquities of your fathers together; I will measure the price of their work into their bosom*" (lxv. 6, 7). In Jeremiah, "*Jehovah that doest mercy to thousands, and recompenseth the iniquity of the fathers into the bosom of their sons after them*" (xxxii. 18). And in David, "*Recompense to our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord*" (Ps. lxxix. 12): recompensing into the bosom denotes into themselves.

6961. *And he put his hand into his bosom*, signifies the actuality, that is to say, of the appropriation of truth. This appears from what has been already said above.

6962. *And he took it out*, signifies that it was thence. This appears from the signification of taking the hand out of the bosom and seeing, as denoting observing what its quality is, thus that it was thence.

6963. *And, behold, his hand was leprous as snow*, signifies the profanation of truth. This appears from the signification of the hand, as denoting power (as above, no. 6947), and as denoting

truth, because spiritual power consists in truth (see nos. 6948, 6960); and from the signification of leprosy, as denoting profanation, specifically the profanation of truth, which will now be treated of. In the historical Word leprosy is much treated of, together with its various appearances in the skin, and the way to judge of its character from these appearances. The leper also is much treated of, in that he was either to be shut in, or was to depart from the community, or to be set at liberty. Leprosy in garments, in vessels, and in the houses themselves is also treated of. The reason why leprosy is so much treated of, is not on account of leprosy as a disease, but because it signified the profanation of truth, and thus on account of the spiritual sense; and because the Jews and Israelites were capable of profan-
 2 faning truth more than other peoples. For if they had known the internal things of the Word, and the truths themselves which were represented by the rituals of the Church among them, and had had faith in them, and yet had lived according to their natural inclination, that is to say, in the love of self and of the world, in hatred and revenge among themselves, and in cruelty towards the nations, they could not but have profaned the truths in which they once had faith; since believing truths, and living contrary to them, is profaning them. For this reason also they were withheld as far as was possible from the cognitions of internal truth (nos. 3398, 3489), insomuch that they did not even know that they were to live after death; neither did they believe that the Messiah was to come to save souls to eternity, but to exalt that nation above all others in the universe. And since that nation was of such a character, and is also of such a character at the present day, therefore they are still withheld from faith, although they live in the midst of Christendom. Hence now it is, that leprosy was so particularly described as to its character.
 3 That leprosy signifies the profanation of truth, is evident from the statutes concerning leprosy, in Leviticus xiii. 1 to the end. In that description there is contained in the internal sense every quality of the profanation of truth, as, for instance, what the quality of that profanation is if it be recent, what if it be old, what if it be inwardly in the man, what if it be outwardly, what if it be curable, what if it be incurable, what are the means of cure, and many other particulars, which cannot at all become known to any one, except by means of the internal sense of the Word. But because the things that are described by leprosy are profane, it is not allowed to explain minutely the things contained in the description of it. Heaven also is affected with
 4 horror at the bare mention of what is profane. We may only adduce this passage: "If the leprosy in breaking out break out in the skin, and the leprosy cover all the skin of [him that hath] the plague from his head even to his heel, under all the survey of the eyes of the priest; and the priest see, that the leprosy

hath covered all his flesh, then he shall pronounce [him that hath] the plague clean; it is all turned white; he is clean. But on the day that there appeareth in him the living flesh, he shall be unclean" (Lev. xiii. 12-14). Unless it were known from the internal sense how it is that he who is wholly leprous from the head to the heel is clean, this would appear as a paradox. But by one that is leprous from the head to the heel, is meant one who knows internal truths, but does not acknowledge them or believe them. Such a one is not inwardly in profanation, but outwardly, which is being removed; on this account he is clean. But if he knows the truths of faith, and believes them, and yet lives contrary to them, he is in profanation inwardly, as is he who had once believed, and afterwards denies; wherefore it is said, "on the day the living flesh appeareth on him, he shall be unclean." By the living flesh, acknowledgment and faith are meant: see what was adduced above (no. 6959).

6964. *And he said*, signifies providence as to what would be the character of those who were of the spiritual Church if they had faith. This appears from the signification of "Jehovah said," as denoting providence (as above, no. 6951). That it denotes what their character would be if they had faith, is evident from what follows, for by the hand returning as his flesh, is signified that then they have spiritual good; the opposite to which is, that the hand by being put into the bosom became leprous, which signified that those who were of the spiritual Church would be in the profanation of truth, if they did not have faith (see above, nos. 6959, 6963).

6965. *Return thy hand into thy bosom*, signifies the appropriation of truth. This appears from the signification of returning the hand into the bosom, as denoting the appropriation of truth (see no. 6960).

6966. *And he returned his hand into his bosom*, signifies the actuality (see above, no. 6961).

6967. *And he took it out of his bosom*, signifies that it was thence (see also above, no. 6962).

6968. *And, behold, it was turned again as his flesh*, signifies that then there was the good of truth. This appears from the signification of flesh, as denoting the voluntary proprium of man vivified by the proprium of the Lord's Divine Human, or the celestial proprium (see no. 3813); and because this is signified by flesh, it is the good of love to the Lord and towards the neighbour that it signified. But with those who are of the spiritual Church, it denotes the good of truth, for good with

them is from truth, and is according to the truth of the doctrine of their Church; this truth, when it becomes of the life, is called good.

6969. Verses 8, 9. *And it shall come to pass, if they do not believe thee, and do not hear the voice of the former sign, that they will believe the voice of the latter sign. And it shall come to pass, if they do not believe also these two signs, and do not hear thy voice, that thou shalt take of the waters of the river, and pour upon the dry land: and the waters which thou hast taken out of the river shall become blood upon the dry land.*

And it shall come to pass, if they do not believe thee, signifies if they do not have faith: *and do not hear the voice of the former sign*, signifies that if they did not obey what is announced from the Word, instead of being spiritual and rational men they would become unspiritual and irrational: *that they will believe the voice of the latter sign*, signifies that they would have faith in what was pre-announced from the Word, that they would become profaners of truth. *And it shall come to pass, if they do not believe also these two signs*, signifies if they had absolutely no faith, that such things would come to pass: *and do not hear thy voice*, signifies if they neither yield anything of obedience: *that thou shalt take of the waters of the river*, signifies false scientifics: *and pour upon the dry land*, signifies an immission into the Natural: *and the waters which thou hast taken out of the river*, signifies the inversion of the state: *shall become blood upon the dry land*, signifies the falsification of all truth, and hence the deprivation of it in the Natural.

6970. *And it shall come to pass, if they do not believe thee*, signifies if they do not have faith. This appears from the signification of believing, as denoting having faith (as above, no. 6956). In the present case, having faith does not signify faith from the signs, that they were to be delivered out of Egypt, for this faith relates to worldly things, but faith, that if they did not continue in truths they would become merely sensual and corporeal, and at length profaners of truth; for these are the things which the two signs signify. The internal sense does not treat of worldly things, as the external historical sense does; but of spiritual things. Faith in worldly things is quite different from faith in spiritual things; as for example: to believe that men will do as they speak; that a man is true or not true; that to insure success, a man should do thus or thus and no otherwise; that what is said or written is deserving of credit or not; besides numberless similar cases. Such are instances of faith in worldly things, as also in this case, that the sons of Israel were to be delivered from bondage in Egypt. But to believe that there is a heaven and a hell; that men will live

after death, the good in happiness for ever, the evil in unhappiness; that every one's life remains; that faith and charity constitute spiritual life, and that this is the life which the angels in heaven have; that the Lord has all power in heaven and in earth, as He Himself says (Matt. xxviii. 18); that from Him we live; that the Word is the doctrine of heavenly and Divine truths, and the like. Such are examples of faith in spiritual things, and are here signified by believing.

6971. *And do not hear the voice of the former sign*, signifies that if they did not obey what is announced from the Word, instead of spiritual and rational men, they would become unspiritual and irrational. This appears from the signification of hearing, as denoting obeying (see nos. 2542, 3869, 5017); from the signification of a voice, as denoting what is announced from the Word, of which presently; and from the signification of the former sign, as denoting that instead of spiritual and rational men they would become unspiritual and irrational. That this is the case, is evident from the signification of the serpent which was made from the staff of Moses when cast on the earth, which is here the former sign, as denoting the sensual and corporeal man (no. 6949), thus the unspiritual and irrational man. For a man who is sensual and corporeal, is not rational, thus neither is he spiritual, for he thinks falsities, and wills evils. He who does this is not rational, still less is he spiritual, for the acknowledgment and faith of truth and the life of good is what is most essentially spiritual in the Rational, inasmuch as those things are from the Divine; but the acknowledgment and faith of falsity, and the life of evil, is the contrary. That merely sensual and corporeal men are of this character, see nos. 6844, 6845, 6948, 6949. Those become 2 merely sensual and corporeal men, who have first known those things which are of the spiritual world, and have afterwards rejected them and imbibed principles of falsity contrary to truths, and as to the life have had regard only to worldly, corporeal, and terrestrial things, and have hence believed that life ought to be made delightful by every pleasure, saying, What has man more while he lives? when we die we die, and who has ever returned from the other life and told us of its existence? we know not what life we are to lead when the present life ends. If any one by rational arguments makes men of this character think at all about eternal life, they think that nothing worse will happen to them than to others, and they immediately relapse into the state of their former life. With such men the passage for the light of heaven and its influx is closed, and the light of heaven in their Natural becomes as thick darkness, whilst the light of the world there becomes brightness (no. 6907), and the brightness is so much the more

radiant as the light of heaven is more darkened; hence it is that such men see no otherwise than that the evils of their life are goods, and hence that their falsities are truths. On this ground then it is that a man becomes sensual and corporeal. In a word, when an avenue for the influx of the light of heaven has once been opened, and is afterwards closed, the man is forced to look downwards, but not upwards; and this in accordance with Divine order, lest the truths which he has once acknowledged, and which remain in his interior man, should be contaminated with falsities, and thereby profaned. The case is similar with the gentiles who recede from their religionism; but their lot is better than that of those who are within the Church, since they do not possess truths from the Word, and thus do not possess genuine truths, but truths conjoined with many fallacies which cannot be so profaned. With regard to the signification of a voice, as denoting what is announced from the Word, it should be known that the word "voice" often occurs, and that it is also adjoined to things which have no relation to a voice, as in the present case it is adjoined to a sign, "*If they do not hear the voice of the former sign, they will believe the voice of the latter sign*;" also elsewhere, as in Nahum, "*The voice of a whip, and the voice of the sound of a wheel*" (iii. 2); and in David, "*The streams have lifted up their voice, above the voices of many magnificent waters*" (Ps. xciii. 3, 4). That a voice signifies annunciation, and in a good sense annunciation from the Word, which voice is called the voice of Jehovah, is manifest from David, "*The voice of Jehovah is in power; the voice of Jehovah is in glory; the voice of Jehovah breaketh the cedars; the voice of Jehovah cutteth through the flames of fire; the voice of Jehovah maketh the wilderness to tremble; the voice of Jehovah maketh the hinds to be in labour, and maketh bare the forests*" (Ps. xxix. 4-6, 8-10). And again, "*To him that rideth upon the heavens of heavens of old; lo, he giveth out His voice, a voice of might*" (Ps. lxviii. 34), where the voice stands for the Divine Truth, thus for the Word, and for annunciation from the Word. What a voice further signifies, see no. 219, and that a voice is predicated of truth, no. 3563.

6972. *That they will believe the voice of the latter sign*, signifies that they would have faith in what was pre-announced from the Word, that they would become profaners of truth. This appears from the signification of believing, as denoting having faith (see just above, no. 6970); from the signification of a voice, as denoting what is announced (see no. 6971), thus also what is pre-announced; and from the signification of leprosy, which is here the latter sign, as denoting the profanation of truth (see no. 6963). What profanation is, see no. 6959, and the passages there cited.

6973. *And it shall come to pass, if they do not believe also these two signs*, signifies if they had absolutely no faith that such things would come to pass. This appears from the signification of believing, as denoting to have faith, namely, in the spiritual sense (see above, no. 6970); and from the signification of the two signs, as denoting that they would become sensual and corporeal, and afterwards profaners of truth, which [signs] are signified by the serpent that was made by the casting of Moses' staff upon the earth (no. 6971), and by the hand, which on being put into the bosom became leprous (no. 6963). Thus by not believing those two signs, is signified having absolutely no faith that such things would come to pass.

6974. *And do not hear thy voice*, signifies if they neither yield anything of obedience. This appears from the signification of hearing, as denoting obedience (see nos. 2542, 3869, 5017); from the signification of a voice, as denoting what is announced and what is pre-announced (see nos. 6971, 6972); and from the representation of Moses, whose voice they were to hear, as denoting the Lord as to the Divine Law, that is, as to the Divine Truth, thus as to the Word, for in the Word is Divine Truth. Hence it is evident, that by the words "if they do not hear thy voice," is signified if they neither yield anything of obedience. In this passage, and before in verses 1 and 8, it is said, if they do not believe, and if they do not hear, and yet both appear alike, for he who does not believe, does not hear; but they are distinct, for believing, which signifies faith, is said of the truth which is of faith, and thus has reference to the Intellectual; but hearing, which signifies obeying, is said of the good which is of charity, and thus has relation to the Voluntary; for in the Word, especially the prophetic, where truth is expressed by its proper terms, good also is expressed by its own terms, on account of the heavenly marriage in every single thing of the Word, which is the marriage of good and of truth (see nos. 683, 793, 801, 2173, 2516, 2712, 4138 end, 6343).

6975. *That thou shalt take of the waters of the river*, signifies false scientifics. This appears from the signification of the waters of the river, namely, of Egypt, or the Nile, as denoting false scientifics. That waters denote truths, see nos. 2702, 3424, 4976, and in the opposite sense falsities, no. 790: and that the river of Egypt denotes the false scientific, see no. 6693.

6976. *And pour upon the dry land*, signifies an inmission into the Natural. This appears from the signification of pouring out, as denoting injecting; and from the signification of dry land, as denoting the Natural. Dry is used to express a dry place, and also the land, and by the land of Egypt is signified the

natural mind which is in falsity, thus the Natural (see nos. 5276, 5278, 5280, 5288, 5301); and this is still more signified by the dry land.

6977. *And the waters which thou hast taken out of the river,* signifies the inversion of the state. This appears from what immediately follows, for it is said that they shall become blood upon the dry land, by which is signified the falsification of all truth, and the deprivation thereof in the Natural; when this is the case, the state is altogether inverted; hence it is that those words, since they involve, are also said to signify, the inversion of the state. There is also a total inversion of state in the Natural, when this is possessed by nothing but falsities; this rarely comes to pass with a man while he lives in the world, but in the other life it comes to pass with all who are cast into hell. The reason it is rarely the case with a man whilst he is living in the world is, that he is then continually kept in such a state that he can be reformed, if only by virtue of his freedom he desists from evils. But after death his life follows him, and he remains in the state which he had procured for himself through the whole course of his life in the world. He who is in evil, can then no longer be reformed; and lest he should have communication with any society of heaven, all truth and good are taken from him: in consequence of this he remains in evil and falsity, which increase according to the faculty of receiving them which he had acquired to himself in the world, but nevertheless he is not allowed to pass beyond the acquired bounds. This inversion of the state is what is here meant; and it is such, that he can no longer be amended as to the interiors, but only as to the exteriors, that is to say, through fear of punishments, which, when often endured, compel him at length to abstain from evil, not from freedom, but by compulsion, the lust of doing evil still remaining, but this lust is kept in check, as was said, by means of fears, which are the external and compulsive means of amendment. This is the state of the evil in the other life.

6978. *And they shall become blood upon the dry land,* signifies the falsification of all truth, and hence the deprivation of it in the Natural. This appears from the signification of blood, as denoting holy truth proceeding from the Lord, and, in the opposite sense, truth falsified and profaned (see no. 4735: the case herein is as was stated in what immediately precedes); and from the signification of dry land, as denoting the Natural (see just above, no. 6976). That blood signifies the falsification of truth and its profanation, is especially manifest in Nahum, "*Woe to the city of bloods,* it is all full of lies and rapine, and the prey shall not depart. The voice of a whip, and the voice

of the rattling of a wheel, and a neighing horse, and a jumping chariot: the horseman causeth to ascend both the brightness of the sword, and the lightning of the spear; and a multitude of those that are thrust through, and a heap of a carcass; neither is there an end of the body, they stumble in their body. Because of the multitude of the whoredoms of the well favoured harlot, the mistress of sorceries, that selleth nations through her whoredoms, and families through her sorceries" (iii. 1-4). That the city of bloods signifies the doctrine of falsity, thus that blood signifies falsified and profaned truth, is evident from all the words of its description in the internal sense, and not only in these verses which are adduced, but also in the subsequent ones, for its description is continued in the chapter throughout. For the city denotes doctrine; being wholly full of a lie and rapine denotes falsity and evil from falsity; the voice of a whip and the voice of the rattling of a wheel denote the defence of falsity by fallacies; a neighing horse and a jumping chariot denote from a perverted Intellectual and a like doctrinal; the horsemen causing to ascend the brightness of the sword, the lightning of the spear, denotes combat against truth; a multitude of those that are thrust through denote that hence came innumerable falsities and those who are in falsities; a heap of carcasses, neither is there an end of the body, denotes that hence were innumerable evils, and those who are in evils; the whoredoms of the harlot denote the falsifications themselves, in like manner the sorceries.

6979. Verses 10-12. *And Moses said unto Jehovah, As for me, O my Lord, I am not a man (vir) of words, neither since yesterday, nor since the day before yesterday, nor since now that Thou hast spoken unto Thy servant; for I am heavy of mouth, and heavy of tongue. And Jehovah said unto him, Who hath made man's mouth? or who hath made the dumb, or the deaf, or the seeing, or the blind? have not I, Jehovah? And now go, and I will be with thy mouth, and teach thee what thou shalt speak.*

And Moses said unto Jehovah, signifies perception from the Divine: *As for me, O my Lord,* signifies what is certain: *I am not a man of words,* signifies that he has not speech: *neither since yesterday, nor since the day before yesterday,* signifies not from eternity: *nor since now that Thou hast spoken unto Thy servant,* signifies thus neither to eternity, the Divine flowing in into the Human: *for I am heavy of mouth, and heavy of tongue,* signifies that the voice and speech from the Divine are neither heard nor perceived. *And Jehovah said unto him,* signifies the Divine influx: *Who hath made man's mouth,* signifies utterance: *or who hath made the dumb,* signifies no utterance: *or the deaf,* signifies no perception, and consequently no obedience: *or the seeing, or the blind,* signifies faith through cognitions, and no faith through

lack of cognitions: *have not I Jehovah?* signifies that those things are owing to the influx of life from the Divine. *And now go*, signifies life from the Divine: *and I will be with thy mouth, and will teach thee what thou shalt speak*, signifies the Divine in all things in general and particular which proceed from the Divine Human.

6980. *And Moses said unto Jehovah*, signifies perception from the Divine. This appears from the signification of saying in the historical parts of the Word, as denoting perceiving, as frequently above; and from the representation of Moses, as denoting the Lord as to the Divine Law in the Human when He was in the world (see nos. 6723, 6752, 6771, 6827); the Divine from whom [all things are], is signified by Jehovah. Hence it is evident, that by "*Moses said unto Jehovah*," is signified that the Lord's Human had perception from His Divine.

6981. *As for me, O my Lord*, signifies what is certain. This appears from the fact that *as for me* is a form of asseveration that a thing is so, consequently that it is certain.

6982. *I am not a man (vir) of words*, signifies that he has not speech. This appears from the signification of a man of words, as denoting that he has not the faculty of speaking, thus that he has not speech. It is necessary to say how the case herein is. In the supreme sense the Lord is here treated of, for Moses represents the Lord as to the Divine Law, thus as to truth Divine. The truth which proceeds immediately from the Divine, cannot be heard by any one, not even by any angel; for in order that it may be heard, the Divine must first become human, and it becomes human when it passes through the heavens. And when it has passed through the heavens it is exhibited in a human form, and becomes speech, which speech is uttered through spirits, who, when they are in that state, are called the Holy Spirit, and the Holy Spirit is said to proceed from the Divine, because the Holy of the spirit, or the holy truth which that spirit then speaks, proceeds from the Lord. From these considerations it may be manifest, that the truth which proceeds immediately from the Divine cannot be exhibited to any one as discourse or speech, except through the Holy Spirit. This is meant in the supreme sense by Moses, who represents the Lord as to truth Divine, saying, that he was not a man of words, and by Aaron his brother being adjoined to him, who was to him for a mouth, and he to Aaron for a God.

6983. *Neither since yesterday, nor since the day before yesterday*, signifies not from eternity, that is to say, that he had not speech from eternity. This appears from the signification of since

yesterday, and since the day before yesterday, as denoting from eternity. The reason why since yesterday and since the day before yesterday denotes from eternity is, that it signifies time, and indeed past time, and time, when predicated of the Lord, or of the Divine, does not signify time, but eternity. There are two things which are peculiar to nature, which do not exist in heaven, still less in the Divine, namely, space and time. That these do not exist in heaven, but that instead of them there are states, instead of space state as to *esse*, and instead of time state as to *existere*, see nos. 2625, 3938; that in heaven spaces and times are states, see nos. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3387, 3404, 3827, 4321, 4814, 4882, 4901, 4916, 5605, 6110. But in the Divine which is above the heavens, still less is there space and time, or even state, but instead of space there is infinity, and instead of time there is eternity. These are the two things to which the times and spaces in the world correspond; also states as to *esse* and as to *existere* in the heavens. That by yesterday and the day before yesterday, in the Word, are not signified yesterday and the day before yesterday, but, in general, past time, is manifest from the passages where they are named, as in Joshua, "The waters of Jordan returned unto their place, and went, *as yesterday and the day before yesterday*, over all his banks" (iv. 18). In the First Book of Samuel, "It came to pass, when all that knew Saul *since yesterday and the day before yesterday* saw that, behold, he prophesied among the prophets" (x. 11). In the Second Book of Samuel, "The tribes of Israel said unto David, *Both yesterday and the day before yesterday*, when Saul was king over us, thou wast he that led out and brought back Israel" (v. 2). In these passages and elsewhere, yesterday and the day before yesterday denotes formerly, or past time. Now, since by yesterday and the day before yesterday, is signified past time, and the subject treated of in the supreme sense is the Lord, Who, as to the Divine Law, or as to the Divine Truth, is represented by Moses, it is evident that since yesterday and since the day before yesterday, signifies from eternity. The eternity which is signified by yesterday, is thus expressed in David, "A thousand years in Thine eyes are but as *yesterday* when it is past" (Ps. xc. 4).

6984. *Nor since now that Thou hast spoken unto Thy servant*, signifies thus neither to eternity, the Divine flowing in into the Human. This appears from the signification of since now or from to-day, as denoting eternity (see nos. 2838, 3998, 4304, 6165), thus to eternity, because it involves the time following; from the signification of speaking, as denoting influx (see nos. 2951, 5481, 5743, 5797); that it denotes influx from the Divine, is signified by "Thou hast spoken," that is, Jehovah; and from the signification of servant, as denoting the Lord's Human, when as yet

it was not made Divine (see no. 2159); but when it was made Divine, because one with Jehovah, it was the Lord.

6985. *For I am heavy of mouth, and heavy of tongue*, signifies that voice and speech from the Divine are neither heard nor perceived. This appears from the signification of the mouth, as denoting voice; and from the signification of the tongue, as denoting speech. The mouth signifies voice, because it is the organ of voice, and tongue signifies speech, because it is the organ of speech. The difference between voice and speech is evident to every one, and also, that being heard is predicated of voice, and being perceived is predicated of speech. In the historical sense of the letter, where it treats of Moses, who was a man, and could speak, though with difficulty, this cannot be otherwise expressed than by "heavy of mouth and heavy of tongue." When this passes into the internal sense, it is perceived by the angels as the predicate to the subject; and when it is said of the Divine, it is perceived that the voice proceeding thence cannot be heard, nor the speech perceived, immediately, but mediately through spirits, according to what was said above (no. 6982).

6986. *And Jehovah said unto him*, signifies the Divine influx. This appears from the signification of saying, as denoting influx (see nos. 5743, 5797, 6152, 6291); it is from the Divine, because Jehovah said.

6987. *Who hath made man's mouth?* signifies utterance. This appears from the signification of the mouth, as denoting voice (see above, no. 6985); and as it denotes voice, it denotes utterance. What the mouth specifically signifies, cannot appear except from the correspondence. The mouth with the lips corresponds to interior speech, which is of thought. Man's thought is active and passive. Man has active thought when he speaks, and it may be called speaking thought; but the thought which he has when he does not speak is passive. The character of the difference between them may be manifest to him who reflects. The mouth of man signifies active or speaking thought, thus utterance. With respect to active thought, that is signified by the mouth, it is to be observed, that this thought also is in its own way speaking, and that by the activity of this speech it excites the organs of the body that correspond to it. It appears as if the expressions of speech were in the thought; but this is a fallacy; it is only the sense of the speech which is there. Man can scarcely know the nature of this sense, for it is the speech of his spirit, which is universal speech, such as is the speech of spirits in the other life. This speech, when it flows in into the correspondent organs of the body, produces the speech of

words, which differs very much from the thought which produces it. That it differs greatly, is very evident from the consideration, that a man can think in one minute what takes him a considerable time to speak or write; it would be otherwise, if that thought was one of words, such as is the speech of the mouth. It is by reason of the correspondence of the speech of thought and the speech of the mouth, that man, when he comes after death among spirits, knows how to speak in the universal language, thus with spirits, whatever their language had been in the world; also, that he then scarcely knows otherwise than that he speaks there as in the world, when yet the words of the speech of spirits are not words such as man uses in the body, but are the ideas which had belonged to his thought, and in one idea there are very many particulars; wherefore a spirit can express in a moment what a man can hardly express in half an hour; and still there are many things in the same idea, which cannot be expressed by bodily speech. But yet the angels who are in heaven speak in a different way ³ from spirits; the angels who are in heaven have a speech from intellectual ideas, which philosophers call immaterial ideas; whereas spirits have a speech from ideas of the imagination, which are called material ideas. Hence in one idea of the thought of angels there are contained very many things, which spirits cannot utter by many series of their ideas, besides many things which they cannot express at all. But when a spirit becomes an angel, he is in angelic speech, just as a man, when after death he becomes a spirit, is in the speech of spirits, and for a similar reason. From these considerations it may be manifest what active thought is, namely, that it is the speech of a man's spirit.

6988. *Or who hath made the dumb*, signifies no utterance. This appears from the signification of the dumb, as denoting no utterance, for it is opposed to the mouth, which signifies utterance (see just above, no. 6987). Utterance does not here mean utterance of the voice or speech, for this utterance is natural: but by utterance is meant the confession of the Lord and the declaration of faith in Him, for this utterance is spiritual. Hence it is evident what is signified in the internal sense by the dumb, namely, that they are signified who are not able to confess the Lord, nor, consequently, to declare faith in Him, by reason of ignorance, in which state are the nations outside of the Church, and also the simple within the Church. That such are signified by the dumb, is evident in Isaiah, "Then shall the lame man leap as the hart, and *the tongue of the dumb shall sing*; for waters shall break out in the wilderness, and rivers in the plain of the wilderness" (xxxv. 6). The tongue of the dumb shall sing, denotes that they shall confess the Lord and the things

that are of faith in Him: waters shall break out in the wilderness and rivers in the plain of the wilderness, denotes that they have the cognitions of truth and good; the wilderness denotes a state of no cognitions of faith by reason of ignorance. By the dumb who were healed by the Lord are also signified the nations which, through His coming into the world, were delivered from falsities and the consequent evils; as by the dumb man in Matthew, "Behold, they brought to Him *a dumb man* (homo), obsessed by a demon. And *when the demon was cast out, the dumb spake*" (ix. 32, 33). And again, "There was brought unto Jesus one obsessed by a demon, blind and *dumb*: and He healed him, insomuch that the blind and *dumb both spake and saw*" (xii. 22); in like manner *the dumb* also obsessed by a demon, in Mark ix. 17-29. It should be known, that the miracles wrought by the Lord all signify the state of the Church, and of the human race saved through His coming into the world, namely, that those who received the faith of charity, were then delivered from hell: the Lord's miracles involve these things. In general, all the miracles recorded in the Old Testament signify the state of the Lord's Church and kingdom; in this Divine miracles are distinguished from diabolical or magical miracles, howsoever similar they appear in the external form, as did the miracles of the magicians in Egypt.

6989. *Or the deaf*, signifies no perception of the truth, and hence no obedience. This appears from the signification of the deaf, as denoting those who do not perceive what is the truth, and hence do not obey, thus, abstractedly, no perception of the truth, and hence no obedience. The deaf has this signification, because hearing corresponds to both perception and obedience; to perception, because the things which are heard are inwardly perceived, and to obedience, because it is hence known what ought to be done. That this is the correspondence of hearing, and also of the ear, see nos. 3869, 4652-4660, 5017. Hence it is evident what is signified by the deaf. In the Word, by the deaf are also signified the nations which do not know the truths of faith, because they have not the Word, and therefore cannot live according to those truths, who yet, when they have been instructed, receive them, and live according to them. These are meant in Isaiah, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be opened" (xxxv. 5). Again, "*Hear, ye deaf*, and look, ye blind, that ye may see" (xlii. 18-20). Again, "*In that day the deaf shall hear the words of the book*, and out of thick darkness and out of darkness the eyes of the blind shall see" (xxix. 18). Again, "Bring forth the blind people that have eyes, and *the deaf that have ears*" (xliii. 8, 9). By the deaf here are meant those who, through the Lord's coming, would come into a state of receiving the truths of faith, that is,

of perceiving and obeying them. The same are signified by *the deaf whom the Lord healed* (see Mark vii. 31 to the end; ix. 25). In consequence of this signification of the deaf, it was forbidden those, amongst whom the representative Church was instituted, to "*curse the deaf, or put a stumbling-block before the blind*" (Lev. xix. 14).

6990. *Or the seeing, or the blind*, signifies faith through cognitions, and no faith through lack of cognitions. This appears from the signification of seeing, as denoting understanding and having faith (see nos. 897, 2325, 2807, 3863, 3869, 4403-4421), thus denoting faith from cognitions; for in the original language it is an expression which signifies one who is open, namely, as to his eyes, thus one who sees from cognitions, for cognitions open; —and from the signification of the blind, as denoting no faith through lack of cognitions, because a blind person is one who does not see. That by the blind in the Word are also signified the nations which live in ignorance of the truth which is of faith, because outside of the Church, but who when instructed receive faith, see no. 2383; the same are also signified by the blind whom the Lord healed (see Matt. ix. 27-31; xii. 22; xx. 30 to the end; xxi. 14; Mark viii. 22-26; x. 46 to the end; Luke xviii. 35 to the end; John ix. 1 to the end).

6991. *Have not I, Jehovah?* signifies that those things are owing to the influx of life from the Divine. This may appear from the consideration, that such things as are signified by the dumb, the deaf, and the blind, also by the mouth, and by him that sees, exist in man by virtue of the influx of life from Jehovah or the Lord; for hence exist both evils and goods with every one, but evils from man and goods from the Lord. The reason why evils exist from man is that the life which flows in from the Lord, that is, good and truth, is turned by the man into evil and falsity, thus into what is contrary to life, which is called spiritual death: the case herein is like that of the light from the sun, which, according as it is received by objects, gives birth to colour, in some living and bright, in others as it were dead and dusky. But since it appears as if the Lord, because He gives life, also induced evil, therefore, in accordance with the appearance, evil is attributed in the Word to Jehovah or the Lord, as may be manifest from many passages: so in this passage it is said that He makes the dumb, the deaf, and the blind, and, since these [states] come into existence by virtue of the influx of life from the Divine, it is therefore said that Jehovah makes them. But the internal sense sets forth and teaches the fact such as it is in itself, not as it appears.

6992. *And now go*, signifies life from the Divine. This appears

from the signification of going (*vadere seu ire*), as denoting life (see nos. 3335, 4882, 5493, 5605). It is from the Divine, because Moses represents the Lord.

6993. *And I will be with thy mouth, and teach thee what thou shalt speak*, signifies the Divine in all things in general and particular which proceed from the Divine Human. This appears from the signification of being with the mouth, when said by Jehovah, as denoting to be with the things it utters; (that by the mouth is signified utterance, see above, nos. 6987, 6988); and as those things are said to Moses, who represents the Lord as to the Divine Law in the Divine Human, by "I will be with thy mouth," is signified the Divine in the things that proceed from the Divine Human;—and from the signification of teaching what to speak, as denoting proceeding, for by teaching and speaking is signified flowing in, and when predicated of the Divine of the Lord, it denotes proceeding; for from the Lord's Divine Human itself proceeds the Divine Truth, which is called the Holy Spirit. And as the Lord, when He was in the world, was Himself the Divine Truth, He Himself taught the things that belonged to love and faith, and not at that time through the Holy Spirit, as He Himself teaches in John, "The Holy Spirit was not yet, because that Jesus was not yet glorified" (vii. 39). But after the Lord even as to the Human was made Jehovah, that is, Divine Good, which was after the resurrection, He was then no longer the Divine Truth, but this proceeded from His Divine Good. That the Holy Spirit is the Divine Truth which proceeds from the Lord's Divine Human, and not any spirit or any spirits from eternity, is very manifest from the Lord's words in the passage just cited, namely, "that the Holy Spirit was not yet;" also, that a spirit himself cannot proceed, but the Holy of a spirit, that is, the Holy which proceeds from the Lord, and which a spirit utters (see also no. 6788). From these considerations it now follows, that in the Lord all the Trinity, that is to say, the Father, the Son, and the Holy Spirit, is perfect, and thus that there is one God, but not three, who, distinct as to persons, are said to constitute one Divine Being. The Father, the Son, and the Holy Spirit, are named in the Word for this end, that men might acknowledge the Lord and also the Divine in Him. For man was in such thick darkness, as he also is at this day, that otherwise he would not have acknowledged any Divine in the Lord's Human, for this, as being altogether incomprehensible, would have been to him above all faith. And besides, the truth is, that there is a Trine, but in One, namely, in the Lord. In the Christian Churches it is also acknowledged that the Trinity dwells perfectly in Him. The Lord also taught openly, that He Himself was one with the Father (John xiv. 9–12); and that the Holy [thing] which the

Holy Spirit speaks, is not his, but the Lord's, "The Paraclete, the Spirit of Truth, shall not speak of himself, but whatsoever he shall hear, that he shall speak. He shall glorify Me; because he shall take of Mine, and shall announce it unto you" (John xvi. 13, 14): that the Paraclete is the Holy Spirit, is stated in John (xiv. 26).

6994. Verses 13–17. *And he said, As for me, O my Lord, send, I pray, by the hand of him whom Thou wilt send. And the anger of Jehovah was kindled against Moses, and He said, Is not Aaron the Levite thy brother? I know that speaking he can speak. And also, behold, he cometh forth to meet thee: and he will see thee, and he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and I will teach you what ye shall do. And he shall speak for thee to the people, and it shall come to pass that he shall be to thee for a mouth, and thou shalt be to him for a god. And thou shalt take this staff in thy hand, wherewith thou shalt do the signs.*

And he said, As for me, O my Lord, signifies asseveration: *send, I pray, by the hand of him whom Thou wilt send,* signifies that the Divine Truth proceeding from the Divine Human must be uttered mediately. *And the anger of Jehovah was kindled against Moses,* signifies clemency: *and He said, Is not Aaron the Levite thy brother?* signifies the doctrine of good and truth. *I know that speaking he can speak,* signifies declaration. *And also, behold he cometh forth to meet thee,* signifies reception: *and he will see thee,* signifies perception: *and he will be glad in his heart,* signifies the affection of love. *And thou shalt speak unto him,* signifies influx: *and put words in his mouth,* signifies that what he utters must proceed from the Divine Human: *and I will be with thy mouth,* signifies that the truth Divine must proceed through the Divine Human from the Divine itself: *and with his mouth,* signifies thus with the things which are from thence: *and I will teach you what ye shall do,* signifies thus the Divine in all things in general and particular which shall be done. *And he shall speak for thee to the people,* signifies that he shall be the doctrine to the spiritual Church: *and it shall come to pass that he shall be to thee for a mouth,* signifies truth Divine, which also proceeds mediately from the Lord: *and thou shalt be to him for a god,* signifies the Divine Truth which proceeds immediately from the Lord: *and thou shalt take this staff in thy hand,* signifies Divine power in these [truths]: *wherewith thou shalt do the signs,* signifies hence the illustration and confirmation of truths.

6995. *And he said, As for me, O my Lord,* signifies assevera-

tion. This appears from this fact, that "as for me" is a formula of asseveration that it is so (as above, no. 6981).

6996. *Send, I pray, by the hand of him whom Thou wilt send*, signifies that the Divine Truth proceeding from the Divine Human must be uttered mediately. This appears from the representation of Moses, who says these things, as denoting the Lord as to the Word, that is, as to the Divine Truth (see no. 6752); from the signification of sending, when said of the Lord, as denoting proceeding (see nos. 2397, 4710); and from the signification of sending by the hand, as denoting by another to whom power will be given, namely, the power of uttering the Divine Truth proceeding from the Lord's Divine Human, and as it denotes through another to whom power is given, it denotes mediately. It was shown above (nos. 6982, 6985), that the Divine Truth proceeding immediately from the Lord's Divine Human cannot be heard and perceived by any man, nor even by any angel; therefore, in order that it may be heard and perceived, there must be mediation, which mediation is effected through heaven, and next through the angels and spirits
 2 with man. This may be manifestly known from this consideration, that man cannot even hear the spirits who are with him speaking with each other; and if he heard, he could not perceive, by reason that the speech of spirits is without human expressions, and is the universal of all languages. Moreover, spirits cannot hear angels, and if they heard they could not perceive, for angelic speech is still more universal; nay, the angels of the inmost heaven can still less be heard and perceived, because their speech is not the speech of ideas, but of the affections which are of celestial love. And since these different kinds of speech are at such a distance from man that they cannot at all be heard and perceived by him, what must the Divine speech be (to use the expression), which is infinitely above the speeches in the heavens: it is called Divine speech, but there is meant the Divine Truth proceeding from the Lord's Divine Human. This being the case, it may be manifest, that the Divine Truth proceeding from the Lord, in order that it may be heard and perceived, must pass to man through mediations; the last
 3 mediation is through a spirit who is with the man, and who flows in either into his thought, or by means of a living voice. That the Divine Truth proceeding immediately from the Lord cannot be heard nor perceived, is also evident from correspondences, and consequent representatives, namely, in that what man speaks is exhibited altogether otherwise amongst spirits, and what spirits speak is exhibited altogether otherwise amongst angels, as may be manifest from the spiritual sense of the Word and its literal sense, in that the literal sense, which is adapted to man, is significative and representative of the things

which are in the spiritual sense. Since this sense, and still more the angelic sense, is imperceptible to man, except in proportion as it can be exhibited and explained by means of such things as are of the world and of nature; what must be the case with the Divine Truth proceeding immediately from the Lord's Divine, which is infinitely above the angelic intellect, and is not perceptible in heaven, except in proportion as it passes through heaven, and thereby puts on a form adapted and suitable to the perception of those who are there; which is effected by a wonderful influx, not in the least comprehensible to any one. These things have been said to the end that it may be known that the Divine Truth proceeding from the Lord cannot be heard nor perceived by any one, except through mediations.

6997. *And the anger of Jehovah was kindled against Moses*, signifies clemency. This appears from the signification of the anger of Jehovah, as not denoting anger, but the opposite to anger, thus mercy, in the present case clemency. That Jehovah has no anger, is evident from the fact that He is love itself, good itself, and mercy itself, and anger is the opposite, and also is an infirmity which cannot occur with God. Wherefore, when in the Word anger is predicated of Jehovah or the Lord, the angels do not perceive anger, but either mercy, or the removal of the evil from heaven; in the present case clemency, because it is said to Moses, by whom is represented the Lord, when He was in the world, as to the Divine Truth. The ² reason why, in the Word, anger is attributed to Jehovah or the Lord, is, that it is a most general truth, that all things come from God, thus both evil and good things. But this most general truth, which is necessary for children, young people, and the simple, must afterwards be illustrated, namely, [by teaching] that evils are from man, but that they appear to be from God, and that it is so said in order that they may learn to fear God, lest they should perish through the evils which they themselves do; and in order that they may afterwards be able to love Him, for fear must precede love, in order that in love there may be holy fear; for when fear is insinuated into love, it becomes holy from the Holy [element] of the love, and then it is not fear that the Lord will be angry and that He will punish, but lest they should act against good itself, because this would torment the conscience. Moreover, the Israelites and ³ Jews were compelled to observe the statutes and precepts in the external form by means of punishments, and therefore they believed that Jehovah was angry and that He punished, when yet it was they themselves who through their idolatries brought such things upon themselves, and separated themselves from heaven, whence came punishments, as is also said in Isaiah, "*Your iniquities are what makes a division between you and your*"

God; and your sins hide His faces from you" (lix. 2); and whereas the Israelites and Jews were only in externals without an Internal, they were therefore kept in the opinion that Jehovah was angry and that He punished; for those who are in externals without an Internal, do everything from fear, and
 4 nothing from love. From these considerations it may now be manifest what is meant in the Word by the anger and wrath of Jehovah, namely, punishments; as in Isaiah, "Behold, the name of Jehovah cometh from afar, *burning with His anger*, and the heaviness of the burden; *His lips are full of indignation*, and His tongue as a *burning fire*" (xxx. 27); anger denotes reproof, and warning lest they perish through evils. Again, "In an *inundation of anger* I hid My faces from thee for a moment" (liv. 8): an inundation of anger denotes temptation, in which evils cause anguish and torment. In Jeremiah, "I Myself will fight against you, with an outstretched hand, and with a strong arm, *both in anger*, and *in fury*, and in *great indignation*: lest My *fury go forth like fire*, and burn so that none can quench it, because of the wickedness of your works" (xxi. 5, 12). Again, "To fill them with the dead bodies of men, whom I have smitten in *Mine anger*, and in *My wrath*" (xxxiii. 5). In Zephaniah, "I will pour upon them *Mine indignation*, *all the wrath of Mine anger*, for all the earth shall be devoured *with the fire of My jealousy*" (iii. 8). And in David, "He sent upon them *the wrath of His anger*, *indignation*, and *fury*, and distress, and the sending of evil angels"
 5 (Ps. lxxviii. 49). Besides in many other passages, in which, as in the above, by anger, wrath, fury, fire, are meant punishments and damnations, into which a man casts himself, when [he lapses] into evils, for in accordance with Divine order goods are attended with rewards, and hence it is that evils are attended by punishments, insomuch that they are conjoined. Punishment and damnation are also meant by *the day of the anger of Jehovah* (Isa. xiii. 9, 13; Lam. ii. 1; Zeph. ii. 3; Apoc. vi. 17; xi. 18); also by *the wine of the anger of God*, and by *the cup of the anger of God* (Jer. xxv. 15, 28; Apoc. xiv. 10; xvi. 19); and likewise by *the wine-press of the anger and fury of God* (Apoc. xiv.
 6 19; xix. 15). That punishment and damnation are signified by anger, is also evident in Matthew, "O offspring of vipers, who hath shown you to *flee from the anger to come*" (iii. 7). In John, "He that believeth not the Son, shall not see life, but *the anger of God abideth on him*" (iii. 36). And in Luke, "In the last time there shall be great distress on the earth, and *anger upon this people*" (xxi. 23). From these passages it is evident, that by the anger of Jehovah are signified punishments and damnations; the reason why by anger is meant clemency and mercy is, that all the punishments of the evil exist from the Lord's Mercy towards the good, lest these should be injured by the evil. The Lord, however, does not inflict punishments

upon them, but they upon themselves, for evils and punishments in the other life are conjoined. The evil especially inflict punishments on themselves when the Lord does mercy to the good, for then their evils increase, and therefore so do the punishments. It is on this ground that instead of the anger of Jehovah, by which is signified the punishments of the evil, the angels understand mercy. From these considerations it may be ⁷ manifest what the quality of the Word is in the sense of the letter, also what the quality of truth Divine is in its most general [form], namely, that it is according to appearances. The reason is, that man is such, that what he sees, and apprehends from his Sensual, he believes, and what he does not see, nor apprehend from his Sensual, he does not believe, thus does not receive. Hence it is, that the Word in the sense of the letter is according to those things which appear, but that it nevertheless has stored up in its interior bosom genuine truths, and in its inmost bosom truth Divine itself, which proceeds immediately from the Lord, thus also Divine Good, that is, the Lord Himself.

6998. *And He said, Is not Aaron the Levite thy brother?* signifies the doctrine of good and truth. This appears from the representation of Aaron, as denoting the Lord as to Divine Good or the priesthood: here, however, before he was initiated into the priesthood, he denotes the doctrine of good and truth. For this reason also it is said, that he should be to Moses for a mouth, and Moses to him for a God, for by Moses is represented the Lord as to the Divine Truth which proceeds immediately from the Lord, hence by Aaron the Divine Truth which proceeds mediately from the Lord, which truth is the doctrine of good and truth. The truth that Moses here represents is truth which cannot be heard nor perceived by man (no. 6982), but the truth which Aaron represents is the truth which can be both heard and perceived by man: therefore Aaron is called a mouth, and Moses his god; and therefore Aaron is called the Levite, for by a Levite is signified the doctrine of good and truth of the Church, which ministers and is serviceable to the priesthood.

6999. *I know that speaking he can speak,* signifies declaration. This appears from the signification of speaking, when it is said of the doctrine, which is represented by Aaron, as denoting declaration, for this is of doctrine, that is, of him who represents the doctrine, and who is called the mouth, which denotes utterance (no. 6987).

7000. *And also, behold, he cometh forth to meet thee,* signifies reception. This appears from the signification of coming forth to meet, as denoting being presented ready for receiving, namely, the Divine Truth, which is represented by Moses, thus denoting

its reception. Angels and spirits who receive the Divine Truth proceeding from the Lord, and advance it further, are said to go forth to meet, when they are presented by the Lord ready to receive.

7001. *And he will see thee*, signifies perception. This appears from the signification of seeing, as denoting understanding and perceiving (see nos. 2150, 2807, 3764, 3863, 4567, 4723).

7002. *And he will be glad in his heart*, signifies the affection of love. This appears from the signification of being glad in heart, as denoting the pleasantness and delight arising from the affection which is of love, for from the affection of love all gladness proceeds. The reason why the affection of love is predicated of the doctrine of good and truth, and not of those who are in the doctrine, is derived from angelic speech. For angels speak thus, because they are unwilling to speak of persons; for speech concerning persons would turn away the ideas from a universal view of things, thus from the comprehension of innumerable things together. On this account they attribute to doctrine what is pleasant and delightful, also affection, and the like. These things also are in doctrine when man applies it to himself, because in doctrine is the truth Divine proceeding from the Lord, and in the truth Divine proceeding from the Lord there is love, thus what is pleasant and delightful.

7003. *And thou shalt speak unto him*, signifies influx. This appears from the signification of speaking, as denoting influx (see nos. 2951, 5481, 5743, 5797).

7004. *And put words in his mouth*, signifies that the things which he utters must proceed from the Divine Human. This appears from the representation of Moses, who was to put words in Aaron's mouth, as denoting the Lord as to the Divine Truth which proceeds from His Divine Human (see above); and from the signification of the mouth, as denoting voice and utterance (see no. 6987). Thus, putting in the mouth denotes giving him to utter; but when predicated of the Lord, it denotes proceeding, for the Word which is uttered by a spirit or angel proceeds from the Lord's Divine Human; for Aaron represents the doctrine of good and truth, which is uttered. The case herein is this: From the Lord proceeds the Divine Truth immediately and mediately. What proceeds immediately, is above all the understanding of angels; but what proceeds mediately, is adapted to the angels in the heavens, and also to men, for it passes through heaven, and hence puts on an angelic quality, and a human quality. Into this truth also the Lord flows in immediately, and thereby leads angels and men both mediately and immedi-

ately (see no. 6058); for all things in general and particular are from the first esse, and the order is so instituted that the first esse may be present in the derivatives both mediately and immediately, thus alike in the ultimate of order and in the first of order. For the Divine Truth itself is the one only Substantial, the derivatives being nothing else than successive forms thence resulting; whence also it is evident that the Divine likewise flows in immediately into all and singular things, for all things were created by the Divine Truth, the Divine Truth being the one only Essential (no. 6880), thus the source of all things. It is the Divine Truth that is called the Word, in John, "In the beginning was the Word, and the Word was with God, and God was the Word; all things were made through it, and without it was not anything made that was made" (i. 1, 3). By such influx the Lord leads man not only by providence in what is universal, but also in every singular, yea, in the veriest singulars of all. This then is the reason of its being said that the things which are uttered must proceed from the Divine Human. That where there is mediate ³ influx, there is also immediate influx of the Lord, thus in the ultimate of order just as much as in the first of order, has been told me from heaven, and there has been given a living perception of the fact; also that what is effected through mediate influx, that is, through heaven and through the angels there, is very little relatively; and further, that the Lord through immediate influx at the same time leads heaven and keeps all things in general and particular there in their connection and order.

7005. *And I will be with thy mouth*, signifies that truth Divine must proceed through the Divine Human from the Divine itself. This appears from the representation of Moses, as denoting the Lord as to truth Divine (see above); and from the signification of being with thy mouth, as denoting being in the truth Divine which proceeds from the Divine Human. The Divine itself, which is called the Father, is meant by "I," or Jehovah. Hence it is evident that the words, "I will be with thy mouth," signify that truth Divine proceeds through the Divine Human from the Divine itself, which is the same thing as that the Holy of the Spirit proceeds from the Son, and the Son from the Father, according to the doctrinal of the Church; which yet is to be understood thus, that this trine is in the Lord, and is one in Him.

7006. *And with his mouth*, signifies thus with the things which are from thence. This appears from the representation of Aaron, as denoting the doctrine of good and truth (see no. 6998); and from the signification of being with his mouth, as

denoting the Divine with that doctrine, and in it; and as that doctrine is from the Divine Truth which proceeds immediately from the Divine Human (see just above, no. 7005), therefore being with his mouth signifies with the things which are from thence. That the doctrine of good and of truth proceeds mediately and immediately from the Lord's Divine Human, see above, no. 7004.

7007. *And I will teach you what ye shall do*, signifies thus the Divine in all things in general and particular which shall be done. This appears from the signification of teaching, as denoting inflowing, and when predicated of the Divine, as here, denoting proceeding (as above, no. 6993); and from the signification of what ye shall do, as denoting the things which shall be done. The reason why it denotes in all things in general and particular is, that it is said of the Divine. In regard to the Divine being in all things in general and particular which take place with man, something must be said here. The fact appears to man to be altogether otherwise, by reason of his thinking that if the Divine were in all things in general and particular which take place, evils would not be done, nor would any one incur damnation, also that the justice of a cause would always triumph, that the upright would be happier in the world than the wicked, with many other things of a like nature; and seeing that the contrary comes to pass, they do not believe that the Divine is in all things in general and particular. Hence it is that they attribute particular things to themselves and to their own prudence, and only universal government to the Divine, and that they call everything else fortune and chance, which with
 2 them are blind forces of nature. But man thinks in this way because he is unacquainted with the arcana of heaven, one of which is, that the Lord leaves to every one his own freedom, for unless man is in freedom, he cannot possibly be reformed. Compulsion does not reform, because it causes nothing to take root. Compulsion is not man's willing (*velle*), but freedom is his willing; and yet good and truth, in order that they may belong to man as his own, must be inrooted in his will (*voluntas*), for what is outside of the will does not belong to the man. And since, on this account, every one is left to his freedom, it is on this ground that man is allowed to think evil, and, so far as external fears do not restrain, to do evil; hence also it is, that a wicked man rejoices and glories in the world apparently more than an upright man. But the glorying and gladness of a wicked man are external or of the body, which in the other life are turned into infernal unhappiness, whereas the glorying and gladness of an upright man are internal or of the spirit, which remain and
 3 become heavenly happiness. And besides, in eminence and wealth there is worldly but not eternal happiness; hence it is

the portion both of the wicked and the upright, and if not the portion of the upright, it is lest through such things they should be turned away from good. And since man places the Divine blessing in worldly goods and happinesses, therefore, when he sees the contrary, from his infirmity he falls into errors respecting the Divine Providence. He also draws conclusions from the present things which he sees, not considering that the Divine Providence regards what is eternal, providing especially that all things may be in order in heaven, and also in hell, thus that heaven may continually resemble one Man, and that hell may be in the opposite, whence ensues equilibrium; and that these cannot by any means exist, except by a Divine Providence in the veriest singulars of all, thus, unless the Divine continually rules and bends man's freedom. In regard to other cases, see ⁴ what has been said and shown above concerning the Divine Providence: namely, that the Lord's Providence cannot be universal unless it be in the veriest singulars, nos. 1919 at the end, 4329, 5122 end, 5894 end, 6481-6486, 6490: that the Lord's Providence regards what is eternal, nos. 5264, 6491: that evil is foreseen by the Lord, and good provided, nos. 5155, 5195, 6489: that the Lord turns the evil He foresees into good, no. 6574: that contingencies are of Providence, nos. 5508, 6493, 6494: that man's own prudence is as a single mote in the atmosphere, and that Providence is as the whole atmosphere, no. 6485: that many fallacies impugn the Divine Providence in singulars, no. 6481.

7008. *And he shall speak for thee to the people*, signifies that he shall be the doctrine to the spiritual Church. This appears from the representation of Aaron, of whom it is said that he shall speak for Moses to the people, as denoting the doctrine of good and truth (see no. 6998); from the signification of speaking, as denoting confession and declaration (see no. 6999); and from the representation of the sons of Israel, who are here the people, as denoting the spiritual Church (see no. 6426).

7009. *And it shall come to pass that he shall be to thee for a mouth*, signifies the truth of doctrine, which also proceeds mediately from the Lord. This appears from the representation of Aaron, who was to be to Moses for a mouth, as denoting doctrine (see no. 6998); and from the signification of being to Moses for a mouth, as denoting its utterance or declaration (see no. 6987). The reason why it is said the truth of doctrine which also proceeds mediately from the Lord is, that the truth of doctrine which is represented by Aaron is such as is heard and perceived by angels and by men, it is this truth which proceeds mediately from the Lord; but the truth which is represented by Moses is that which proceeds immediately from the

Lord, and is not heard nor perceived by men, and not even by angels (see nos. 6982, 6985, 6996, 7004).

7010. *And thou shalt be to him for a god*, signifies the Divine Truth which proceeds immediately from the Lord. This appears from the representation of Moses, as denoting the Lord as to the Divine Truth (see no. 6752). That it denotes the Divine Truth which proceeds immediately from the Lord, is signified by his being to Aaron for a god; for in the Word, by God is meant the Lord as to Divine Truth, and by Jehovah the Lord as to Divine Good. That the Lord in the Word is called God, where truth is treated of, but Jehovah where good is treated of, see nos. 2586, 2769, 2807, 2822, 3921 at the end, 4402; that the angels are called gods from the truths in which they are from the Lord, no. 4402; and that in the opposite sense the gods of the nations denote falsities, nos. 4402 at the end, 4544.

7011. *And thou shalt take this staff in thy hand*, signifies Divine power in these [truths]. This appears from the signification of a staff, as denoting power (see nos. 4013, 4015, 4876, 4936), and this indeed when it is in the hand; for the hand signifies spiritual power, and a staff natural power. As there is nothing of power in the Natural except from the Spiritual, neither is there in a staff except it be in the hand, wherefore it is said that he should take it in the hand. That the hand, when predicated of the Lord, denotes power proceeding from His Divine Rational, and a staff, power proceeding from His Divine Natural, see no. 6947. It is said the Divine power in them, namely, in the truths spoken of above, because power is predicated of truth (nos. 3091, 6344, 6423, 6948).

7012. *Wherewith thou shalt do the signs*, signifies the consequent illustration and confirmation of truths. This appears from the signification of a sign, as denoting a confirmation of truths (no. 6870). The reason it also denotes illustration is, that the confirmation of truths is effected by illustration from the Lord, when man studies the Word with the end of knowing truths. As regards the illustration and the consequent confirmation of truths, it ought to be known, that those who are in external things without an internal, as the Jews and Israelites were, cannot be illustrated, thus neither can they be confirmed in truths; but those who are in external, and at the same time in internal things, are illustrated when they read the Word, and in the [state of] illustration they see truths, in which they afterwards become more and more confirmed. And, what is remarkable, every one's illustration is of such a quality as is his affection of the truth, and the quality of the affection of the truth is such as is the

good of life. Hence also it is, that those who are in no affection of the truth for the sake of the truth, but for the sake of gain, are not at all illustrated when they read the Word, but are simply confirmed in doctrinals, of whatever character they be, whether false, as heretical doctrinals are, or altogether contrary to truths, as are those of the Jews, for they do not seek the Lord's kingdom but the world, not faith but fame, thus not heavenly riches but only earthly ones; and if perchance a desire of knowing truths from the Word occurs to them, falsities present themselves instead of truths, and at length the denial of all truths. These things are said in order that it may be known what the illustration and the consequent confirmation of truth, are.

7013. Verses 18-20. *And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray, and return unto my brethren who are in Egypt, and see whether they still live. And Jethro said unto Moses, Go in peace. And Jehovah said unto Moses in Midian, Go, return to Egypt: for all the men (viri) are dead that sought thy soul. And Moses took his wife and his sons, and made them to ride on an ass, and he returned to the land of Egypt: and Moses took the staff of God in his hand.*

And Moses went and returned, signifies a continuation of the former life: *to Jethro his father-in-law*, signifies in simple good: *and said unto him, Let me go, I pray, and return unto my brethren who are in Egypt*, signifies elevation to interior and more spiritual life in the Natural: *and see whether they still live*, signifies the perception of that life. *And Jethro said unto Moses, Go in peace*, signifies assent and willingness. *And Jehovah said unto Moses in Midian*, signifies illustration and confirmation from the Divine in that state: *Go, return to Egypt*, signifies spiritual life in the Natural: *for all the men are dead that sought thy soul*, signifies the removal of the falsities which endeavoured to destroy the life of truth and good. *And Moses took his wife*, signifies good adjoined: *and his sons*, signifies the truths thence: *and made them to ride on an ass*, signifies those things which might be serviceable to the new intelligence: *and he returned to the land of Egypt*, signifies in the natural mind: *and Moses took the staff of God in his hand*, signifies that those things were from Divine power.

7014. *And Moses went, and returned*, signifies a continuation (continuum) of the former life. This appears from the signification of going, as denoting life (nos. 4882, 5493, 5605); from the signification of returning or going back, as denoting living where he lived before; and from the representation of Moses, as denoting the Lord as to the Law or truth from the Divine (nos. 6771, 6827). When Moses was in Mount Horeb with Jehovah who

appeared in a flame, he represented the Lord as to Divine Truth ; but now with Jethro his father-in-law, who denotes the good of the Church which is in the truth of simple good, he represents the Lord as to truth from the Divine. In this and other passages in the Word, in the internal sense, are described all the states of the Lord's life in the world, how He then made His Human Divine. That the states were successive, may be manifest from this consideration, that the Lord when a child was as a child, and that He afterwards grew up in intelligence and wisdom, and continually insinuated into these Divine Love, until as to His Human also He became Divine Love, that is, the Divine Esse or Jehovah. And since the Lord thus successively put on the Divine, therefore it is that He first made Himself truth from the Divine, afterwards Divine Truth, and at length Divine Good. These were the degrees of the Lord's glorification, which are described in this and other passages in the internal sense of the Word.

7015. *To Jethro his father-in-law*, signifies in simple good, namely, a continuation (*continuum*) of the life. This appears from the representation of Jethro, who, because he was the priest of Midian, denotes the good of the Church which is in the truth of simple good (no. 6827), this good being meant by simple good ; and from the signification of a father-in-law, as denoting what gives rise to the conjunction of good and truth (no. 6827).

7016. *And said, Let me go, I pray, and return unto my brethren who are in Egypt*, signifies elevation to interior and more spiritual life in the Natural. This appears from the signification of going and returning, as denoting the succession (*successivum*) of the life, and the succession of the life in this case is elevation to interior and more spiritual life, thus nearer to the Divine ; for when going and returning are said of the Lord, who is represented by Moses, there is meant elevation to the Divine Esse or Jehovah, who is in Him, and from whom He is. It appears also from the representation of the sons of Israel, who are here the brethren, as denoting the Lord's spiritual kingdom, and the spiritual Church thence (nos. 6426, 6637) ; and from the signification of Egypt, as denoting the Natural (nos. 6147, 6252). Hence it is evident that by the words, "Let me go and return unto my brethren who are in Egypt," is signified elevation to interior and more spiritual life in the Natural : for as the dwelling of Moses in Midian signified life with those who are in the truth of simple good, thus in simple good (no. 7015), so dwelling, in this case with the sons of Israel, signifies life with those who are in the truth and good of the spiritual Church, which life is more interior and spiritual than the former. That

the good and truth of that Church are in the Natural, see nos. 4286, 4402.

7017. *And see whether they still live*, signifies the perception of that life. This appears from the signification of seeing, as denoting understanding and perceiving (nos. 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400); and from the signification of living, as denoting spiritual life (no. 5407). By the perception of that life is meant the perception which precedes, for when one proposes anything to himself, he perceives it as present, for he lets his mind into the state of that thing, hence come desires, and hence delight as of a thing present: thus middle ends conjoin themselves with the last end, and make as it were one end.

7018. *And Jethro said unto Moses, Go in peace*, signifies assent and willingness (*votivum*). This appears from the signification of Jethro saying to Moses, as denoting a reply; that it denotes assent and also willingness, is signified by *Go in peace*.

7019. *And Jehovah said unto Moses in Midian*, signifies illustration and confirmation from the Divine in that state. This appears from the consideration that Jehovah said unto Moses that he should return to Egypt, when yet this had previously been commanded Moses by Jehovah (chapter iii. 10; iv. 12), and when Moses, in accordance with the command, had already prepared himself for the journey; from this it may be manifest, that by this command is signified illustration and confirmation from the Divine. That the illustration and confirmation were in that state, namely, in a state of the truth of simple good, is signified by its being said by Jehovah to Moses in Midian. That Midian denotes the truth of simple good, see nos. 3242, 4756, 4788, 6773.

7020. *Go, return to Egypt*, signifies spiritual life in the Natural. This appears from the signification of going and returning, as denoting interior and more spiritual life (no. 7016); and from the signification of Egypt, as denoting the Natural (nos. 6147, 6252).

7021. *For all the men are dead that sought thy soul*, signifies the removal of the falsities which endeavoured to destroy the life of truth and good. This appears from the signification of being dead, as denoting that they are removed, for those who are dead are also removed; from the signification of the Egyptians, who are here the men, as denoting those who are in falsities (no. 6692); and from the signification of those that seek the soul, as denoting those who endeavour to destroy the life; and since spiritual life is the life of the truth which is of faith,

and of the good which is of charity, therefore it is said the life of truth and good. Hence it is evident, that by all the men being dead that sought his soul, is signified the removal of the falsities which endeavoured to destroy the life of truth and good. In the Word, by the soul is meant every living thing: it is also attributed to animals, but the soul is properly spoken of man, and when it is so, it is used in various senses. Man himself is called a soul, because his life in general [is called a soul], also, in particular, his intellectual life, or understanding, and likewise his voluntary life or will. But in the spiritual sense by the soul is meant the life of the truth which is of faith, and of the good which is of charity; and in general the man himself, as to his spirit, which lives after death; in which sense it is used in Matthew, "Fear not them who can kill the body, but *are not able to kill the soul*" (x. 28). And again, "What is a man profited, if he shall gain the whole world and *lose his own soul*, or what price shall a man give sufficient for the redemption of *his soul*?" (xvi. 26). In Luke, "The Son of man is not come to destroy *men's souls*, but to save them" (ix. 56). And in Ezekiel, "Will ye profane Me among My people, to *slay the souls* which should not die, and to *save alive the souls* which should not live?" (xiii. 19). In these passages the soul denotes the spiritual life of man, which is the life of his spirit after death; slaying the soul, losing the soul, destroying the soul, denote dying spiritually or being damned.

7022. *And Moses took his wife*, signifies good adjoined. This appears from the representation of Moses, as denoting the Lord as to the Law, or Truth from the Divine (see above); and from the signification of a wife, as denoting good adjoined (see nos. 4510, 4823). The reason why in the internal sense, and also in the supreme sense, in which the Lord is treated of, the wife belonging to Moses represents good conjoined to truth is, that in each and all things which are in the spiritual world, and which are in the natural, there is a resemblance of marriage. There is a resemblance of marriage where there is an active and a passive; and there must be an active and at the same time a passive where anything comes to exist, for without their conjunction it is quite impossible for anything to be produced. The reason why in all things there is a resemblance of marriage, is that all things have relation to good and truth, thus to the heavenly marriage which is of good and truth; and the heavenly marriage has reference to the Divine marriage, which is of Divine Good and Divine Truth. And since, as was said, nothing can come to exist and be produced, unless there be an active and a passive, thus unless there be a resemblance of marriage, it therefore manifestly appears, that the truth which is of faith without the good which is of charity cannot produce anything, nor the good

which is of charity without the truth which is of faith, but there must be a conjunction of them both to produce fruits, and to effect the life of heaven in man. That there is a resemblance of marriage in all things in general and particular, see nos. 1432, 2173, 2176, 5194; that there is marriage of good and of truth in everything of the Word, see nos. 683, 793, 801, 2516, 2712, 4138 at the end, 5138, 6343, consequently that heaven is in each thing of the Word, for heaven is that very marriage itself; and as heaven is in each thing of the Word, the Lord is in each thing of the Word, for the Lord is the All in all of heaven. From these considerations it may be manifest on what ground it is, that the wife of Moses represents good conjoined to truth, even in the supreme sense in which the Lord is treated of, in like manner as Sarah the wife of Abraham (see nos. 2063, 2065, 2172, 2173, 2198), and Rebekah the wife of Isaac (nos. 3012, 3013, 3077).

7023. *And his sons*, signifies the truths thence. This appears from the signification of sons, as denoting truths (see nos. 489, 491, 533, 1147, 2623, 3373); it is said thence, because from the marriage spoken of just above.

7024. *And made them to ride on an ass*, signifies those things which might be serviceable to the new intelligence. This appears from the signification of riding, as denoting those things which are of the intellect, in the present case, which are of the new intelligence, which will be of the life amongst those who are in the spiritual Church (no. 7016); riding has this signification because a horse signifies the Intellectual (nos. 2761, 2762, 3217, 5321, 6534);—and from the signification of an ass, as denoting truth that is serviceable, in the present case serviceable to the new intelligence (nos. 2781, 5741): and as also denoting the Scientific (no. 5492).

7025. *And he returned to the land of Egypt*, signifies in the natural mind. This appears from the signification of the land of Egypt as denoting the natural mind (nos. 5276, 5278, 5280, 5288, 5301).

7026. *And Moses took the staff of God in his hand*, signifies that those things were from Divine power. This appears from the signification of a staff, as denoting power (nos. 4013, 4015, 4876, 4936), thus the staff of God denotes Divine power. That a staff denotes natural power, and the hand spiritual power, and that the Natural has power from the Spiritual, thus that a staff signifies power when it is in the hand, see above, no. 7011. This signification of power by a staff derives its origin from representatives in the other life, for in that life those who exercise

magical arts appear with staffs, which also serve them for powers; hence also the Egyptian magicians had staffs, by means of which they performed such things as appeared like miracles; hence the Ancients in their writings always assigned staffs to magicians. From these considerations it may be manifest, that a staff is a representative of power, and that it is also a real correspondence, for power is actually exercised by means of staffs; but with the magicians this is an abuse of the correspondence, neither is it of any avail except within the hells where they are, and it avails there because illusions and phantasies reign. And as there is a real correspondence of a staff with power, therefore Moses was commanded to take a staff in his hand, and by means of it to do signs; for the same reason also kings have a sceptre, which is a short staff, and by it is signified royal power. The correspondence of a staff and of power is on this ground, that a staff supports the hand and arm, thus at the same time the body, and the hand and arm correspond to power in the Grand Man (see nos. 878, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011).

7027. Verses 21–23. *And Jehovah said unto Moses, When thou goest to return to Egypt, see all the prodigies which I have put in thy hand that thou do them before Pharaoh; and I will make his heart stubborn, and he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is My son, My first-born. And I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, thy first-born.*

And Jehovah said unto Moses, signifies perception from the Divine: *When thou goest to return to Egypt*, signifies spiritual life in the Natural: *See all the prodigies which I have put in thy hand*, signifies the media of power from the Spiritual then: *that thou do them before Pharaoh*, signifies against infesting falsities: *and I will make his heart stubborn, and he shall not let the people go*, signifies obstinacy, and thus no deliverance as yet. *And thou shalt say unto Pharaoh*, signifies exhortation: *Thus saith Jehovah*, signifies from the Divine: *Israel is My son, My first-born*, signifies that those who are in spiritual truth and good are adopted. *And I say unto thee*, signifies a command: *Let My son go*, signifies that they should abstain from infestation of the truths of the Church: *that he may serve Me*, signifies elevation into heaven to perform uses thence: *and if thou refuse to let him go*, signifies obstinacy even to the last: *behold, I will slay thy son, thy first-born*, signifies the extinction of faith without charity, and hence the devastation of truth with them.

7028. *And Jehovah said unto Moses*, signifies perception from the Divine. This appears from the signification of saying in the historical parts of the Word, as denoting perception, as has frequently been explained before; that it is from the Divine,

is signified by the expression, "Jehovah said": the reason why it is here again said, "Jehovah said unto Moses," is, that a new perception is signified (see nos. 2061, 2238, 2260, 2506, 2515, 2552).

7029. *When thou goest to return to Egypt*, signifies spiritual life in the Natural. This appears from the signification of going and returning, as denoting elevation to interior and more spiritual life; and from the signification of Egypt, as denoting the Natural (see above, no. 7016).

7030. *See all the prodigies which I have put in thy hand*, signifies the media of power from the Spiritual then. This appears from the signification of prodigies or miracles, as denoting media of Divine power (see no. 6910); and from the signification of the hand, as denoting spiritual power (see no. 7011). Hence it is evident, that by the words, "see all the prodigies which I have put in thy hand," are signified the means or media of power from the Spiritual.

7031. *That thou do them before Pharaoh*, signifies against infesting falsities. This appears from the representation of Pharaoh, as denoting the falsity infesting the truths of the Church (see nos. 6651, 6679, 6683, 6692). Doing them before Pharaoh denotes against those falsities, because it follows in the series from the things which precede, for there the words, "see all the prodigies which I have put in thy hand," signify the media of power from the Spiritual, consequently, against infesting falsities; for in the internal sense things follow in a series to which the words of the sense of the letter are applied.

7032. *And I will make his heart stubborn, and he shall not let the people go*, signifies obstinacy, and thus no deliverance as yet. This appears from the signification of making stubborn, as denoting obstinacy; and from the signification of the heart, as denoting the will (see nos. 2930, 3888); those words consequently signify obstinacy from the will, consequently from the delight of doing evil, for what is of the will is delightful, and what is delightful is from the love: it also appears from the signification of not letting the people go, as denoting from obstinacy not being willing to set at liberty, thus no deliverance as yet. It is said here and in subsequent verses, that Jehovah made the heart of Pharaoh stubborn. It is so said in accordance with the appearance and with the general idea concerning the Divine as effecting all things; but this ought to be understood in the same way as the attributing to Jehovah or the Lord of evil, anger, fury, devastation, and other many like things (see nos. 2447, 6071, 6991,

2 6997). Respecting the obstinacy of those who are in falsities and consequent evils, and in evils and consequent falsities, it must be known, that the obstinacy is such that it cannot be described, for they never desist except through grievous punishments and the fears which these excite, exhortations and threats being of no avail; the reason is, that the delight of their life consists in doing evil; this delight they derived, during their life in the world, especially from this, that they loved themselves alone, not the neighbour, thus that they were in no Christian charity. Persons of this character, because they do not suffer themselves to be led by the Lord, act from their own will, which will is evil from the hereditary [nature], and also from actual life; and those who act from their own will, do evil from love, for what is of the will is of the love; hence they have the delight of doing evil, and in proportion as they are in that delight, in the
 3 same proportion they are in obstinacy. That this is the case, does not appear in the world, but this is for the reason that in the world they are withheld by the love of self and of the world, for they fear the loss of reputation, and hence of gain and honour, if they were to do evil openly; the laws also, and fear for their life, act as restraints. But if these did not hinder, they would rush to the ruin of all those who did not favour them, would seize the possessions of all, and without any mercy would slay indiscriminately. Such is man interiorly, that is, such is he as to his spirit, although in the world he may not appear to be of this character. This may appear very manifestly from persons of this character in the other life: the externals are taken away from those who in the world had been of such a character, and they are left to their will, thus to their loves. When they are left to these, they apperceive nothing to be more delightful than doing evil; which also they do with such great obstinacy, that they never desist, except, as was said, through punishments, and afterwards by being sunk down into hell. It may appear from these considerations what is the character of the man who is in no charity towards the neighbour; also, that every one's life remains after death, not the civil life which was external, and apparent in the world, but the spiritual life which was internal, and in the world did not appear.

7033. *And thou shalt say unto Pharaoh*, signifies exhortation. This appears from the signification of saying, when it is done from Divine command, as denoting exhortation; and from the representation of Pharaoh, as denoting the falsity infesting the truths of the Church, thus denoting those who are in falsity and infest (see nos. 6651, 6679, 6683, 6692).

7034. *Thus saith Jehovah*, signifies from the Divine, that is,

exhortation. This appears from what has been already said above, and also from what now follows.

7035. *Israel is My son, My first-born*, signifies that those who are in spiritual truth and good are adopted. This appears from the signification of a son, when it is said by Jehovah or the Lord, of those who belong to the spiritual Church, as denoting adopted, of which presently; from the signification of the first-born, as denoting the faith of charity, which is of the spiritual Church (see nos. 367, 2435, 3325, 4925, 4926, 4928, 4930); and from the representation of Israel, as denoting the spiritual Church (see no. 6637). The reason why "*My son, My first-born Israel*," or those who are in spiritual truth and good, that is, who are of the spiritual Church, are adopted, thus acknowledged for sons, is, that the Lord saved them by His coming into the world (see nos. 6854, 6914); hence also, and likewise by virtue of faith in the Lord, they are called the first-born son. These are also meant by the Lord in John, "*And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock, and one shepherd*" (x. 16).

7036. *And I say unto thee*, signifies a command. This appears from the signification of saying, when by Jehovah, as denoting a command.

7037. *Let My son go*, signifies that they should abstain from infestation of the truths of the Church. This appears from the representation of Pharaoh, as denoting the falsity infesting the truths of the Church (see nos. 6651, 6679, 6683, 6692); from the signification of letting go, as denoting a command to abstain; and from the signification of a son, as denoting those who are in spiritual truth and good, and are adopted (see just above, no. 7035). Hence it is evident, that by "*let My son go*" is signified that they should abstain from infestation of those who are in the truths of the Church.

7038. *That he may serve Me*, signifies elevation into heaven to perform uses thence. This appears from the signification of serving Jehovah or the Lord, as denoting performing uses; and as the subject treated of is concerning those of the spiritual Church who are saved through the Lord's coming, and those of them who before the Lord's coming were in the lower earth, and were afterwards elevated into heaven (nos. 6854, 6914), and thence came into a state of performing uses, therefore "*they shall serve Me*," signifies elevation into heaven to perform uses thence. The reason why serving the Lord denotes performing uses, is that true worship consists in the performance of uses, thus in exercises of charity. He who believes that serving the

Lord consists solely in frequenting the temple, in hearing preaching there, and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses, during man's life in the world, consist in every one discharging aright his function in his own station, thus in serving his country, societies, and the neighbour, from the heart, and in acting with sincerity with his associates, and in performing duties wisely according to the character of each. These uses are chiefly exercises of charity, and are those by means of which principally the Lord is worshipped. The frequenting of the temple, the hearing of sermons, and praying, are also necessary; but without these uses they avail nothing, for they are not of the life, but teach of what quality the life should be. The angels in heaven have all happiness from uses and
 2 according to uses, insomuch that to them uses are heaven. That from Divine order happiness is according to uses, may be manifest from the things which in man correspond to those which are in the Grand Man; as, for instance, from the external senses, namely, from the sight, the hearing, the taste, the smell, the touch, which, it has been shown at the close of several chapters, are correspondences. These senses, therefore, have delights altogether according to the uses they perform. The most delightful is the sense of conjugal love, on account of its use being the greatest, for from it is the propagation of the human race, and from the human race is heaven. The delight of taste follows next, which has such delight, because it serves for the nourishment and thus for the health of the body, according to which the mind acts soundly. The delight of the smell is a lesser delight, because it only serves for recreation, and thus also for health. The delight of the hearing and the delight of the sight are in the last place, because they only receive those things which are to serve in future for uses, and minister to the
 3 intellectual part, not so much to the voluntary part. From these and other similar considerations it becomes evident, that happiness in heaven is given by the Lord according to uses; and that it is principally through uses that the Lord is worshipped. Hence it is that John reclined at the Lord's breast at table, and that the Lord loved him above the rest, but this not for his own sake, but because he represented the exercises of charity, that is, uses. That John represented those things, see the preface to Gen. xviii. and xxii. and no. 3934.

[7038^a]. *And if thou refuse to let him go*, signifies obstinacy even to the last. This appears from the signification of refusing to let go, as denoting by reason of obstinacy no deliverance (as above, no. 7032).

7039. *Behold, I will slay thy son, thy first-born*, signifies the extinction of faith which is without charity, and hence the devastation
 190

tion of truth with them. This appears from the signification of slaying, as denoting extinction ; and from the signification of the first-born son, namely, of Pharaoh and the Egyptians, as denoting faith without charity (see no. 3325). For Pharaoh and the Egyptians represent the scientifics which are of the Church (see nos. 4749, 4964, 4966, 6004), consequently the scientifics which are of faith, for these are scientifics of the Church ; but because they turned those scientifics into magic (no. 6692), and their works were for this reason evil, and without any charity, therefore their first-born signify such things as are of the science of faith, consequently faith without charity. That those things are signified by the first-born of Egypt, is evident from the signification of the first-born of Israel, as denoting the faith of charity (see no. 7035). It is said faith without charity, but by faith is here meant the science of such things as belong to faith, for there is no faith where there is no charity. Such things as belong to faith, with those who are not in charity, are merely things of the memory, and in the memory they are under no other form than any other scientific ; nor is the Scientific of truth which is of faith there, because it is defiled with the ideas of what is false, and also serves as means of supporting falsities. This being the case with faith without charity, therefore it is extinguished with the evil in the other life, and they are entirely devastated as to truth ; the reason is, lest truths should serve them as means to evils, and thus lest by any means hell should bear rule with them over such things as are of heaven, and lest they should in consequence hang between heaven and hell. This extinction and this devastation of truth is what is signified by the first-born in Egypt being slain. The Egyptians afterwards perishing in the Sea of Suph, represented the state of the damnation or spiritual death of such afterwards, for being deprived of the things which are of faith or truth, which had been as it were wings which elevated, they immediately fall as weights into hell.

7040. Verses 24-26. *And he was in the way in an inn, and Jehovah met him, and sought to put him to death. And Zipporah took a flint, and cut off the foreskin of her son, and made it touch his feet, and said, For thou art a bridegroom of bloods unto me. And He ceased from him : then she said, Thou art a bridegroom of bloods because of the circumcisions.*

And he was in the way in an inn, signifies that the posterity of Jacob was in externals without an Internal ; *and Jehovah met him*, signifies opposition : *and sought to put him to death*, signifies that among that [posterity] a representative Church could not be instituted. *And Zipporah took a flint*, signifies the quality shown by the representative Church through truth : *and cut off the foreskin of her son*, signifies the removal of filthy loves,

and thereby the laying bare of the Internal: *and made it touch his feet*, signifies that it was shown what the quality of the Natural then was: *and said, For thou art a bridegroom of bloods unto me*, signifies that it was full of all violence and hostility against truth and good. *And He ceased from him*, signifies that it was permitted that they should represent: *then she said, Thou art a bridegroom of bloods because of the circumcisions*, signifies that although the Internal was full of violence and hostility against truth and good, still circumcision was received for a representative sign of purification from filthy loves.

7041. *And he was in the way in an inn*, signifies that the posterity of Jacob were in externals without an Internal. This may appear from the representation of Moses in this passage. What precedes, and what follows, treats, in the internal sense, of the spiritual Church, which is meant by the sons of Israel. These three verses, however, treat of that Church, that it was to have been instituted amongst the posterity of Jacob, but that it could not be instituted among them, because they were in externals without an Internal. On this account Moses here represents, not the Law or the Word, but that nation or posterity of Jacob whose leader he was about to be; thus he also represents the worship of that nation, for in the Word throughout, a leader or judge, and also a king, represents the nation and people of which he is the leader, judge, or king, because he is its head (see no. 4789). Hence it is that Moses is not here named, but nevertheless he is understood, by its being said, that "he was in the way in an inn, and that Jehovah then met him, and sought to put him to death," when yet He had before so expressly commanded that he should go and return to Egypt. Being in the way signifies what is instituted; and an inn signifies the external Natural or Sensual (see no. 5495). And because, as was said, this treats of a Church to be instituted amongst that posterity, such a quality as belonged to that nation is signified, namely, an External without an Internal, thus also an external Natural or Sensual, and separated. That the Sensual separated from the Internal is full of fallacies and consequent falsities, and that it is contrary to the truths and goods of faith, see nos. 6948, 6949. Before an explanation is given of what follows, see what has been already shown respecting that posterity, namely, that amongst them there was the representative of a Church, but not a Church, nos. 4281, 4288, 6304: that Divine worship amongst them was only external separate from internal, and that they were driven to that worship by external means, nos. 4281, 4433, 4844, 4847, 4865, 4899, 4903: that they were not chosen, but that they stubbornly insisted that they should be a Church, nos. 4290, 4293: that they were of such a quality that they could represent holy things,

although they were in corporeal and worldly loves, nos. 4293, 4307 : that that nation was of such a quality from their first origins, nos. 4314, 4316, 4317 ; see also many other particulars which have been shown concerning that nation, nos. 4444, 4459 at the end, 4503, 4750, 4815, 4818, 4820, 4825, 4832, 4837, 4868, 4874, 4911, 4913, 5057, 6877.

7042. *And Jehovah met him*, signifies opposition. This appears from the signification of meeting, as denoting opposition, namely, to the institution of any Church among that nation. That it is opposition against the Divine, is signified by Jehovah meeting him. From the sense of the letter it appears as if Jehovah, or the Divine opposed Himself, because it is said that Jehovah met him ; but the internal sense is, that the opposition was against the Divine ; for the Divine never opposes itself to any one, but it is the man or the nation which oppose themselves to the Divine, and when they oppose themselves, because they cannot endure the Divine, it appears as if there were resistance from the Divine. How the case herein is, may be manifest from those who come into the other life, and desire to come into heaven, and yet are not of such a character as to be capable of being there. When their desire is granted, then, while they are in the way and near to the entrance into heaven, they appear to themselves as monsters, and begin to be in anguish and torment, because they cannot endure the truth and good which prevail there : and they believe that heaven and the Divine have opposed themselves to them, when yet it is they themselves that bring this upon themselves, because they are in opposition. Hence also it may be manifest, that the Divine does not oppose itself to anyone, but that it is the man who opposes himself to the Divine.

7043. *And sought to put him to death*, signifies that a representative Church could not be instituted among that [posterity]. This appears from the signification of seeking to put to death, as denoting not to receive (see nos. 3387, 3395), in the present case therefore not to receive or to choose that nation, that a representative Church might be instituted among them. In these three verses that nation is constantly meant by Moses, who was about to be its leader and head (see no. 7041). That that nation was not chosen, but that it stubbornly insisted on being a Church, see nos. 4290, 4293 ; and that not any Church, but only the representative of a Church was instituted among them, see nos. 4281, 4288, 6304 ; and that those things which are of the Church and are holy, can be represented even by the evil, since a representative does not regard the person but the thing, nos. 3670, 4208, 4281. Similar to this is the meaning in the internal sense, of Jehovah desiring to

utterly destroy that nation, and in its place to raise up another nation from Moses (Numb. xiv. 12); and also of its being said that Jehovah repented that He had intended to introduce, and that He had introduced, that nation into the land of Canaan.

7044. *And Zipporah took a flint*, signifies the quality shown by the representative Church through truth. This appears from the representation of Zipporah in this passage, as denoting the representative Church; and from the signification of flint, as denoting the truth of faith. Circumcision being performed by knives [made] of flints, signified that purification from filthy loves was wrought by means of the truths of faith (nos. 2039, 2046, 2799); for circumcision was a representative of purification from these loves (no. 2799). The reason why purification is effected by means of the truths of faith, is that these teach what good is, and also what evil is, and thus what ought to be done, and what ought not to be done; and when man knows those truths, and is willing to act according to them, he is led by the Lord, and is purified by His Divine means. Since the truths of faith teach what evil is and what good is, it is evident that Zipporah taking a flint, signifies the quality shown through truth. That Zipporah represents the representative Church, is manifest from what follows in these verses.

7045. *And cut off the foreskin of her son*, signifies the removal of filthy loves, and thereby the laying bare of the Internal. This appears from the signification of cutting off, as denoting removing; from the signification of the foreskin, as denoting terrestrial and corporeal love, which defiles spiritual and celestial love (see nos. 3412, 4462); and from the signification of a son, as denoting the truth of the representative Church. That a son denotes truth, see nos. 489, 491, 533, 1147, 2623, 3373. The reason why he denotes [the truth] of that Church is, that Zipporah represents that Church, and calls him her son, and by means of him shows the quality of that nation, and consequently the quality of its worship. The reasons why the foreskin signifies filthy loves is that the loins with the genitals correspond to conjugal love (nos. 5050–5062); and since they correspond to conjugal love, they correspond to every celestial and spiritual love (nos. 686, 4277, 4280, 5054). On this account the foreskin corresponds to the most external loves, which are called corporeal and terrestrial loves. These loves, if they are without the internal loves which are called spiritual and celestial loves, are filthy, as with that nation, which was in externals without an Internal. It is said, without an Internal, and by this is meant no acknowledgment of truth, and no affection of good, thus no faith and no charity, for these are of the internal man, and from them proceed the

exercises of charity, which are external goods. This Internal, which is without faith and charity, and yet is full of evils and falsities, the Lord calls empty (Matt. xii. 43-45): therefore it is said, an External without an Internal. Now, since the foreskin signifies the most external loves, therefore, when these are removed, which is signified by Zipporah cutting off the foreskin, the quality of those loves appears, thus the laying bare of the Internal takes place.

7046. *And made it touch his feet*, signifies that it was shown what the quality of the Natural then was. This appears from the signification of making to touch, as denoting showing, for [a thing] is shown by the touch; and from the signification of the feet, as denoting the Natural (see nos. 2162, 3147, 3761, 3986, 4280, 4938-4952). By its being shown what is the quality of the Natural, is meant what the quality of that nation was interiorly, which quality appears when the exterior is removed. The interior belonging to man in the world cannot appear until the exterior is removed; for with the evil the exterior acts altogether otherwise than the interior wills and thinks; for man feigns what is honourable and just, and also feigns Christian good or charity, and this to induce a belief that he is such interiorly. To act thus he is also driven by fears of the loss of gain, reputation, and honour, by fear of the penalties of the law and of loss of life. But when these fears are removed, and he acts from his interior, then, like a madman, he plunders another's goods, and breathes the death and bloodshed even of his fellow-citizens, as is the case in intestine wars. That the interiors are of such a quality, is still more clearly manifest from the evil in the other life, for externals are taken away from them, and the internals laid bare (see no. 7039), and then it is discovered that many, who in the world had appeared as angels, are devils. This great disagreement between the interiors and exteriors, is a proof that the state of the man is altogether perverted. With him who is in sincerity, justice, and good, no such disagreement exists; he speaks as he thinks and thinks as he speaks; but it is quite otherwise with those who are neither in sincerity, nor in justice, nor in good: with them the interiors are at variance with the exteriors. That the Jewish nation was of this character, is described in these words by the Lord, in Matthew, "Woe unto you scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of rapine and intemperance. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also. Woe unto you scribes and Pharisees, hypocrites! for ye make yourselves like unto whited sepulchres, which indeed appear beautiful outwardly, but inwardly are full of dead men's bones, and of all uncleanness. Even so also ye appear outwardly

righteous unto men, but inwardly ye are full of hypocrisy and iniquity" (xxiii. 25-28).

7047. *And said, For thou art a bridegroom of bloods unto me*, signifies that it was full of all violence and hostility against truth and good. This appears from the signification of a bridegroom, as here denoting the representative of the Church or its External, when the representative Church itself is the bride. That Moses, in these three verses, represents that nation, and the representative of a Church amongst them, see above, no. 7041; and that Zipporah represents the representative Church, no. 7044. Since Zipporah represents that Church, and Moses its External, therefore Zipporah does not call him her husband, nor her man (*vir*), but her bridegroom, for a bride may represent what is diverse from that which a bridegroom represents, but not so a man (*vir*) or husband, and a wife, for the Conjugal makes them a one. It appears also from the signification of blood, as denoting violence offered to charity (see nos. 374, 1005); and as denoting truth falsified and profaned (nos. 4735, 6978), thus hostility against truth and good.

7048. *And He ceased from him*, signifies that it was permitted that they should represent. This appears from the signification of ceasing from him, namely, from killing him, as denoting permission that they should represent. For by Jehovah seeking to put him to death, was signified that amongst that nation a representative Church could not be instituted (no. 7043), wherefore now when it is said that He ceased from him, it signifies that it was permitted that they should represent, that is, that among that nation the representative of a Church should be instituted, but not a Church. That it is one thing to represent a Church, and another thing to be a Church, is evident from the consideration, that even the evil can represent a Church, but none except the good can be a Church, for to represent a Church is merely external (see nos. 3670, 4208, 4281).

7049. *Then she said, Thou art a bridegroom of bloods because of the circumcisions*, signifies that although the Internal was full of violence and hostility against truth and good, still circumcision was received for a representative sign of purification from filthy loves. This appears from the signification of a bridegroom of bloods, as denoting what is full of all violence and hostility against truth and good (see no. 7047); and from the signification of circumcision, as denoting a representative sign of purification from filthy loves (see nos. 2039, 2632, 3412, 3413, 4462, 4486, 4493). This is said by Zipporah, because now it was permitted that nation to represent the Church, which is signified by His ceasing from killing him (no. 7048). The reason why circum-

cision was made a representative sign of purification is, that by the cutting off the foreskin was signified the removal of filthy loves, and thereby the laying bare the Internal (no. 7045): when therefore no heed is given to the Internal, as with that nation, which was in externals without an Internal, there remains the signification of circumcision or of the cutting off the foreskin, namely, as denoting the removal of filthy loves, thus purification, on which account it could serve for a representative sign.

7050. That these three verses contain arcana, which it is impossible to know without the internal sense, is evident from the particulars. For who could know what is signified by Jehovah, after that He had commanded Moses to go to Egypt, soon afterwards, when he was in the way, meeting him, and seeking to put him to death? Who could know what is signified by Zipporah, when she had cut off the foreskin of her son, causing it to touch his feet, and saying to Moses, that he was a bridegroom of bloods to her? and also afterwards saying, a bridegroom of bloods because of the circumcisions? Who does not see, that in these particulars arcana lie stored up, and that those arcana cannot possibly be discovered but from the internal sense?

7051. Those who know nothing about the internal sense of the Word, cannot believe otherwise than that the Israelitish and Jewish nation was chosen in preference to every other nation, and hence was more excellent than every other, as they themselves also believed. And what is wonderful, this is not only believed by that nation itself, but also by Christians, however well aware these may be that that nation is in filthy loves, in sordid avarice, in hatred, and in pride, and besides, that they hold as nothing, and also hold in aversion, the internal things which belong to charity and faith, and to the Lord. The reason that Christians also believe that nation to have been chosen in preference to others is, that they believe that the election and salvation of man is from mercy, howsoever the man lives, and thus that the wicked can be received into heaven alike with the pious and the upright, not considering that election is universal, that is to say, of all who live in good, and that the Lord's Mercy is towards every man who abstains from evil, and is willing to live in good, and thus who suffers himself to be led by the Lord, and to be regenerated, which is effected during the whole course of his life. Hence also it is that the majority of the Christian world believe further, that that nation will be chosen again, and will then be brought back into the land of Canaan, and this also according to the sense of the letter, as in the following passages: Isa. x. 20-23; xi. 11, 12; xxix. 22-end; xliii. 5, 6; xlix. 6-26; lvi. 8; lx. 4; lxi. 3-10; lxii.; Jer. iii.

14-19; xv. 4-14; xvi. 13, 15; xxiii. 7, 8; xxiv. 6, 7; xxxi. 31-33; xxv. 29; xxix. 14, 18; xxx. 3, 8-11; xxxi. 8-10, 17; xxxiii. 16, 20, 26; Ezek. v. 10, 12, 15; xvi. 60; xx. 41; xxii. 15, 16; xxxiv. 12, 13; xxxvii. 21, 22; xxxviii. 12; xxxix. 23, 27, 28; Daniel vii. 27; xii. 7; Hosea iii. 4, 5; Joel ii. 32; iii. 1; Amos ix. 8, 9; Micah v. 7, 8. From these and also from other passages even Christians believe that that nation will be chosen again and introduced into the land of Canaan, although they know that that nation expects the Messiah who will introduce them, and yet are aware that this expectation is vain, and that the kingdom of the Messiah or Christ is not of this world, and thus that the land of Canaan, into which the Messiah will introduce, is heaven. Nor do these persons consider, that in the Word there is a spiritual sense, and that in that sense, Israel, Jacob, and Judah are not meant, but that by them are meant the things which they represent. Neither do they consider what is related in the history respecting that nation, of their character in the wilderness, and of their character afterwards in the land of Canaan, that at heart they were idolatrous; also what the prophets relate concerning them, and their spiritual whoredom and abominations. That character is described in the song of Moses, in these words, "I will hide My faces from them, I will see what their latter end will be; for they are a generation of perversities, sons in whom is no faithfulness. I said, I would scatter them into the outermost corners, I would make the remembrance of them to cease from man (*homo*): lest their enemies should say, Our hand is high, and Jehovah hath not done all this. For they are a nation bereft of counsels, neither is there understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah: its grapes are grapes of gall; clusters of bitternesses to them. Their wine is the venom of dragons, and the cruel poison of asps: is not this laid up in store with Me, sealed up among My treasures? To Me belongeth vengeance and recompense. Their foot shall totter in time; for the day of their destruction is nigh, and the things which shall happen to them make haste" (Deut. xxxii. 20, 26-28, 32-35; that Jehovah dictated that song to Moses, see chap. xxxi. 19, 21). Concerning that nation the Lord thus speaks in John, "Ye are of your father the devil, and the desires of your father ye will to do. He was a murderer from the beginning, and stood not in the truth" (viii. 44); besides in
 4 many other passages. The reason why Christians, although they know these things, nevertheless believe that that nation will at length be converted to the Lord, and will then be introduced into the land where they once dwelt, is, as already stated, that they do not know the internal sense of the Word; also that they suppose that the life of man effects nothing, and that evil, though enrooted by repeated acts, does not prevent man,

through the faith even of one short hour, becoming spiritual, and being regenerated, and thus accepted by the Lord; also that introduction into heaven is of mercy alone, and that this is towards a single nation, and not so much towards all in the universe who receive the Lord's Mercy. Those who think in this way do not know that it is altogether contrary to the Divine, that some as elect should be born to salvation and heaven, and some as not elect to damnation and hell. To think in this way respecting the Divine would be horrible, because it would be the greatest unmercifulness, when yet the Divine is Mercy itself. From these considerations it may now be manifest, that the Israelitish and Jewish nation was not chosen, and that still less will they be chosen; also that there was not anything of the Church with them, neither could be, but only a representative of it; and that its preservation even to this day was for the sake of the Word of the Old Testament (see no. 3479).

7052. Verses 27–31. *And Jehovah said unto Aaron, Go to meet Moses, to the wilderness. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of Jehovah, with which He had sent him, and all the signs which He had commanded him. And Moses and Aaron went, and gathered together all the elders of the sons of Israel. And Aaron spake all the words which Jehovah had spoken unto Moses; and did the signs before the eyes of the people. And the people believed; and they heard that Jehovah had visited the sons of Israel, and that He had seen their affliction; and they bent themselves and bowed themselves.*

And Jehovah said unto Aaron, signifies the truth of doctrine, and perception therein from the Divine: *Go to meet Moses*, signifies that it should be conjoined with the truth proceeding immediately from the Divine: *to the wilderness*, signifies where it was not in this manner before. *And he went, and met him in the mount of God*, signifies conjunction in the good of love there: *and kissed him*, signifies the affection of conjunction. *And Moses told Aaron all the words of Jehovah*, signifies the influx of the truth proceeding immediately from the Lord's Divine into the truth which proceeds mediately, and instruction in the particulars of doctrine: *with which He had sent him*, signifies which proceed: *and all the signs which He had commanded him*, signifies illustration and thence confirmation together. *And Moses and Aaron went*, signifies the life of the conjunction of both: *and gathered together all the elders of the sons of Israel*, signifies the chief things of wisdom which belong to the spiritual Church. *And Aaron spake all the words which Jehovah had spoken unto Moses*, signifies doctrine thence from the Divine: *and did the signs before the eyes of the people*, signifies confirmation to the apprehension: *and the people believed, and they heard*,

signifies faith and hope: *that Jehorah had visited the sons of Israel*, signifies those who are of the spiritual Church, that they should be delivered and saved through the coming of the Lord: *and that He had seen their affliction*, signifies after such great temptations: *and they bent themselves and bowed themselves*, signifies humiliation.

7053. *And Jehorah said unto Aaron*, signifies the truth of doctrine, and perception therein from the Divine. This appears from the signification of saying, as denoting perception (as has frequently been explained above); hence "*Jehovah said*," denotes perception from the Divine; and from the representation of Aaron, as denoting the doctrine of truth and good (see nos. 6998, 7009), thus the truth of it, for all doctrine belongs to truth, since doctrine treats of truth and the good thence, which is called the doctrine of faith, and it treats of good and the truth thence, which is called the doctrine of charity; but both belong to truth.

7054. *Go to meet Moses*, signifies that it should be conjoined with the truth proceeding immediately from the Divine. This appears from the signification of going to meet, as denoting being conjoined; and from the representation of Moses, as denoting the truth proceeding immediately from the Divine (see above, no. 7010).

7055. *To the wilderness*, signifies where it, namely, conjunction, was not in this manner before. This appears from the signification of the wilderness, as denoting where as yet there is little of vitality (see no. 1927), thus where there is no good and truth thence (see no. 4736), for hence comes vitality; in the present case, where there is not conjunction of the truth proceeding immediately from the Divine with the truth proceeding mediately. That conjunction was to be effected there, is signified by Aaron going to meet Moses in the wilderness. Respecting that conjunction it should be known, that with man there may be truth proceeding mediately from the Divine, and yet it may not be conjoined with the truth which proceeds immediately from the Divine. But this subject being an arcanum, it shall be illustrated by examples. Those who think and teach according to the doctrine of their own Church which has been confirmed with them, and who do not know whether they are truths on any other ground than the fact that they are from the doctrine of the Church, and that they have been taught by learned and enlightened men, with these there may be the truth proceeding mediately from the Divine; but still it is not conjoined with the truth which proceeds immediately from the Divine. For if it were conjoined, they would then have the affection of knowing

the truth for the sake of the truth, and especially for the sake of life; and hence they would also be gifted with the perception whether the doctrinals of their own Church are truths before confirming them in themselves, and they would see in each particular whether the things confirming were in agreement with the truth itself. For a further example take the case of 3 the prophets, through whom the Word was written. They wrote as the Spirit from the Divine dictated, for the very words which they wrote were uttered in their ears. With them was the truth which proceeds mediately, that is, through heaven, from the Divine, but there was not on that account the truth which proceeded immediately from the Divine, for they had no perception of what each single thing signified in the internal sense, because, as was said above, when the two are conjoined, then there is perception. This conjunction rarely exists with man, but it exists with all who are in heaven, especially with those who are in the inmost or third heaven; nor does it exist with man, unless he is regenerated to such a degree that he can be elevated from his Sensual, even towards his Rational, and thereby continue in the light of heaven, where the angels are. With every man, indeed, there is both immediate and mediate Divine influx (see nos. 6063, 7004), but there is no conjunction [of the two] except in the case of those who have perception of truth from good; for those with whom the immediate Divine influx is conjoined with the mediate, suffer themselves to be led by the Lord; but those with whom these two influxes are not conjoined lead themselves, and this they love [to do]. From these considerations it may now be manifest what is meant here by the wilderness, namely, that it denotes where there is no conjunction.

7056. *And he went, and met him in the mount of God*, signifies conjunction in the good of love there. This appears from the signification of meeting, or coming to meet, as denoting conjunction (see just above, no. 7054); and from the signification of the mount of God, as denoting the good of Divine Love (see no. 6829). The case herein is as follows:—The conjunction of the truth proceeding immediately from the Divine, with the truth which proceeds mediately, can only exist in good, for good is the very ground. Truths are seeds which do not grow elsewhere than in good as in their own ground: good also is the very soul of truth; truth, in order that it may be truth, must exist from good, and from good it lives. The truth which proceeds immediately from the Divine is called truth, but in itself it is good, because it proceeds from Divine Good; but it is the good to which all truth Divine is united. It is called truth, because in heaven it appears as light, but it is a light, like vernal light, to which is united the heat which vivifies all things of the

earth. From these considerations it may also be manifest that the conjunction of the truth proceeding immediately from the Divine, with the truth which proceeds mediately, cannot exist except in good; consequently unless a man is affected by the truth for the sake of the truth, and especially for the sake of
 3 good, thus for the sake of life; for a man is then in good. How the case is with this conjunction may be further known from the following considerations:—The truth proceeding immediately from the Divine enters into a man's will, this being its way: but the truth which proceeds mediately from the Divine enters into a man's understanding; wherefore conjunction cannot be effected unless the will and understanding act as a one, that is to say, unless the will wills good, and the understanding confirms this good by the truth. When, therefore, there is conjunction, the Lord appears as present; and His presence is also perceived; but when there is no conjunction, then the Lord is as absent; yet His absence is not perceived, unless it be known from some perception what His presence is.

7057. *And kissed him*, signifies the affection of conjunction. This appears from the signification of kissing, as denoting conjunction from affection (see nos. 3573, 3574, 4353, 5929, 6260).

7058. *And Moses told Aaron all the words of Jehovah*, signifies the influx of the truth proceeding immediately from the Lord's Divine, into the truth which proceeds mediately, and instruction in the particulars of doctrine. This appears from the signification of telling, as denoting influx (see no. 5966); from the representation of Moses, as denoting the truth proceeding immediately from the Lord's Divine (see nos. 7010, 7054); from the representation of Aaron, as denoting the truth proceeding mediately from the Lord's Divine (see no. 7009); and from the signification of all the words of Jehovah, as denoting the particulars of doctrine. Instruction is signified by Moses telling those words to Aaron, for instruction from the Divine is effected by means of influx, which is signified by telling. From these considerations it is evident that by Moses telling Aaron all the words of Jehovah is signified the influx of truth proceeding immediately from the Lord's Divine into the truth which proceeds mediately, and instruction in the particulars of doctrine.
 2 With respect to instruction in the particulars of doctrine, it is given when the truth proceeding immediately from the Lord's Divine is conjoined with the truth which proceeds mediately, for then there is perception (see above, no. 7055). This conjunction exists especially with the angels who are in the third or inmost heaven, and are called celestial. They have an exquisite perception of both [mediate and immediate] truth, and hence of the

Lord's presence; the reason is, that they are in good more than others, for their good is the good of innocence. On this account they are nearest to the Lord, and in effulgent, and as it were flaming light, for they see the Lord as a sun, the rays of whose light are such by reason of their nearness. It is called the truth³ proceeding immediately *from the Lord's Divine*, although the subject here treated of in the internal sense is the Lord when He was in the world, and when He invoked His Father as separate from Himself. But on this subject it has been occasionally stated before, that the Divine itself, or Jehovah, was in Him, for He was conceived of Jehovah, wherefore also He calls Him His Father, and Himself His son; but the Lord was then in the infirm Human [derived] hereditarily from the mother, and in proportion as He was in this, so far Jehovah, or the Divine itself, which was in Him, appeared absent; but in proportion as the Lord was in the Human glorified or made Divine, so far Jehovah, or the Divine itself, was present, and in the Human itself. Hence now it may be known, how it is to be understood, that the truth which had proceeded immediately from the Divine was from the Lord's Divine.

7059. *With which He had sent him*, signifies which proceed, namely, the particulars of doctrine. This appears from the signification of being sent, as denoting proceeding (see nos. 2397, 4710).

7060. *And all the signs which He had commanded him*, signifies illustration, and thence, at the same time, confirmation. This appears from the signification of signs, as denoting the illustration and confirmation of truths (see no. 7012).

7061. *And Moses and Aaron went*, signifies the life of the conjunction of both, namely, of truth proceeding immediately from the Lord's Divine, and the truth which proceeds mediately. This appears from the signification of going, as denoting life (see nos. 3335, 3690, 4882, 5493); from the representation of Moses, as denoting the truth proceeding immediately from the Divine (see nos. 7010, 7054); and from the representation of Aaron, as denoting the truth proceeding mediately from the Lord (see no. 7009). Hence now, because they went together, is signified the life of the conjunction of both.

7062. *And gathered together all the elders of the sons of Israel*, signifies the chief things of wisdom belonging to the spiritual Church. This appears from the signification of elders, as denoting the chief things of wisdom, thus those that agree with good (see no. 6524); and from the representation of the sons of Israel, as denoting the spiritual Church (see nos. 6426, 6637).

7063. *And Aaron spake all the words which Jehovah had spoken unto Moses*, signifies doctrine thence from the Divine. This appears from the signification of speaking, when it is predicated of the doctrine which is represented by Aaron, as denoting utterance and declaration (see nos. 6987, 6999); from the representation of Aaron, as denoting the truth proceeding mediately from the Lord's Divine, thus the doctrine of truth and good (see nos. 6998, 7009); and from the signification of the words which Jehovah spake to Moses, as denoting from the Divine, that is, through the truth which proceeds immediately from the Lord's Divine, which truth is represented by Moses (nos. 7010, 7054).

7064. *And did the signs before the eyes of the people*, signifies confirmation to the apprehension. This appears from the signification of signs, as denoting the confirmation of truths, and thus cognition (see no. 6870); and from the signification of the eyes, as denoting those things which are of the internal sight or understanding (see nos. 2701, 3820, 4403-4421, 4523-4534); thus, before the eyes denotes to the understanding or apprehension.

7065. *And the people believed, and they heard*, signifies faith and hope. This appears from the signification of believing, as denoting believing in the spiritual sense, or having faith (see nos. 6956, 6970); and from the signification of hearing, as denoting obeying, and also apperceiving (see no. 5017), in the present case having hope, for he who is in faith and obedience, when he apperceives confirmations, receives hope; for hope is thence [derived].

7066. *That Jehovah had visited the sons of Israel*, signifies those who are of the spiritual Church, that they should be delivered and saved through the coming of the Lord. This appears from the signification of visiting, as denoting deliverance through the Lord's coming into the world (see no. 6895), thus also salvation. That those who are of the spiritual Church were adopted and saved through the coming of the Lord into the world, see nos. 6854, 6914, 7035. It also appears from the representation of the sons of Israel, as denoting the spiritual Church (see nos. 6426, 6637). That Jehovah in the Word is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905.

7067. *And that He had seen their affliction*, signifies after such great temptations. This appears from the signification of affliction, as denoting temptation (see no. 5356); and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6426, 6637). Concerning the

affliction or infestation by falsities, thus concerning the temptations of those who were of the spiritual Church before the Lord's coming, see nos. 6854, 6914, 7037.

7068. *And they bent themselves, and bowed themselves*, signifies humiliation. This appears from the signification of bending themselves and bowing themselves, as denoting the effect of humiliation (see nos. 2153, 6266); but that bending oneself denotes exterior humiliation, and is of those who are in truth, and that bowing oneself denotes interior humiliation, and is of those who are in good, see no. 5682. That this is the case, has been often evidenced from those who are in truth, and from those who are in good. Those who are in truth are as it were rigid, and stand erect as if they were hard, and when they ought to humble themselves before the Divine, they only bend the body a little. But those who are in good are as it were soft, and when they humble themselves before the Divine, they bow themselves even to the earth. For truth without good is altogether rigid, but when it respects good as the end, that rigidity begins to soften. Good, on the contrary, is in itself soft, and the truth which is insinuated, because it becomes good there, also grows soft; the reason is, that truth cannot be disposed into the heavenly form except by good, therefore it is in itself hard, for the heavenly form is perfectly free and of no resistance; hence the good, with which truth is rightly disposed in order, is like this, and, as was said, is soft.

CONTINUATION CONCERNING THE SPIRITS OF THE PLANET MERCURY.

7069. *Furthermore, the character of the genius of the spirits who are from the planet Mercury, may be still more manifest from the following facts. It must be known, that all spirits whatsoever have been men, for the human race is the seminary of heaven; also, that the spirits themselves are altogether such as they were during their life in the world, for every one's life follows him. This being the case, the genius of the men of every earth may be known from the genius of the spirits who are from it.*

7070. *Since the spirits from Mercury in the Grand Man have relation to the memory of things abstracted from material things (no. 6808), therefore, when any one speaks with them concerning terrestrial, corporeal, and merely worldly things, they are absolutely unwilling to hear; and when they are forced to hear of those things, they transmute them into others, and for the most part into things contrary, in order that they may avoid them.*

7071. *In order that I might know for certain that such was their genius, it was allowed to represent to them meadows, fallow-*

lands, gardens, woods, and streams, but they instantly transmuted them; they darkened the meadows and fallow-lands, and by representations filled them with snakes; the streams they made black, so that the water no longer appeared limpid. When I asked why they did so, they said that they did not want to think of such things, but of realities, which are the cognitions of things abstracted from terrestrial things, especially of such as exist in the heavens.

7072. Afterwards I represented to them birds both large and small, such as exist on our Earth; for in the other life such things can be represented as it were to the life, the very speech of spirits and angels being full of representations. When they saw those represented birds, they at first wanted to change them, but afterwards they were delighted with them, and remained quiet; the reason was, that birds signify the cognitions of things, and the perception of this fact then flowed in; they therefore abstained from transmuting them, and so from turning away the ideas of their memory. Afterwards it was permitted me to represent before them a very pleasant garden full of lamps and lights; they then paused, and their attention was fixed, because lamps with lights signify truths (veritates) which shine from good. From this it was evident, that their attention might be fixed in viewing material things, provided only that the signification of those things in the spiritual sense was insinuated at the same time; for the things which belong to the spiritual sense are abstracted from material things, but are represented in material things.

7073. Moreover, I spoke with them about sheep and lambs, but they were not willing to hear of such things, because they were perceived by them as terrestrial things; the reason was that they did not understand what innocence is, which lambs signify; this was apperceived from the circumstance that when I said that the lambs in heaven do not appear represented as lambs, but that when they are named innocence is perceived there in their stead, they said, that they did not know what innocence was, but only knew it by name: the reason is, that they are affected with knowledges only, but not with uses, which are the ends of knowledges (no. 6815); thus they are unable to know from internal perception what innocence is, because they are not affected with the ends of knowledges.

7074. Some of the spirits of the earth Mercury came to me, being sent by others, in order that they might learn what was going on near me. These were told by one of the spirits of our Earth, to tell their [friends] not to speak anything but what was true, and not, as they were wont to do, present opposite things to their questioners; for that if any one of the spirits of our Earth were to do so, he would be punished. But the company from which

those spirits had been sent forth, and which was at a distance, made answer, that if they must be punished on that account, they must all be punished, inasmuch as from continual practice they could not do otherwise. They said that when they speak with the men of their own earth, they also do likewise, but this not with any intention of deceiving them, but to inspire thereby the desire of knowing: for when they present things opposite, and conceal things in a certain manner, the desire of knowing is then excited, and thus from an earnestness to explore those things, the memory is enriched.

7075. *I also spoke on another occasion with them on the same subject, and as I knew that they spoke with the men of their earth, I asked in what manner they instructed their inhabitants. They said, that they do not instruct them as to how a matter is, but nevertheless insinuate some apperception of it, in order that from this a desire of knowing may be nourished and grow; for if they answered all their questions, this desire would perish. They added, that they present opposites for this reason also, that the truth (veritas) may afterwards better appear; for all truth appears relatively to opposites.*

7076. *It is their custom not to tell another what they know, but still they are willing to learn from all others what is known to them; with their own society, however, they communicate everything, insomuch that what one knows all know, and what all know each one in the society knows.*

7077. *Inasmuch as the spirits of Mercury are such, and still abound in knowledges, they are in a certain kind of conceit (see no. 6813); hence they imagine that they know so much, that it is almost impossible to know more. But it has been told them by the spirits of our Earth, that they do not know much but little, and that the things which they do not know are comparatively infinite, and that the things they do not know, relatively to what they do know, are as the waters of the largest ocean compared with the waters of a very small fountain. In order that they might know that it is so, it was granted that a certain angelic spirit should speak with them, and tell them generally what they knew and what they did not know, and that there were infinite things which they did not know, also that eternity would not suffice for their acquiring even a general knowledge of things. He spoke by means of angelic ideas much more readily than they did, and as he disclosed to them what they knew, and what they did not know, they were struck with amazement. Afterwards I saw another angel speaking with them: he appeared at some height towards the right; he enumerated very many things which they did not know; and afterwards he spoke*

with them by means of changes of state, which they said they did not understand. He then told them, that every change of state, and also every smallest part of such change, contains infinite things. ² When they heard this, inasmuch as they had been conceited on account of their knowledges, they began to humble themselves. Their humiliation was represented by the sinking downwards of the compact body (volumen) which they formed (for that company appeared at the time as a compact body, in front towards the left at a distance, in the plane of the region below the navel); but the compact body appeared as it were hollowed in the middle, and raised at the sides; an alternating motion was also observed therein. They were also told what that signified, that is, what they thought in their humiliation, and that those who appeared elevated at the sides were not as yet in any humiliation; and I saw that the compact body was separated, and that those who were not in humiliation were sent back towards their orb, the rest remaining. Inasmuch as the spirits of the planet Mercury shun the spirits of our Earth, on account of the material things in which the latter are, and have questioned whether such could become angels (no. 6929), they now received for answer that the angel who had been speaking with them was from this Earth.

7078. It should be known, that the spirits of other earths do not appear within the sphere where the spirits of our Earth are, but outside of it, some at a greater, some at a lesser distance, and also in different quarters; one reason is, that the spirits of one earth are not of a similar genius and life with the spirits of another earth; another reason is, that they constitute other provinces in the Grand Man; the unlikeness of the state of life causes this appearance; but in the inmost heaven they do not appear separated from each other. The spirits of Mercury, however, do not appear in a fixed quarter, nor at a fixed distance, but appear sometimes in front, sometimes to the left, sometimes a little to the back; the reason is, that it is allowed them to wander through the universe, to procure for themselves knowledges, and thereby to enrich the memory. Their planet is exhibited to spirits at the back, and so likewise is the sun of the world, when they think about it, for not the least of this appears; the reason why it is exhibited at the back is, that the sun of the world is altogether in obscurity, and is thick darkness, to those who are in the other life; but the sun of heaven, or the Lord, appears in front before the right eye, because thence they have all light; for the right eye corresponds to the intellectual sight, not only so far as it is illuminated by truth, but also so far as it is illuminated by good (no. 4410); thus the Lord looks at man from good, and illuminates him through good.

7079. A continuation concerning the spirits of the planet Mercury, will be given at the close of the following chapter.

EXODUS.

CHAPTER THE FIFTH.

THE DOCTRINE OF CHARITY.

7080. IN the preceding pages, it has been stated what the neighbour is. It now comes to be stated what charity or love is, which ought to be exercised towards the neighbour.

7081. The very life of man is his love, and such as his love is, such is his life, nay, such is the whole man. But the ruling or governing love, that is, the love of the thing that is regarded as the end, is what constitutes the man. This love has, subordinate to itself, several particular and singular loves, which are derivations from it, and appear under another aspect. The ruling love is, however, in each of these loves, and directs them, and by means of them, as by mediate ends, regards and intends its own end, which is the primary and ultimate end of them all; and this both directly and indirectly.

7082. There are two things in the natural world, which constitute life there, namely, heat and light; and there are two things in the spiritual world, which constitute life there, namely, love and faith. Heat in the natural world corresponds to love in the spiritual world, and light in the natural world corresponds to faith in the spiritual world: hence it is, that when mention is made of spiritual heat or fire, love is meant; and that when mention is made of spiritual light, faith is meant; love also is actually the vital heat of man, for it is known that man grows warm from love; and faith is actually the light of man, for it may be known that man is enlightened by faith.

7083. The heat and light in the natural world derive their existence from the sun of the world; but spiritual heat and spiritual light, that is, love and faith, derive their existence from the sun of heaven: the sun of heaven is the Lord; the heat which comes from Him as a sun is Love, and the light which

comes from Him as a sun is Faith. That the Lord is light, is manifest in John, "Jesus said, *I am the light of the world*: he that followeth Me shall not walk in darkness, but *shall have the light of life*" (viii. 12); and that the Lord is a sun, is manifest in Matthew, "When Jesus was transfigured, *His face did shine as the sun*, and *His garments became as the light*" (xvii. 2).

7084. From this correspondence it may also be known, how the case is with faith and with love. Faith without love is as light without heat, such as is the light of winter; but faith with love is as light with heat, such as is the light of spring. It is known that in the light of spring each and every thing grows and flourishes; and also that in the light of winter each and every thing becomes torpid and dies; so it is with faith and love.

7085. Since, then, love is the source of the life of man, and since the whole man is such as his love is, and since also love is spiritual conjunction, it hence follows as a consequence that all in the other life are consociated according to loves, for every one's life, that is, his love, follows him after death. Those who are in love towards the neighbour, and in love to God, are consociated in heaven; but those who are in the love of self and the love of the world are consociated in hell, for the love of self is opposite to love to God, and the love of the world is opposite to love towards the neighbour.

7086. It is said, love to God, and there is meant love to the Lord, because in Him is the Trinity, and He is the Lord of heaven, for "to Him belongs all power in heaven and on earth" (Matt. xxviii. 18).

CHAPTER V.

1. AND afterwards came Moses and Aaron, and said unto Pharaoh, Thus saith JEHOVAH the God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness.

2. And Pharaoh said, Who is JEHOVAH, that I should hear His voice to let Israel go? I know not JEHOVAH, and also I will not let Israel go.

3. And they said, The GOD of the Hebrews hath met with us: let us go, we pray, a way of three days into the wilderness, and let us sacrifice unto JEHOVAH our God; lest He fall upon us with the pestilence, or with the sword.

4. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, draw the people away from their works? go unto your burdens.

CHAPTER V.

5. And Pharaoh said, Behold, the people of the land now are many, and ye have made them rest from their burdens.

6. And Pharaoh commanded in that day the exactors among the people, and their directors, saying,

7. Ye shall not continue to give chaff to the people to make bricks, as yesterday and the day before yesterday: they shall go and gather chaff for themselves.

8. And the measure of the bricks, which they made yesterday and the day before yesterday, ye shall put upon them; ye shall not abate therefrom: for they are remiss; therefore they cry, saying, Let us go, and sacrifice to our God.

9. Let the service be made heavy upon the men (*viri*), and let them do it; and let them not regard the words of a lie.

10. And the exactors of the people went out, and their directors, and they said to the people, saying, Thus saith Pharaoh, I will not give you chaff.

11. Go ye, get you chaff from wherever ye find it: for nothing whatever shall be abated from your service.

12. And the people scattered themselves throughout all the land of Egypt to gather stubble for chaff.

13. And the exactors urged them on, saying, Fulfil your works, the word of a day in his day, as when there was chaff.

14. And the directors of the sons of Israel were smitten, whom Pharaoh's exactors had set over them, saying, Wherefore do ye not fulfil your appointed task in making brick, as yesterday and the day before yesterday, both yesterday and to-day?

15. And the directors of the sons of Israel came and cried unto Pharaoh, saying, Wherefore doest thou thus unto thy servants?

16. No chaff is given unto thy servants, and they say to us, Make bricks: and, behold, thy servants are smitten; and thine own people have sinned.

17. And he said, Ye are remiss, remiss; therefore ye say, Let us go and sacrifice to JEHOVAH.

18. And now go ye, serve: and chaff shall not be given you; and the measure of bricks ye shall give.

19. And the directors of the sons of Israel saw that they were in evil, saying, Ye shall not abate from your bricks anything of a day in his day.

20. And they met Moses and Aaron standing in the way before them, as they went forth from Pharaoh.

21. And they said unto them, JEHOVAH look upon you, and judge; because ye have made our odour to stink in the eyes of Pharaoh, and in the eyes of his servants, to give a sword into their hand to slay us.

22. And Moses returned unto JEHOVAH, and said, LORD, wherefore hast Thou done ill to this people? why is this, that Thou didst send me?

23. And since I came to Pharaoh to speak in Thy name, he hath done ill to this people; and delivering Thou hast not delivered Thy people.

THE CONTENTS.

7087. This chapter, in the internal sense, continues to treat of the infestation by falsities of those who are of the spiritual Church. It first treats of those who infested, that they did not attend at all to the Divine exhortation; then, that they afterwards infested still more, by injecting fallacious and fictitious falsities, which those who were of the spiritual Church could not dispel; and, that being thus unable to remove from themselves those who were infesting, they lamented before the Divine.

THE INTERNAL SENSE.

7088. Verses 1-4. *And afterwards came Moses and Aaron, and said unto Pharaoh, Thus saith Jehovah the God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hear His voice to let Israel go? I know not Jehovah, and also I will not let Israel go. And they said, The God of the Hebrews hath met with us: let us go, we pray, a way of three days into the wilderness, and let us sacrifice unto Jehovah our God; lest He fall upon us with the pestilence, or with the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, draw the people away from their works? go unto your burdens.*

And afterwards came Moses and Aaron, signifies the Divine Law and the doctrine thence: *and said unto Pharaoh*, signifies exhortation thence to those who are against the truths of the Church: *Thus saith Jehovah the God of Israel*, signifies that it was from the Lord's Divine Human: *Let My people go*, signifies that they should desist from infesting them: *that they may hold a feast unto Me in the wilderness*, signifies in order that they may from a glad mind worship the Lord in the obscurity of faith in which they are. *And Pharaoh said*, signifies contrary thought: *Who is Jehovah, that I should hear His voice*, signifies concerning the Lord, to whose exhortation they should hearken: *to let the people go*, signifies that they should desist: *I know not Jehovah*, signifies that they care not for the Lord: *and also I will not let Israel go*, signifies that neither will they desist from infesting. *And they said, The God of the Hebrews hath met with us*, signifies that the God Himself of the Church commanded: *let us go, we pray, a way of three days into the wilderness*, signifies that they must be in a state quite remote from falsities, although in the

obscurity of faith: *and let us sacrifice unto Jehovah our God*, signifies in order that they may worship the Lord: *lest He fall upon us with the pestilence, or with the sword*, signifies to avoid the damnation of evil and falsity. *And the king of Egypt said unto them*, signifies the answer by those who are in falsities: *Wherefore do ye, Moses and Aaron, draw the people away from their works?* signifies that their Divine Law and doctrine must not exempt them from hardships: *go unto your burdens*, signifies that they must live in combats.

7089. *And afterwards came Moses and Aaron*, signifies the Divine Law and the doctrine thence. This appears from the representation of Moses, as denoting the Lord as to the Divine Law (see no. 6752); and from the representation of Aaron, as denoting the doctrine of good and truth (see no. 6998). By the Divine Law, which Moses represents, is meant the Word, such as it is in its internal sense, thus, such as it is in the heavens; but by doctrine is meant the Word, such as it is in its literal sense, thus, such as it is on earth. How much these differ, may be manifest from what has heretofore been explained as to the internal sense of the Word: let the ten precepts, which are specifically called the Law, serve for an illustration. Their literal sense is, that parents must be honoured, that murder must not be committed, nor adultery, nor theft, and so forth; but the internal sense is, that the Lord ought to be worshipped, that hatred ought not to be cherished, that truth ought not to be falsified, and that no one ought to claim to himself what is the Lord's. These four precepts of the Decalogue are thus understood in heaven, and the rest also in their own manner; for in the heavens they know no other Father than the Lord; therefore by parents being to be honoured, they understand that the Lord is to be worshipped; neither do they know in the heavens what murdering is, for they live for ever, but instead of murdering, they understand bearing hatred, and injuring the spiritual life of any one; neither do they know in the heavens what committing adultery is, wherefore instead of this they perceive what corresponds to it, namely, the falsifying of truth; and instead of stealing, they perceive the taking away anything from the Lord, and claiming it to themselves, as good and truth. Such is that 2 Law, and also the whole Word in the heavens, thus such is it in the internal sense, yea, it is still deeper, for most things which are thought and said in the heavens do not fall into the words of human speech, because the spiritual world is there, but not the natural; and those things which are of the spiritual world transcend those which are of the natural world, in the same manner as immaterial things transcend those which are material: since, however, material things correspond to immaterial, the latter may be set forth by means of the former, thus by natural, but not by

spiritual speech : for spiritual speech does not consist of material expressions, but of spiritual expressions, which are ideas modified into expressions in the spiritual aura, and represented by the variegations of heavenly light, which in itself is nothing else than the Divine Intelligence and Wisdom proceeding from the Lord. From these considerations it may be manifest, what is meant in its genuine sense by the Divine Law which Moses represents, and what by the doctrine which Aaron represents.

7090. *And said unto Pharaoh*, signifies exhortation to those who are against the truths of the Church. This appears from the signification of saying, because it was said by Moses and Aaron by Divine command, as denoting exhortation (as also no. 7033); and from the representation of Pharaoh, as denoting the Scientific which is against the truths of the Church (see nos. 6651, 6673, 6683), thus denoting those who are of such a character. The subject treated of here and in what follows is concerning those of the spiritual Church who were saved through the Lord's coming into the world, and who before His coming were detained in the lower earth, and there vexed by falsities, that is, by the infernals who are in falsities from evil. That earth is beneath the soles of the feet, surrounded by the hells; on the front by those who have falsified truths and adulterated goods; to the right by those who pervert Divine order, and hence strive to acquire power to themselves; at the back by evil genii, who from the love of self have secretly contrived evil against the neighbour; deeply beneath them are those who have altogether despised the Divine, and have worshipped nature, and hence have removed everything spiritual from themselves: by such are those surrounded who are in the lower earth, where before the Lord's coming those who were of the spiritual Church were reserved, and where they were infested; nevertheless they were protected by the Lord, and were exalted into heaven with the Lord, when He rose again. See on this subject what was said and shown before at nos. 6854, 6855, 6914, 6945, 7035. The lower earth, where those who were of the spiritual Church at the Lord's coming were reserved, is sometimes mentioned in the Word, as in Isaiah, "Sing, O ye heavens; for Jehovah hath done it: *shout, O ye lower parts of the earth*: break forth into singing, O ye mountains, O forest, and every tree therein: for Jehovah hath redeemed Jacob, and glorified Himself in Israel" (xliv. 23): speaking of those who are in the lower earth, that they were saved by the Lord; Jacob and Israel denote the spiritual Church, Jacob the external Church, Israel the internal (nos. 3305, 4286, 6426). In Ezekiel, "I will make thee descend with them that descend into *the pit*, to the people of eternity, and I will make thee dwell in *the earth of the lower parts*, in desolations" (xxvi. 20). Again, "*To the*

earth of the lower parts, in the midst of the sons of men, to them that go down to the pit; . . . and all the trees of Eden, the choice and chief of Lebanon, all that drink waters, shall be comforted *in the lower earth*" (xxx. 14, 16). In these passages the lower earth denotes where those who were of the spiritual Church were. At this day also, those who are of the Church, ³ and have filled their ideas with worldly, and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the lower earth, and there also they are in combats, and this until those worldly and earthly things are separated from the truths of faith, and such things inserted that they can no more be conjoined. When this is accomplished, they are then elevated from there into heaven; for until such things are removed, they cannot in anywise be with the angels, for those things are darkness and defilements which do not agree with the light and purity of heaven. Those worldly and earthly things cannot be separated and removed except by means of combats against falsities, which combats are effected in the following manner: those who are in the lower earth are infested by fallacies and consequent falsities, which are emitted from the infernals round about, but are repelled by the Lord through heaven; and at the same time truths are insinuated; and these truths appear as belonging to those who are in combats. Hence it is that the spiritual Church is to be called ⁴ militant or combating. But at this day it is rarely militant in any one, in the world, for the man of the Church, whilst he lives in the world, does not endure combat, by reason of the crew of evil ones in the midst of which he is, and by reason of the flesh, in which he is, which is weak. In the other life man may be kept firmly held in the bonds of conscience, but not so in the world, for if in the world he is brought into anything of despair, as is usually the case with those who are in combats, he instantly breaks those bonds; and if he breaks them, he then yields, and if he yields in this way, it is all over with his salvation. Hence it is, that few within the Church at this day are admitted by the Lord into combats on behalf of truths against falsities: those combats are spiritual temptations. See also what has been shown before concerning the lower earth, and the vastations there, at nos. 4728, 4940–4951, 6854.

7091. *Thus saith Jehovah the God of Israel*, signifies that it was from the Lord's Divine Human, namely, the exhortation to those who are against the truths of the Church. This appears from the consideration that by Jehovah the God of Israel is meant the Lord as to the Divine Human. That the Lord is Jehovah in the Word, see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6303, 6281, 6905; He is called the God of Israel, because by Israel is signified the Lord's spiritual kingdom

(nos. 6426, 6637), and because the Lord by His coming into the world saved those who were of that kingdom or of that Church (nos. 6854, 6914, 7035). The reason why the God of Israel denotes the Lord as to the Divine Human is, that those who are of that Church have natural ideas concerning everything spiritual and celestial, and also concerning the Divine, wherefore unless they thought of the Divine as of a natural Man, they could not be conjoined to the Divine by anything of affection; for if they thought of the Divine not as of a natural Man, they would either have no ideas, or monstrous ones, concerning the Divine, and would thereby defile the Divine. Hence it is, that by the God of Israel is meant the Lord as to the Divine Human, and, indeed, as to the Divine Natural. That by Israel and Jacob, in the supreme sense, is meant the Lord as to the Divine Natural, by Israel as to the internal Divine Natural, and by Jacob as to the external Divine Natural, see no. 4570; and that those who are of the spiritual Church were saved and are saved through the Lord's Divine Human, nos. 2833, 2834; also that the man of the spiritual Church, who is Israel, is interior-
² natural, nos. 4286, 4402. From these considerations it is now evident, why the Lord in the Word is called Jehovah the God of Israel, and Jehovah the Holy One of Israel; every one may know that the Divine is so named merely in agreement with something holy that is not apparent in the sense of the letter. That the Lord as to the Divine Natural is meant by the God of Israel, is evident from many passages in the Word; manifestly from the following,—“Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, . . . *saw the God of Israel*; and there was under His feet as it were a work of a sapphire stone, and as it were the substance of heaven as to cleanness” (Exod. xxiv. 9,
³ 10). That it was the Lord, and not Jehovah, who is called the Father, is manifest from the Lord's words in John, “No one hath seen God at any time” (i. 18); “Ye have neither heard His voice at any time nor seen His appearance” (v. 37). In Isaiah, “I will give thee the treasures of darkness, and the hidden wealth of hiding-places, that thou mayest know that I, Jehovah, *who call thee by thy name, am the God of Israel*” (xlv. 3). In Ezekiel, “Above the heads of the cherubs was as it were the aspect of a sapphire stone, the likeness of a throne: and upon the likeness of the throne was the likeness as it were the aspect of a man upon it above. . . . And he had the appearance of fire . . . and a rainbow, and of brightness round about” (i. 26–28). These things are called the glory of *Jehovah*, and of the *God of Israel* (chapter i. 28; viii. 4; ix. 3; x. 19, 20, of the same prophet; and also where the New Temple is treated of in that prophet, chapter xliii. 2; xlv. 2; besides in many other passages, as Isaiah xvii. 6; xxi. 10, 17; xxiv. 15; xli. 17; Ps. xli. 13; lix. 5; lxviii. 8, 35; lxix. 6; lxxii. 18, and elsewhere); and also

THE HOLY ONE OF ISRAEL (Isa. i. 4; v. 19; x. 20; xvii. 7; xxx. 11, 12, 15; xlix. 7; lx. 9, 14; Ezek. xxxix. 7). That the God of Israel and the Holy One of Israel denote the Lord as to the Divine Human, is manifest also from His being called the Redeemer, the Saviour, the Maker. THE REDEEMER, in Isaiah, "*Our Redeemer, Jehovah of hosts is His name, the Holy One of Israel*" (xlvii. 4; also xli. 14; xliii. 14; xlviii. 17; liv. 5); THE SAVIOUR, in Isaiah (xliii. 3): THE MAKER, in Isaiah (xlv. 11). From these passages it is also evident that by Jehovah in the Word of the Old Testament, no other is meant than the Lord, for He is called JEHOVAH GOD and THE HOLY ONE OF ISRAEL, THE REDEEMER, THE SAVIOUR, THE MAKER: Jehovah the Redeemer and Saviour, in Isaiah, "*That all flesh may know that I Jehovah am thy Saviour, and thy Redeemer, the mighty one of Jacob*" (xlix. 26). Again, "*That thou mayest know that I Jehovah am thy Saviour, and thy Redeemer, the Mighty one of Israel*" (lx. 16; and also xliii. 14; xlv. 6, 24; liv. 8; lxiii. 16; Ps. xix. 14). That the Lord saved Israel, that is, those who are of the spiritual Church, appears in Isaiah, "*I will make mention of the mercies of Jehovah, and the praises of Jehovah, according to all that Jehovah hath bestowed on us, and the great goodness toward the house of Israel. . . . He said, Surely they are My people, sons that will not lie: and therefore He became a Saviour unto them. In all their distress He had distress; and the angel of His face delivered them; in His love, and in His tenderness, He redeemed them; and He bare them, and carried them all the days of eternity*" (lxiii. 7-9).

7092. *Let My people go*, signifies that they should desist from infesting them. This appears from the signification of letting go, when it is said to Pharaoh, who represents the falsity which infests the truths of the Church, as denoting to desist from infestation; and from the representation of the sons of Israel, who are here "*My people*," as denoting those who are of the spiritual Church (see nos. 6426, 6637).

7093. *That they may hold a feast unto Me in the wilderness*, signifies in order that they may from a glad mind worship the Lord in the obscurity of faith in which they are. This appears from the signification of holding a feast, as denoting worship from a glad mind, of which presently; (that it is the Lord to whom they were to hold the feast, and who is here meant by "*to Me*," or by Jehovah, see just above, no. 7091;) and from the signification of a wilderness, as denoting obscurity of faith (see nos. 2708, 7055). That those who are of the spiritual Church are relatively in obscurity of faith, see nos. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6945. The reason why holding a feast signifies worship from a

glad mind is, that the feast was to be held at a distance of three days from Egypt, thus in a state of non-infestation by falsities, that is, in a state of liberty; for he who is delivered from falsities and from the distress in which he then is, gives thanks to God from a glad mind, thus, holds a feast. The feasts instituted among that people, of which there were three every year, are likewise said to have been instituted in remembrance of the deliverance from bondage in Egypt, that is, in the spiritual sense, in remembrance of deliverance from infestation by falsities, through the Lord's coming into the world. On this account also it was commanded, that on such occasions they should be glad; as is evident in Moses, where the feast of tabernacles is treated of: "In the feast of tabernacles, ye shall take you on the first day the fruit of a tree of honour, spathes of palm-trees, and the branch of a thick tree, and willows of the torrent; and *ye shall be glad before Jehovah your God seven days*" (Lev. xxiii. 40).

3 The fruit of a tree of honour, the spathes of palm-trees, the branch of a thick tree, and willows of the torrent, signify joy from good and truth [extending] from man's inmost to his external: the good of love, which is inmost, is signified by the fruit of a tree of honour, the good of faith by the spathes of palm-trees, scientific truth by the branch of a thick tree, and sensual truth, which is the most external, by the willows of the torrent. Its being commanded that those things should be taken, could not be without a cause from the spiritual world, which cause can in nowise be apparent to anyone except from

4 the internal sense. That they were to be glad in the feast of weeks, also appears in Moses, "Thou shalt hold the feast of weeks unto Jehovah thy God: and *thou shalt be glad before Jehovah thy God*, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is in thy gates" (Deut. xvi. 10, 11). These words also, in the internal sense, signify gladness from good and truth [extending] from the

5 inmost to the external. That there was to be gladness in the feasts, and thus that holding a feast denotes worshipping from a glad mind, is also evident from the following passages; in Isaiah, "*Ye shall have a song*, as in the night, when the feast is kept holy" (xxx. 29). In Nahum, "Behold upon the mountains the feet of him that bringeth good tidings, that proclaimeth peace! O Judah, keep thy feasts, perform thy vows: for the wicked man (belial) shall no more add to pass through thee, every one is cut off" (i. 15). In Zechariah, "Fasts shall be to the house of Judah for joy and for gladness, and for good feasts; only love the truth and peace" (viii. 19). In Hosea, "I will cause *all her joy* to cease, *her feast*, her new-moon" (ii. 11). In Amos, "I will turn *your feasts* into mourning, and all your songs into a lament"

6 (viii. 10). That holding a feast denotes worship from a glad mind, that they were delivered from servitude in Egypt, that is, in the

spiritual sense, that they were delivered from infestation by falsities, appears from the feast of the passover, which was commanded to be celebrated yearly on the day when they went forth out of Egypt, and this on account of the deliverance of the sons of Israel from servitude, that is, on account of the deliverance of those who are of the spiritual Church from falsities, consequently from damnation; and as the Lord delivered them through His coming, and elevated them with Himself into heaven when He rose again, therefore this also was done at the passover. This is likewise signified by the Lord's words in John, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself" (xii. 31, 32).

7094. *And Pharaoh said*, signifies contrary thought. This appears from the signification of saying, as denoting thinking (see no. 3395); that it denotes contrary thought from those who infest, who are represented by Pharaoh, is evident from what now follows, for Pharaoh did not at all desist, but oppressed the sons of Israel still more.

7095. *Who is Jehovah that I should hear His voice*, signifies contrary thought concerning the Lord, to whose exhortation they should hearken. This appears from the signification of the voice, as here denoting exhortation, because denoting what Moses and Aaron said to Pharaoh (see no. 7090); and from the signification of hearing, as denoting obeying (see nos. 2542, 3869, 5017); consequently, hearing a voice denotes obeying or hearkening to exhortation: that it is the Lord, to whose exhortation he was unwilling to hearken, is because by Jehovah in the Word no other than the Lord is meant (see above, no. 7091).

7096. *To let the people go*, signifies that they should desist. This appears from the signification of letting go, as denoting desisting (as above, no. 7092), namely, from infesting those who are of the spiritual Church, who are here the people. That the sons of Israel denote those who are of the spiritual Church, see no. 6426.

7097. *I know not Jehovah*, signifies that they care not for the Lord. This appears from the signification of not knowing, as denoting not to care for, for he who does not care for, says that he does not know. By Jehovah is meant the Lord (see above, no. 7091). With respect to Pharaoh saying that he does not know Jehovah, the case is this. The Egyptians from ancient times knew Jehovah, by reason that the Ancient Church was in Egypt also, as may manifestly appear from the consideration, that they had among them the representatives and significatives of

that Church. The Egyptian hieroglyphics are nothing else; for they signified spiritual things; they knew also that they actually corresponded; and because they began to employ such things in their sacred worship, and to worship them, and at length also to turn them into things magical, and thereby to be associated with the diabolical crew in hell, therefore they altogether destroyed the Ancient Church among themselves. Hence it is, that by the Egyptians in the Word are signified the perverted scientifics of the Church, also the falsities which are contrary to the truths of the Church. When Divine worship had thus been perverted in Egypt, then it was no longer allowed them to worship Jehovah, and at length not even to know that Jehovah was the God of the Ancient Church, and this for the reason lest they should profane the name of Jehovah. That the name of Jehovah was also known at that time, and this before it was again made known to the posterity of Abraham by Moses in Mount Horeb, evidently appears from the consideration, that Balaam, who was from Syria, not only knew Jehovah, but also adored Him, and likewise sacrificed to Him (Num. xxii., xxiii., xxiv.). From these considerations it may now be known why Pharaoh said, "Who is Jehovah that I should hear His voice, to let the people go? I know not Jehovah." But because Pharaoh represented those in the hells who are in falsities, and who infest those who are of the spiritual Church, therefore it shall be stated how the case is with these: Those who are in the hells, and infest those who are of the spiritual Church, consist for the most part of such as have maintained that faith alone saves, and yet have lived a life contrary to faith; and because after the death of the body the life remains, and consequently the evil which they have thought, contrived, and done, therefore to defend the evils of their life, they either apply those things which they have held to be of faith, or entirely reject them. But lest they should abuse the truths of faith, they are deprived of them, and when they are deprived of them, they seize upon falsities, which are directly contrary to the truths of faith, and afterwards by means of the falsities they infest those who are in truths; this is then the delight of their life: many of them also, in order that they may procure to themselves power, learn magic; this is done by those who have deceived the neighbour by means of various arts which they had devised in the world, and by reason of their success have afterwards attributed all things to their own prudence. Those who have become of such a character acknowledge the Father as the Creator of the universe, but not the Lord; of the Lord they say as Pharaoh here says of Jehovah, "Who is Jehovah? I know not Jehovah"; nay, as the universal sphere of heaven is full of the acknowledgment and love of the Lord, so the universal sphere of the hells is full of the denial of the

Lord and hatred against Him; nor can they endure that He should be named. Those infernals are such, that they do not desist on account of exhortations and threats, for so great is the delight of their lives in infesting the upright, and diverting them from the acknowledgment of the Lord, and faith in Him; this very delight of their life is increased by exhortations to desist, for hence they believe that it will soon be all over with those whom they infest. These now are those who are specifically meant by Pharaoh and by the Egyptians.

7098. *And also I will not let Israel go*, signifies that neither will they desist from infesting, as appears from what is said above (nos. 7092, 7096).

7099. *And they said, The God of the Hebrews hath met with us*, signifies that the God Himself of the Church commanded. This appears from the signification of the Hebrews, as denoting those who are of the Church (see nos. 6675, 6684, 6738); and from the signification of meeting, as denoting commanding (see no. 6903).

7100. *Let us go, we pray, a way of three days into the wilderness*, signifies that they must be in a state quite remote from falsity, although in the obscurity of faith. See no. 6904, where like words occur.

7101. *And let us sacrifice unto Jchovah our God*, signifies in order that they may worship the Lord. See no. 6905, where also like words occur.

7102. *Lest He fall upon us with the pestilence, or with the sword*, signifies to avoid the damnation of evil and falsity. This appears from the signification of the words, "Lest He fall upon," as denoting lest they should rush, that is, into damnation; from the signification of the pestilence, as denoting the damnation of evil, of which presently; and from the signification of the sword, as denoting the vastation of truth, also the punishment of falsity (see no. 2799), consequently also damnation, for the punishment of falsity when truth has been devastated, is damnation. In ² the Word four kinds of vastations and punishments are mentioned, namely, the sword, famine, the evil wild beast, and the pestilence; and by the *sword* is signified the vastation of truth, and the punishment of falsity; by *famine* the vastation of good and the punishment of evil; by the *evil wild beast* the punishment of evil from falsity; by the *pestilence* the punishment of evil which is not from falsity but from evil; and since punishment is signified, damnation also is signified, for this is the punishment of those who persevere in evil. Concerning

these four kinds of punishments it is thus written in Ezekiel, "When I send upon Jerusalem *My four evil judgments*, the sword, and the famine, and the evil wild beast, and the pestilence, to cut off from it man and beast" (xiv. 21). Again, "I will send upon you *famine*, and the *evil wild beast*, and I will bereave thee; and *pestilence* and blood shall pass through thee; especially

³ I will bring the sword upon thee" (v. 17). That the pestilence signifies the punishment of evil and its damnation, is evident from the following passages: In Ezekiel, "They that are in the wastes shall die by the sword, and him that is on the faces of the field, to the wild beast will I give him, that it may devour him; and they that be in the fortresses and in the caves shall die of the pestilence" (xxxiii. 27). Dying by the sword in wastes, denotes being in the vastation of truth, and thence in the damnation of falsity; for him who is on the faces of the field to be given to the wild beast to be devoured, denotes the damnation of those who are in evil from falsity; those who are in fortresses and caves to die of the pestilence, denotes the damnation of evil which fortifies itself by means of

⁴ falsity. Again, "*The sword is outside, and pestilence and famine within*: he that is in the field shall die by the sword, but he that is in the city, *famine and pestilence* shall devour him" (vii. 15); the sword denotes the vastation of truth and the damnation of falsity; famine and pestilence denote the vastation of good and the damnation of evil; the sword is said to be outside, and famine and pestilence within, because the vastation of truth is without, but the vastation of good within; but when a man lives according to falsity, damnation is signified by him who is in the field dying by the sword, and when a man lives in evil which is defended by means of falsity, damnation is signified

⁵ by famine and pestilence devouring him who is in the city. In Leviticus, "*I will bring a sword upon you*, that shall avenge the vengeance of the covenant: and when ye are gathered together within your cities, *I will send the pestilence into the midst of you*; and I will deliver you into the hand of the foe; whilst I am about to break the staff of bread for you" (xxvi. 25, 26). Here, too, the sword denotes the vastation of truth and the damnation of falsity; the pestilence denotes the damnation of evil; the vastation of good which is signified by famine, is described by breaking the staff of bread for them; by the cities into which they might be gathered together, in like manner as above, are signified the falsities by means of which they defend evils. That cities denote truths, consequently, in the opposite sense,

⁶ falsities, see nos. 402, 2268, 2712, 2943, 3216, 4492, 4493. In Ezekiel, "Because thou hast polluted My sanctuary with all thy abominations, a third part of thee shall die of the pestilence, and they shall be consumed by the famine in the midst of thee; and a third part shall fall by the sword round about thee; and I

will lastly scatter a third part into every wind; so that *I may unsheath a sword after them*" (v. 11, 12); famine denotes the damnation of evil, the sword denotes the damnation of falsity; to disperse into every wind, and to unsheath a sword after them, denotes to dissipate truths, and to seize falsities. In Jeremiah, 7
 "When they offer a burnt-offering or an oblation, I will not accept them: but *I will consume them by the sword, and the famine, and the pestilence*" (xiv. 12). Again, "I will smite the inhabitants of this city, both man and beast: *they shall die of a great pestilence*. Afterwards I will give Zedekiah king of Judah, and his servants, and the people, and those that are left in this city *from the pestilence, from the sword, and from the famine*, into the hand of Nebuchadnezzar. He that abideth in this city shall die *by the sword, and the famine, and the pestilence*: but he that goeth out and falleth away to the Chaldeans that besiege you shall live, and his soul shall be unto him for spoil" (xxi. 6, 7, 9). Again, "I will send *the sword, and the famine, and the pestilence* among them, till they be consumed from upon the land" (xxiv. 10): here also the sword signifies the vastation of truth, the famine the vastation of good, the pestilence damnation. The same is signified by the sword, the famine, and the pestilence in the following passages, Jer. xxvii. 8; xxix. 17, 18; xxxii. 24, 36; xxxiv. 17; xxxviii. 2; xlii. 17, 22; xlv. 13; Ezek. xii. 16. Because those three things follow in their order, 8
 therefore those three things were set before David by the prophet Gad, "whether seven years *of famine* should come; or he should flee three months before his foes; or three days' *pestilence* should be in the land" (2 Sam. xxiv. 13): where fleeing before foes stands for the sword. In Amos, "*I have sent among you the pestilence* in the way of Egypt, I have slain *with the sword* your young men, with the captivity of your horses" (iv. 10): the pestilence in the way of Egypt denotes the vastation of good by falsities, which are the way of Egypt; I have slain the young men by the sword, with the captivity of horses, denotes the vastation of truth; by young men are signified truths, and by horses things intellectual (nos. 2761, 2762, 3217, 5321, 6534). In Ezekiel, "*Pestilence and blood* shall pass through 9
 thee" (v. 17). Again, "I will send into her *pestilence and blood* in her streets" (xxviii. 23), where pestilence denotes adulterated good, and blood falsified truth: that blood denotes falsified truth, see nos. 4735, 6978. In David, "Thou shalt not be afraid for 10
 the terror of the night, nor for the weapon that flieth by day; nor for the *pestilence* that creepeth in darkness, nor for the death that wasteth at noon-day" (Ps. xci. 5, 6): where the terror of the night denotes falsity which is in secret; the weapon which flieth by day, falsity which is manifest; the pestilence which creepeth in darkness, the evil which is in secret; the death which wasteth at noon-day, the evil which is manifest: that pesti-

lence denotes evil and the damnation of evil, is evident from mention being made of death, which in the above passage is distinguished from the pestilence solely by this, that it is said of death that it wasteth at noon-day, and of the pestilence that it creepeth in darkness. Again, "He made straight a way to his anger; he spared not their soul from death, but gave their life over to the *pestilence*" (Psalm lxxviii. 50); speaking of the Egyptians; the pestilence denotes every kind of evil, and its damnation.

7103. *And the king of Egypt said unto them*, signifies the answer by those who are in falsities. This appears from the signification of saying, when by Pharaoh to Moses and Aaron, as denoting contrary thought, as above (no. 7094), thus the thought which is of the answer; and from the representation of Pharaoh or the king of Egypt, as denoting the false Scientific (see nos. 6651, 6679, 6683, 6692), thus those who are in falsities.

7104. *Wherefore do ye, Moses and Aaron, draw the people away from their works?* signifies that their Divine Law and doctrine must not exempt them from hardships. This appears from the representation of Moses, as denoting the Lord as to the Divine Law (nos. 6723, 6752); from the representation of Aaron, as denoting the Lord as to doctrine thence (nos. 6998, 7009); from the signification of drawing away, as denoting exempting; and from the signification of works, as denoting grievances, for the works were labours, and also burdens, as it follows, thus hardships from combats, which are signified by works and burdens in the internal sense.

7105. *Go unto your burdens*, signifies that they must live in combats. This appears from the signification of going, as denoting living (see nos. 3335, 4882, 5493, 5605); and from the signification of burdens, as denoting infestations by falsities (see no. 6757), thus combats against them.

7106. Verses 5-9. *And Pharaoh said, Behold, the people of the land now are many, and ye have made them rest from their burdens. And Pharaoh commanded in that day the exactors among the people, and their directors, saying, Ye shall not continue to give chaff to the people to make bricks, as yesterday and the day before yesterday: they shall go and gather chaff for themselves. And the measure of the bricks, which they made yesterday and the day before yesterday, ye shall put upon them; ye shall not abate therefrom: for they are remiss; therefore they cry, saying, Let us go, and sacrifice to our God. Let the service be made heavy upon the men, and let them do it; and let them not regard the words of a lie.*

And Pharaoh said, signifies the will of those who infest the truths of the Church: *Behold, the people of the land now are many*, signifies the multitude of those who are of the spiritual Church: *and ye have made them rest from their burdens*, signifies that they have not sufficiently infested. *And Pharaoh commanded in that day*, signifies the lust of infesting the truths of the Church whilst in that state: *the exactors among the people, and their directors, saying*, signifies those who most nearly infest, and those who most nearly receive. *Ye shall not continue to give chaff to the people*, signifies the lowest scientifics, which are the most general of all: *to make bricks*, signifies to the fictions and falsities, which are to be injected: *as yesterday and the day before yesterday*, signifies not as in the former state: *they shall go and gather chaff for themselves*, signifies that they may procure for themselves those lowest scientifics. *And the measure of the bricks, which they made yesterday and the day before yesterday, ye shall put upon them*, signifies that fictions and falsities should be injected in the same abundance as before: *ye shall not abate therefrom*, signifies without diminution: *for they are remiss*, signifies because they are not sufficiently assaulted: *therefore they cry, saying, Let us go and sacrifice to our God*, signifies that hence they have so much thought concerning such worship. *Let the service be made heavy upon the men*, signifies that the assault is to be increased: *and let them do it*, signifies that there may be a result: *and let them not regard the words of a lie*, signifies lest they turn themselves to truths.

7107. *And Pharaoh said*, signifies the will of those who infest the truths of the Church. This appears from the signification of saying, as denoting the will (of which presently); and from the representation of Pharaoh, as denoting those who infest the truths of the Church (see nos. 6651, 6679, 6683), thus who infest those who are of the spiritual Church, for these are said to be in the truths of the Church. Saying signifies willing, or the will, because it involves the things that follow, for when one wills anything, he proclaims it. Because the expression *he saith* involves the things that follows, it therefore signifies various things, as command (no. 7036); exhortation (nos. 5012, 7033, 7090); communication (nos. 3060, 4131, 6228); thought (no. 7094); properly perception (nos. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

7108. *Behold, the people of the land now are many*, signifies the multitude of those who are of the spiritual Church. This appears from the signification of the people of the land, as denoting those who are of the spiritual Church (see no. 2928); for the people signify those who are in the truths of faith (see nos. 1259, 1260, 3581), and the land signifies the Church (see nos. 662,

1066, 1067, 1262, 1733, 1850, 2117, 2118 end, 3355, 4447, 4535, 4577).

7109. *And ye have made them rest from their burdens*, signifies that they have not sufficiently infested. This appears from the signification of burdens, as denoting infestations by falsities, and consequent combats (see nos. 6757, 7104, 7105); hence making to rest from burdens, denotes that they have not sufficiently infested.

7110. *And Pharaoh commanded in that day*, signifies the lust of infesting the truths of the Church whilst in that state. This appears from the signification of commanding (*præcipere*) as denoting a command (*mandatum*), and because in a command of evil persons there is a lust to do evil, for hence the command comes from them, therefore by commanding is also signified the lust; from the representation of Pharaoh, as denoting those who infest the truths of the Church (see nos. 6651, 6679, 6683); and from the signification of day, as denoting state (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850).

7111. *The exactors among the people, and their directors, saying*, signifies those who most nearly infest, and those who most nearly receive. This appears from the signification of exactors, as denoting those who force to serve (see no. 6852); and since this is effected by means of infestations, exactors also signify those who infest, but who most nearly infest (of whom below); and from the signification of directors, as denoting those who most nearly receive: for the directors were of the sons of Israel, and the exactors were of the Egyptians, as is evident from what follows; thus, in the internal sense, the directors are those who most nearly receive, and the exactors those who most nearly infest.

² Who these are, may be known from those in the other life who infest and inject falsities and evils, and who receive and communicate them. Those who infest and inject falsities and evils are the hells, but in order that they may be able to effect their purpose, they send forth from themselves emissaries, by whom they act; they appear at no great distance from those who are infested; this is done for the purpose that the thoughts and intentions of many may be concentrated, otherwise they would be dissipated. Those emissaries appear in their fixed places in the world of spirits, and from the places where they appear, it may be known from what hell they are. Some appear above the head at various altitudes, and at various obliquities; some near the head to the right or to the left, and also behind it; some below the head in various situations in relation to the body, in planes from the head even to the soles of the feet. They flow in with such things as are cast up by hell, and the things which

flow in, a spirit or a man feels no otherwise, and therefore knows no otherwise, than that they are in himself, that is, that he himself thinks and intends them. Those emissaries are called subjects, concerning whom see what has been shown before from experience (nos. 4403, 5856, 5983-5989). These, because they most nearly infest, are signified by the exactors; but those who receive from them and communicate are the directors, and are intermediate spirits; for, as was said above, the directors were from the sons of Israel, but the exactors were from the Egyptians. Among the Israelitish and Jewish people, those were ³ called directors who told what was to be done, and who gave commandment; on which account they also sat in the gates with the judges and elders, and spake to the people the sentences of judgment, and also the things that were commanded by the leader; as may appear from the following passages:—In Moses, “Judges and *directors* shalt thou make thee in all thy gates according to thy tribes: and they shall judge the people with a judgment of justice” (Deut. xvi. 18). Again, “When they go forth to war, the priest shall speak unto the people, and shall admonish them not to be afraid; afterwards the *directors shall say*, that he who has built a house should return, and also the fearful” (Deut. xx. 5, 6, 9). In Joshua, “Joshua commanded the *directors to say to the people*, that they should prepare provision for the journey, before they passed over the Jordan” (i. 10, 11). Again, “At the end of three days it came to pass that the *directors* went through the midst of the camp, and commanded [the people], that when they saw the ark of the covenant of Jehovah, they should also set out on their journey” (iii. 2, 3). That the directors were governors of the people, distinct from their princes, see Deut. i. 15; that they were distinct from the elders, see Deut. xxxi. 28; and also from the judges, see Joshua viii. 33.

7112. *Ye shall not continue to give chaff to the people*, signifies the lowest scientifics, which are the most general of all. This appears from the signification of chaff or straw, as denoting scientific truths (see no. 3114), and indeed the lowest scientifics and the most general of all, for the lowest food in the spiritual sense is straw or chaff, because it is that of beasts. Those scientifics are called the lowest which are full of the fallacies of the senses, which the evil abuse to pervert goods and truths, and thus to support evils and falsities; for those scientifics, on account of [their] fallacies, can be turned in favour of the principles of falsity and the lusts of evil. Such [scientifics] also are the most general of all, and unless they are filled with less general truths and their particulars, they can serve falsities and evils, but in proportion as they are filled with truths, the less they serve [falsities and evils]. Such are the [scientifics] by which

those who in the world have professed faith alone and yet have lived a life of evil, infest the well-disposed in the other life; but because those things are dispelled by the angels, it is now said that they should not add to give chaff to make bricks, that is, that they should not add those things to the fictions and falsities which will be injected. This is the internal sense of these words, which indeed appears remote from the sense of the letter; but it is to be observed, that there is nothing in the natural world which does not correspond to something in the spiritual world; and the angels with a man understand spiritually all that he understands naturally. They do not know what chaff is, nor what bricks are; such things were known to them when in the world, but they were forgotten when they came into heaven, because there they put on spiritual things; hence it is, that when the angels apperceive the ideas of such things in man, they turn them into corresponding spiritual things. That chaff or grass denotes the lowest Scientific, and that bricks denote fictions and falsities, may appear from several considerations; for herbaceous plants, and also all kinds of straw, denote nothing else; whilst seeds, barley, wheat, and the like, denote interior truths and goods; and stones, which are not made, denote truths.

7113. *To make bricks*, signifies to the fictions and falsities which are to be injected. This appears from the signification of making bricks, as denoting to frame falsities (see nos. 1296, 6669). In the historical sense of the letter, it is said that the sons of Israel made bricks, and thus as it were that they forged falsities; but, in the internal sense, it is signified that the infernals, who are in falsities, injected them: and since, as was said above, such things appear to belong to those who receive them, the sense of the letter is according to this appearance, which, however, is explained by the internal sense. That there are very many such things in the sense of the letter, see nos. 5094, 6400, 6948.

7114. *As yesterday and the day before yesterday*, signifies not as in the former state. This appears from the signification of yesterday and the day before yesterday, as denoting what is past (see no. 6983); and since all times signify states (nos. 2625, 2788, 2837, 3254, 3356, 4814, 4882, 4901, 4916), therefore yesterday and the day before yesterday signifies a former state.

7115. *They shall go and gather chaff for themselves*, signifies that they may procure for themselves those lowest scientifics. This appears from the signification of gathering, as denoting procuring; and from the signification of chaff, as denoting the lowest scientifics (see just above, no 7112).

7116. *And the measure of the bricks, which they made yesterday and the day before yesterday, ye shall put upon them,* signifies that fictions and falsities should be injected in the same abundance as in the former state. This appears from the signification of the measure, as denoting abundance, in the present case the same abundance; from the signification of bricks, as denoting fictions and falsities (see just above, no. 7113); from the signification of yesterday and the day before yesterday, as denoting the former state (see also just above, no. 7114); and from the signification of putting upon them, as denoting injecting, because it is predicated of fictions and falsities. From these considerations it is evident, that by “ye shall put upon them the measure of the bricks which they made yesterday and the day before yesterday,” is signified that fictions and falsities were to be injected in the same abundance, as in the former state.

7117. *Ye shall not abate therefrom,* signifies without diminution. This appears without explanation.

7118. *For they are remiss,* signifies because they are not sufficiently assaulted. This appears from the signification of being remiss, as denoting not being sufficiently infested by falsities, thus not sufficiently assaulted. How the case herein is, may also be known from those who are infested by falsities in the other life. Those who infest, hinder, as far as possible, the well-disposed whom they infest from thinking about the Lord. As soon as anything of thought obviously concerning the Lord occurs, they instantly take it away, which they know how to do skilfully: but since with those who are infested, thought concerning the Lord is nevertheless universal, and is thus too interior to appear outwardly, for it flows in through heaven, therefore, as soon as they cease to be infested, they come into thought concerning the Lord; for what flows in from heaven and reigns universally reveals itself in every [state of] freedom. From these considerations it is evident what is the internal sense of these words, “For they be remiss, therefore they cry, saying, Let us go and sacrifice to our God.”

7119. *Therefore they cry, saying, Let us go and sacrifice to our God,* signifies that hence they have so much thought concerning such worship. This appears from the signification of crying, as here denoting thought, for saying and speaking signify thought (nos. 2271, 2287, 7094), therefore so also does crying; but crying signifies intense thought and with the full intention of doing, hence it is said, so much thought; and from the signification of sacrificing to their God, as denoting the worship of the Lord (see nos. 6905, 7101). But inasmuch as Pharaoh said that he did not know Jehovah (nos. 7095, 7097), and as

the Egyptians held sacrifices in aversion (no. 1343), and also as Moses said that they should go a way of three days into the wilderness (nos. 6904, 7100), therefore it is said such worship.

7120. *Let the service be made heavy upon the men* (*viri*), signifies that the assault is to be increased. This appears from the signification of being made heavy, as denoting to be increased; from the signification of service, when said by those who infest by means of falsities, as denoting the attempt at subjugation (see nos. 6666, 6670, 6671), thus assault, for by assault they attempt to subjugate; and from the signification of the men, as denoting those who are of the spiritual Church. There are two expressions in the original language which signify *man* (*homo*); the one is Adam, and the other Enosh. By the man who is called Adam is meant the man of the celestial Church; whereas by the man who is called Enosh is meant the man of the spiritual Church; in the present case *the men* (*viri*) are expressed by Enosh, because those who are of the spiritual Church are treated of.

7121. *And let them do it*, signifies that there may be a result. This appears without explanation.

7122. *And let them not regard the words of a lie*, signifies lest they turn themselves to truths. This appears from the signification of having regard to, as denoting to turn themselves; and from the signification of the words of a lie, when said by those who are in falsities, as denoting truths; for those who are in falsities call truths falsities, thus the words of a lie, and falsities they call truths, for they are in the opposite. In these verses, in the internal sense, the infestation by falsities of the well-disposed in the other life has now been described; the manner also in which they are infested has been explained. The end for which such infestation is permitted is, that falsities may be removed and truths insinuated, which cannot possibly be effected without infestation. For after death the whole of a man's thought, the whole of his intention, the whole of his will, the whole of his speech, and the whole of his action in the world, adheres to him, and is in his memories, for nothing is obliterated. That these are impressed on his memories, especially the interior memory, which is properly the memory of his spirit, see nos. 2469, 2470, 2474, 2475. And as this is the case, it cannot but be that impurities and defilements, and also evils and falsities, from life in the world, adhere to the man, and cause the truths he has learnt and the goods with which he is
 2 imbued to be hidden. For truths and goods cannot come forth among such things; wherefore, before truths and goods can be manifest, and the man thus be associated with

those who are in heaven, it is necessary that those evils and falsities be unveiled, in order that he may see them, and know them, and thereby learn what is true and what is good. This cannot in anywise be effected without combat with the evils and falsities in himself; which combat actually takes place, the evil spirits exciting falsities and evils, and the angels excusing, if the end has been good, and insinuating truths. This is perceived as if it were in himself, as is also the case with temptation which takes place with man, and which is felt no otherwise than as being in him, when yet it is the combat of angels with evil spirits outside of him (on which subject see nos. 3927, 4249, 4307, 5036, 6657): that this is the case, has been given me to know with certainty from much experience. These things are stated in order that it may be known why infestation by falsities takes place with those who are of the spiritual Church, which infestation has been treated of in these verses, in the internal sense, and is also treated of in those that follow.

7123. Verses 10-13. *And the exactors of the people went out, and their directors, and they said to the people, saying, Thus saith Pharaoh, I will not give you chaff. Go ye, get you chaff from wherever ye find it: for nothing whatever shall be abated from your service. And the people scattered themselves throughout all the land of Egypt to gather stubble for chaff. And the exactors urged them on, saying, Fulfil your works, the word of a day in his day, as when there was chaff.*

And the exactors of the people went out, and their directors, signifies the sending forth, and the presence, of those who most nearly infest, and of those who most nearly receive: *and they said to the people, saying,* signifies perception: *Thus saith Pharaoh,* signifies concerning infestations: *I will not give you chaff,* signifies that the most general scientifics were no longer supplied thence. *Go ye, get you chaff from wherever ye find it,* signifies that they should procure those [scientifics] for themselves from whatever other sources they could: *for nothing whatever shall be abated from your service,* signifies injections of falsities without diminution. *And the people scattered themselves throughout all the land of Egypt,* signifies that they overspread the natural mind in every direction: *to gather stubble for chaff,* signifies to find some scientific truth. *And the exactors urged them on,* signifies that those who most nearly infested pressed them hard: *saying, Fulfil your works, the word of a day in his day,* signifies that they should serve falsities so called in every state: *as when there was chaff,* signifies as when they served their truths so called.

7124. *And the exactors of the people went out, and their directors,* signifies the sending forth, and the presence, of those who most nearly infest, and of those who most nearly receive.

This appears from the signification of going forth, as denoting a sending forth, because those who are signified by the exactors are sent forth, in order that they may serve as a medium of communicating (as may be manifest from what was said above, no. 7111); that going forth also denotes making oneself present before another in a form accommodated to him, see no. 6100, thus also it denotes presence; from the signification of exactors, as denoting those who most nearly infest; and from the signification of directors, as denoting those who most nearly receive and communicate infestations (see no. 7111).

7125. *And they said to the people, saying*, signifies perception. This appears from the signification of saying in the historical parts of the Word, as denoting perception (see nos. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5687).

7126. *Thus saith Pharaoh*, signifies concerning infestations. This appears from the representation of Pharaoh, as denoting those who infest those who are of the spiritual Church, as has been occasionally said above, thus as denoting infestation.

7127. *I will not give you chaff*, signifies that the most general scientifics were no longer supplied thence. This appears from the signification of not giving, as denoting no longer to supply; and from the signification of chaff, as denoting the most general scientifics of all (see no. 7112). How these things are, has been stated above; but it may be stated further, that those who, in the other life, furnish chaff, that is, the most general scientifics of all, to the well-disposed whom they infest, are principally those who have been of the Church, and have persuaded themselves that faith alone saves, yet have nevertheless lived, not the life of faith, but the life of evil. These continue there, such as they were in the world, being skilful in confirmations in favour of faith alone, by which they say man is saved, howsoever he has
 2 lived. But those confirmations are nothing but reasonings that concur with a given proposition; for everything, even the greatest falsity, can be confirmed by reasonings, and can also, by arts of eloquence and of argument, be presented to the simple as true. For this purpose they employ especially such things from the Word as are the most general of all, which, without the internal sense of the Word, can be drawn over to favour any opinion. Such are the things they bring forward, and by means of which they infest those who are of the spiritual Church; but these things are nevertheless nothing but chaff or straw to make bricks; for they exclude the veriest essential, namely, charity. They say indeed that works of charity are the fruits of faith, but nevertheless they make them of no account, and persuade, that man, no matter of what character his life has been, is saved,

even at the last hour of life, by faith alone, thus by faith without its fruits, consequently without the life of faith and charity. So long as such things are furnished to the well-disposed in the other life, they have arguments for combat, and are able to defend themselves, for they see that reasonings are fallacious when the essential, which is charity, is so excluded; and also when they see that no regard is paid to the life: these things they see, from all things in general and particular in the other life, as in clear day. Such, then, are the things that are meant by the lowest and most general scientifics of all, and signified by chaff. Those who have persuaded themselves that faith alone saves, and yet have lived a life of evil, are in hell, at a considerable depth towards the right a little in front; and from thence I have heard them infesting the well-disposed with reasonings; but these, being led by the Lord through angels, have rejected those reasonings as empty, and have also detected the fallacies that were in the confirmations and arguments drawn from the general truths of the Word.

7128. *Go ye, get you chaff from wherever ye find it*, signifies that they should procure those scientifics for themselves from whatever other sources they could. This appears from the signification of getting wherever they could find, as denoting procuring for themselves from whatever other source they could; and from the signification of chaff, as denoting the lowest and most general scientifics of all (see no. 7112, and above, no. 7127).

7129. *For nothing whatever shall be abated from your service*, signifies injections of falsities without diminution. This appears from the signification of nothing whatever being abated, as denoting without diminution; and from the signification of service, as denoting assault by falsities (no. 7120), thus also infestation.

7130. *And the people scattered themselves throughout all the land of Egypt*, signifies that they overspread the natural mind in every direction. This appears from the signification of scattering themselves, as denoting overspreading; and from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301). Man has two minds, one is the natural mind, and the other is the rational mind: the natural mind is the mind of the external man, but the rational mind is the mind of the internal man. The things that belong to the natural mind are called scientifics, but the things that belong to the rational mind are called intellectual reasons. They are also distinguished by this, that those things which belong to the natural mind are, for the most part, in the

light of the world, which light is called the lumen of nature; whilst the things which belong to the rational mind are in the light of heaven, which light is spiritual light.

7131. *To gather stubble for chaff*, signifies to find some scientific truth. This appears from the signification of stubble for chaff, as denoting scientific truth; for stubble is such truth as is accommodated to scientific [truth], which is signified by chaff. The reason why stubble denotes such truth is, that what is meant is the stem, in the top of which the seed is, and seeds in the Word signify truths and goods; thus the stem which is beneath them, signifies the general vessel of truth, consequently scientific truth. For the scientifics of faith and charity are indeed truths, but general ones, and thus the recipient vessels of particular and singular truths; which may also be manifest to every one. Thus, for example, it is a scientific truth that charity towards the neighbour is an essential of the Church; also, that there cannot be faith except where there is charity; and likewise, that truth and good can be conjoined, but not truth and evil, nor good and falsity; besides many similar things, which are scientific truths. That these can be enriched with innumerable particulars, may be manifest from the consideration, that volumes may be written about them, and still the singular truths, which are the interior truths of faith, cannot be described, for they can only be seen in the light of heaven, and do not fall into natural expressions. Those truths are circumstanced like charity, which is spiritual affection, which for the most part cannot be expressed by words, except as to its most general things, those namely, which put on a natural character, and which can be compared with such things as are in the world. These things are said, in order that it may be known what is meant by general scientifics.

7132. *And the exactors urged them on*, signifies that those who most nearly infested pressed them hard. This appears from the signification of exactors, as denoting those who most nearly infest (see no. 7111); and from the signification of urging on, as denoting pressing hard.

7133. *Saying, Fulfil your works, the word of a day in his day*, signifies that they should serve falsities so called in every state. This appears from the signification of fulfilling your works, as denoting to serve falsities; for by making bricks are signified the fictions and falsities which are injected (see no. 7113), and since these are the works which they were to fulfil, it signifies, that they should serve them: it is said "falsities so called," because the evil do not acknowledge the falsities which they speak, as such, but as truths; and from the signification of the

word of a day in his day, as denoting in every state. That a day denotes a state, see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850.

7134. *As when there was chaff*, signifies as when they served their truths so called. This appears from the signification of chaff, as denoting the general scientific, which is the vessel of truth (see nos. 7112, 7131); it is said "truths so called," for the reason that these words are spoken by the evil, who do not acknowledge truths to be truths.

7135. Verses 14–18. *And the directors of the sons of Israel were smitten, whom Pharaoh's exactors had set over them, saying, Wherefore do ye not fulfil your appointed [task] in making brick, as yesterday and the day before yesterday, both yesterday and to-day? And the directors of the sons of Israel came and cried unto Pharaoh, saying, Wherefore doest thou thus unto thy servants? No chaff is given unto thy servants, and they say to us, Make bricks: and, behold, thy servants are smitten; and thine own people have sinned. And he said, Ye are remiss, remiss; therefore ye say, Let us go and sacrifice to Jehovah. And now go ye, serve: and chaff shall not be given you; and the measure of bricks ye shall give.*

And the directors of the sons of Israel were smitten, signifies that those who most nearly received and communicated infestations, were injured by the falsities injected: *whom Pharaoh's exactors had set over them*, signifies those who are injected by the infesters: *Wherefore do ye not fulfil your appointed [task] in making brick*, signifies that they do not, as had been enjoined, receive and communicate the injections of falsities: *as yesterday and the day before yesterday*, signifies as in the former state: *both yesterday and to-day?* signifies the state thence to come. *And the directors of the sons of Israel came*, signifies those who proximately received and communicated: *and cried unto Pharaoh*, signifies indignation expressed before those who infested: *saying, Wherefore doest thou thus unto thy servants?* signifies that they could not thus perform the duty enjoined. *No chaff is given unto thy servants*, signifies that the scientifics which contain truth are no longer supplied: *and they say unto us, Make bricks*, signifies that they still have to endure the falsities injected: *and, behold, thy servants are smitten*, signifies that falsities thus injure: *and thine own people have sinned*, signifies that they are thus guilty in that they have done evil. *And he said*, signifies the answer: *Ye are remiss, [ye are] remiss*, signifies that they have not been sufficiently assaulted: *therefore ye say, Let us go and sacrifice to Jehovah*, signifies that they therefore have thought concerning such worship. *And now go ye, serve*, signifies the continuance of the infestation: *and chaff shall not be given you*, signifies without

such scientifics: *and the measure of bricks ye shall give*, signifies that falsities were to be injected in abundance.

7136. *And the directors of the sons of Israel were smitten*, signifies that those who most nearly received and communicated infestations, were injured by the falsities injected. This appears from the signification of being smitten, as denoting being injured by falsities, because they were smitten by the exactors, who signify infesters; for being smitten in the spiritual sense does not mean being smitten, but being injured as to truth and good, that is, as to the things which belong to spiritual life; just as dying in the spiritual sense does not mean dying, but being deprived of truth and good, and being in falsity and in evil, and on this account being damned; and from the signification of the directors, as denoting those who most nearly receive and communicate infestations (see no. 7111); and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6426, 6637), with whom they, who are signified by the directors, communicated.

7137. *Which Pharaoh's exactors had set over them*, signifies those who are thrust in by the infesters. This appears from the signification of setting over them, as denoting being injected, because it is effected by injection, of which presently; and from the signification of the exactors, as denoting those who infest (see no. 7111). How the case herein is, cannot be known except from experience concerning such things in the other life. It was said above, that the exactors signify those who most nearly infest, and the directors those who most nearly receive and communicate (see no. 7111). Those who most nearly receive and communicate are simple, well-disposed spirits, who serve principally for such a use. These are thrust in by the infesters, by arts known only in the other life, into the society with which they are preparing a communication for themselves, and this is effected by those who infest, and are signified by the exactors: thus do the hells have communication on their side, and those who are being infested have communication on theirs. That this is the case, I have seen and also experienced a hundred if not a thousand times. From these considerations it is evident, that it cannot be known what is signified by these words in the internal sense, except from experience concerning such things in the other life.

7138. *Saying, Wherefore do ye not fulfil your appointed [task] in making brick*, signifies that they do not, as had been enjoined, receive and communicate the injections of falsities. This appears from the signification of the directors, to whom these things are said, as denoting those who most nearly receive and communi-

cate (see no. 7111); from the signification of fulfilling the appointed task, as denoting doing it as it was enjoined; and from the signification of making brick, as denoting receiving fictions and falsities (see no. 7113).

7139. *As yesterday and the day before yesterday*, signifies as in the former state. This appears from the signification of yesterday and the day before yesterday, as denoting a former state (see nos. 6983, 7114).

7140. *Both yesterday and to-day*, signifies the state thence to come. This appears from the signification of yesterday, as denoting a former state, as just above; and from the signification of to-day, as denoting what is perpetual (see nos. 2838, 3998, 4304, 6165), consequently what will be everlasting, and thus what will be as before.

7141. *And the directors of the sons of Israel came*, signifies those who proximately received and communicated. This appears from the signification of the directors of the sons of Israel, as denoting those who most nearly receive and communicate infestations (see just above, no. 7136).

7142. *And cried unto Pharaoh*, signifies indignation expressed before those who infested. This appears from the signification of crying, as here denoting expressing indignation at being smitten, that is, injured by the injected falsities, and at chaff not being given for the purpose of making brick, that is, at there being only fictions and falsities received and injected; and from the representation of Pharaoh, as denoting those who infest (see nos. 6651, 6679, 6683, 7126).

7143. *Saying, Wherefore doest thou thus unto thy servants?* signifies that they could not thus perform the duty enjoined. This appears from the signification of a servant, as denoting one who ministers and performs duty; he, because he serves, is called a servant, as in the Word throughout. That he who obeys is called a servant, see no. 1713; and that serving denotes earnest application (*studium*), see nos. 3824, 3846. And as what now follows involves that they could not endure that service, it is evident that the words, "Wherefore doest thou thus unto thy servants?" signify that thus they could not perform the duty enjoined.

7144. *No chaff is given unto thy servants*, signifies that the scientifics which contain truth are no longer supplied. This appears from the signification of chaff, as denoting the most general scientifics of all (see no. 7112), which, inasmuch as they are like vessels, which can be filled with truths (nos. 4345, 4383,

5208, 7131), are called scientifics which contain truth; from the signification of not being given, as denoting not being supplied; and from the signification of servants, as denoting those who minister and perform duty (see just above, no. 7143).

7145. *And they say unto us, Make bricks*, signifies that they still have to endure the falsities injected. This appears from the signification of making bricks, as denoting receiving fictions and falsities, which are injected by the evil (see no. 7113); in the present case it denotes enduring them.

7146. *And, behold, thy servants are smitten*, signifies that falsities thus injure. This appears from the signification of being smitten, as denoting being injured by falsities (see no. 7136).

7147. *And thine own people have sinned*, signifies that they thus are guilty in that they have done evil. This appears from the signification of sinning, as denoting being guilty of evil, and in this case that they would receive merited punishment. It shall be stated how the case in general is with the things contained in this verse and in the preceding ones. Those who are in the lower earth are infested by falsities and evils injected by the hells which are round about, to the end that evils and falsities may be removed, and truths and goods insinuated, and that thereby they may be brought into such a state as to be capable of being elevated into heaven (see nos. 7090, 7122). But near the end they are more severely infested than before, for then truths are taken away from them, and it is permitted that mere falsities infest, and this even to despair; for it is of Divine order that despair should be the last [stage] of infestation and of temptation (see nos. 1787, 2694, 5279, 5280). In order that this state of those who are of the spiritual Church might be represented by the sons of Israel, what is here related was done by Pharaoh, and this when the infestations were near to their end, that is to say, when the sons of Israel were to be delivered, and
 2 were to be led into the land of Canaan. It is to be observed that infestations are effected in this manner: falsities and evils are injected into the thoughts by the hells, and also truths and goods by heaven, that is, through heaven by the Lord; the reason of which is, that men and spirits do not think from themselves, but all things flow in. Although this appears altogether strange to sense, and thus incredible, it is nevertheless most true. On this subject see what has already been adduced and shown from experience, nos. 2886, 4151, 4249, 5846, 5854, 6189-6215, 6307-6327, 6466-6495, 6598-6626. From these considerations it may be known how it is to be understood, that infestations are effected by injections of falsities, and that they are increased even to despair.

7148. *And he said*, signifies the answer. This appears from the signification of saying, as denoting an answer (see no. 7103).

7149. *Ye are remiss, remiss*, signifies that they have not been sufficiently assaulted. This appears from the signification of being remiss, as denoting not being sufficiently assaulted, namely, by falsities (see no. 7118).

7150. *Therefore ye say, Let us go and sacrifice to Jehovah*, signifies that they therefore have thought concerning such worship. This appears from what was said above (no. 7119), where like words occur.

7151. *And now go ye, serve*, signifies the continuance of the infestation. This appears from the signification of serving, as denoting being infested by falsities (see nos. 7120, 7129); hence, "go ye, serve," denotes the continuance of the infestation, for they complained of the service, but the answer was, that they should continue to serve.

7152. *And chaff shall not be given you*, signifies without such scientifics. This appears from the signification of chaff, as denoting the most general scientifics, and hence the containants of truth (see nos. 7112, 7144): that they should be without them, is signified by "it shall not be given."

7153. *And the measure of bricks ye shall give*, signifies that falsities were to be injected in abundance. This appears from what was said above (no. 7116), where like words occur.

These now are the things which are contained in these verses in the internal sense, and which in the sight of man possibly appear as of little moment, and also as unconnected; but nevertheless they are each of them essential to the subject treated of, and cohere together most beautifully. That this is the case, the angels perceive, for they see the series and connections of things in the light of heaven, with innumerable arcana formed out of interior truths, whence the form of the things is most beautiful and pleasing; this cannot be done by man at all, because interior truths are hidden from him, hence neither can he connect them together, but the matter appears to him as unconnected, and consequently, as was said, of little moment.

7154. Verses 19-21. *And the directors of the sons of Israel saw that they were in evil, saying, Ye shall not abate from your bricks anything of a day in its day. And they met Moses and Aaron standing in the way before them, as they went forth from Pharaoh. And they said unto them, Jehovah look upon you, and judge; because ye have made our odour to stink in the*

eyes of Pharaoh, and in the eyes of his servants, to give a sword into their hand to slay us.

And the directors of the sons of Israel saw that they were in evil, signifies near damnation: *saying, Ye shall not abate anything from your bricks,* signifies because no diminution of the injection of falsities was made: *of a day in its day,* signifies in every state whatsoever. *And they met Moses and Aaron,* signifies thought concerning the Divine Law and doctrine thence: *standing in the way before them, as they went forth from Pharaoh,* signifies manifestation at the time when falsities did not infest so much. *And they said unto them,* signifies perception: *Jehovah look upon you, and judge,* signifies Divine disposal: *because ye have made our odour to stink in the eyes of Pharaoh, and in the eyes of his servants,* signifies that by reason of those things all those who are in falsities have such an aversion to our compliance: *to put a sword in their hand to slay us,* signifies that hence they have so great an ardour to destroy the truths of the Church by falsities.

7155. *And the directors of the sons of Israel saw that they were in evil,* signifies near damnation. This appears from the signification of seeing, as denoting apperceiving (see nos. 2150, 3764, 4567, 4723, 5400); from the signification of the directors, as denoting those who most nearly receive and communicate infestations (see nos. 7111, 7136); and from the signification of evil, as denoting damnation; for viewed in itself evil is hell (no. 6279), thus damnation. The reason why being in evil denotes being near damnation is, that those who most nearly received and communicated the infestations were injured, which is signified by their being smitten by the exactors (no. 7136), and that by means of falsities continually injected they were infested even to despair (no. 7147). Hence it is, that by seeing that they were in evil is signified, that they apperceived themselves to be near damnation; for those who are in despair, imagining that they can no longer endure attacks, think that they can do no otherwise than surrender themselves as captives to falsities, for such is the state of despair; but then it is that they begin to be relieved, and to be led as it were out of thick darkness into light.

7156. *Saying, Ye shall not abate anything from your bricks,* signifies because no diminution of the injection of falsities was made. This appears from the signification of nothing being abated, as denoting that nothing was diminished (as also above, no. 7129); and from the signification of making bricks, as denoting enduring the injection of falsities (see nos. 7113, 7145).

7157. *Of a day in its day,* signifies in every state whatsoever. This appears from the signification of the expression, "of a day

in its day," as denoting in every state whatsoever (as above, no. 7133).

7158. *And they met Moses and Aaron*, signifies thought concerning the Divine Law and doctrine thence. This appears from the signification of meeting, as denoting thought, for by meeting is here meant that they fell in with them and spoke with them, which, in the internal sense, denotes thinking of those things which they represent; (that speaking denotes thinking, see nos. 2271, 2287, 2619;) from the representation of Moses, as denoting the Divine Law (see no. 6752); and from the representation of Aaron, as denoting the doctrine of good and truth (see nos. 6998, 7009, 7089).

7159. *Standing in the way before them, as they went forth from Pharaoh*, signifies manifestation at the time when falsities did not infest so much. This appears from the signification of standing in the way, when said of the Divine Law and doctrine thence, as denoting manifestation; and from the signification of going forth from Pharaoh, as denoting when falsities did not infest so much. That Pharaoh denotes infesting falsity, see nos. 7107, 7110, 7126, 7142.

[7159^a]. *And said unto them*, signifies perception. This appears from the signification of saying, in the historical parts of the Word, as denoting perceiving, as frequently above.

7160. *Jehovah look upon you, and judge*, signifies Divine disposal. This appears from the signification of Jehovah seeing and judging, as denoting Divine disposal, for what Jehovah sees and judges, He disposes; for by seeing is signified Divine perception, properly foresight; and by judging is signified Divine arrangement in order, properly Providence. Because those things are signified in the internal sense by the above words, it was customary to say, when evil happened by any one's fault, "Let Jehovah see and judge."

7161. *Because ye have made our odour to stink in the eyes of Pharaoh and in the eyes of his servants*, signifies that by reason of those things, all those who are in falsities have such an aversion to our compliance. This appears from the signification of making to stink, as denoting aversion, which shall be spoken of presently; and from the signification of odour, as denoting the perception (*perceptivum*) of what is grateful (see nos. 925, 1514, 1517-1519, 3577, 4626, 4628, 4748); and since odour denotes the perception of what is grateful, it denotes the perception of faith and charity, for they are grateful (nos. 1519, 4628, 4748); and as they are grateful, the compliance is most grateful, for com-

pliance, or the disposition to serve, is the good itself of faith and charity; hence it is, that by odour is signified compliance. Since odour denotes all that which is grateful to the Lord, so stench denotes that which is ungrateful to Him, consequently stench denotes aversion, and also abomination: stench also actually corresponds to the aversion and abomination which are of falsity and of evil. Since stench denotes what is of aversion, therefore also in the Word it is used to express aversion, as in 1 Samuel, "*Israel was made to stink among the Philistines*" (xiii. 4). Again, "Achish says of David, that *making himself stink he hath made himself stink among his people, among Israel*" (xxvii. 12). Again, "When the children of Ammon saw *that they stank before David*" (2 Sam. x. 6). Again, "And Ahithophel said unto Absalom, That all Israel may hear *that thou art become a stink before thy father*" (2 Sam. xvi. 21). In these passages stinking denotes aversion. In Isaiah, "The thrust through of the nations shall be cast out, and *the stink of their carcases shall come up*, and the mountains shall melt with their blood" (xxxiv. 3): stink denotes abominable evil; in like manner in Amos (iv. 10); and in David (Ps. xxxviii. 5, 6). That "in the eyes of Pharaoh and in the eyes of his servants" denotes in the perception of all those who are in falsities, appears from the signification of eyes, as denoting perception (no. 4339); and from the representation of Pharaoh, as denoting those who are in falsities (see nos. 6651, 6679, 6683, 7107, 7110, 7126, 7142). The reason why their odour is said to stink in their eyes, is that all who are in falsities and evils have an aversion to goods, and truths stink to them. That those who are in evils, and thence in falsities, have a stench, is very manifest from the hells which are called the cadaverous hells, where there are assassins and those who are most tenacious of revenge; and from the hells which are called excrementitious, where there are adulterers and those who have regarded filthy pleasures as an end. When those hells are opened, intolerable stench exhale from them (see no. 4631), but they do not become sensible except to those with whom the interiors which belong to the spirit are open. Those, however, who are in those hells, apperceive those stench as grateful, and therefore love to live among those stinks (see no. 4628); for they are like those animals which live in dead bodies and excrements, and find the delight of their life there. When they come out of the sphere of those stinks, sweet and grateful odours are noisome and most unpleasant to them. From these considerations it may appear how it is to be understood, that those who are in falsities have such an aversion to those things which are of the Divine Law and doctrine thence, which are represented by Moses and Aaron, of whom it is said that they made their odour to stink in the eyes of Pharaoh, and in the eyes of his servants.

7162. *To put a sword in their hand to slay us*, signifies that hence they have so great an ardour to destroy the truths of the Church by means of falsities. This appears from the signification of a sword, as denoting falsity combating and wasting (see nos. 2799, 6353, 7102); and from the signification of slaying, as denoting destroying those things which are of faith and charity (see no. 6767). The things which are of faith and charity are signified by the sons of Israel, of whom it is said that they would be slain, for the essentials of the spiritual Church, signified by the sons of Israel (no. 6637), are charity and faith.

7163. Verses 22, 23. *And Moses returned unto Jehovah, and said, Lord, wherefore hast Thou done ill to this people? why is this, that Thou didst send me? And since I came to Pharaoh to speak in Thy name, he hath done ill to this people; and delivering Thou hast not delivered Thy people.*

And Moses returned unto Jehovah, and said, signifies complaint from the Divine Law: *Lord, wherefore hast Thou done ill to this people?* signifies that those who are in truths and goods are too much infested by falsities: *why is this, that Thou didst send me?* signifies when yet the Law proceeding from the Divine seems to say otherwise. *And since I came to Pharaoh to speak in Thy name*, signifies when the command from the things that are of the Divine Law appeared to those who were in falsities: *he hath done ill to this people*, signifies that then those who were in the truths and goods of the Church seemed to be injured by the injected falsities: *and delivering Thou hast not delivered Thy people*, signifies that they were not released from the state of infestations by falsities.

7164. *And Moses returned unto Jehovah, and said*, signifies complaint from the Divine Law. This appears from the signification of returning to Jehovah, as denoting to carry complaint to the Divine concerning the infestation of those who are in truths and goods by those who are in falsities and evils: that returning to Jehovah denotes complaint, is evident from what follows; and from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752, 6771, 6827, 7014); hence the complaint is from truth which is of the Divine Law, that those who are in falsities have such dominion over those who are in truths.

7165. *Lord, wherefore hast Thou done ill to this people?* signifies that those who are in truths and goods are too much infested by falsities. This appears from the signification of doing ill, as denoting permitting that they should be too much infested by falsities, for this, in the spiritual sense, is doing ill, when it is said of those who are in truths and goods; and from the repre-

sensation of the sons of Israel, who are here the people, as denoting those who are of the spiritual Church, thus who are in the truths of the Church, and in its goods (as just above, no. 7162).

7166. *Why is this, that Thou didst send me?* signifies when yet the Law proceeding from the Divine seems to say otherwise. This appears from the signification of *why is this*, as denoting *why is it so* when it is said otherwise; from the representation of Moses, who says these things of himself, as denoting the Law from the Divine (see just above, no. 7164); and from the signification of being sent, as denoting proceeding (see nos. 4710, 6831): hence by "*Why is this, that Thou didst send me?*" is signified that the Law proceeding from the Divine seems to say otherwise. Inasmuch as this is said by him who complains of infestation by falsities, it appears as if the Law from the Divine said otherwise, wherefore it is said that it seems to say otherwise, when yet it does not say otherwise: for the Law from the Divine is the Law of order, and the Law of order concerning those who are in a state of infestations by falsities is that they must be infested even to despair, and unless they are infested to despair, the ultimate of the use resulting from the infestation is wanting. That temptation is increased even to despair, manifestly appears from the Lord's temptation in Gethsemane (Matt. xxvi. 38, 39; Mark xiv. 33-36; Luke xxii. 44); and also afterwards on the cross (Matt. xxvii. 46), in that it was brought even to a state of despair; and the temptation of the Lord is the exemplar of the temptation of the faithful; wherefore the Lord says, "*That whosoever would follow Him must take up his cross*" (Matt. x. 38; xvi. 24); for the glorification of the Lord is the exemplar of the regeneration of man (see nos. 3138, 3212, 3296, 3490, 4402, 5688); and regeneration is principally effected by means of temptations.

7167. *And since I came to Pharaoh to speak in Thy name*, signifies when the command, from the things that are of the Divine Law, appeared to those who were in falsities. This appears from the signification of *coming to speak*, as denoting bringing a command, in the present case appearing, for a command from the Divine is not manifestly brought to those who are in the hells, but exhortation is made to them through spirits, hence it appears to them as a command from the Divine; from the representation of Pharaoh, as denoting those who are in falsities and infest (see nos. 6651, 6679, 6683, 7107, 7110, 7126, 7142); and from the signification of the name of Jehovah, as denoting everything of faith and charity, by which the Lord is worshipped (see nos. 2724, 3006, 6674), thus everything which is of the Divine Law, for the Divine Law is nothing else than

what is of charity and faith; for the Divine Law is the truth Divine proceeding from the Lord, and what proceeds from the Lord is Divine Good and Truth, and Divine Good is love and charity, and Divine Truth is faith.

7168. *He hath done ill to this people*, signifies that then those who were in the truths and goods of the Church seemed to be injured by the injection of falsities. This appears from the signification of doing ill, as denoting injuring by the injection of falsities, in the present case it denotes seeming to be injured, for those who are in infestation and in temptation cannot be injured by the injection of falsities, for the Lord protects; and from the representation of the sons of Israel, who are here the people, as denoting those who are in the truths of the Church and in its goods (as above, no. 7162).

7169. *And delivering Thou hast not delivered Thy people*, signifies that they were not released from the state of infestations by falsities. This appears from the signification of being delivered, as denoting being released from the state of infestations by falsities, for the subject treated of in what precedes is the infestations by falsities, hence being delivered here denotes being released from them. That "Thy people" denotes those who are in the truths and goods of the Church, and are infested, see just above, nos. 7165, 7168.

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF THE EARTH MERCURY.

7170. *Some spirits of Mercury appeared to the left in a globe, and afterwards in a compact body extending itself lengthwise. I wondered whither they were bent, whether to this Earth or to some other, and I soon observed that they turned back to the right, and in their revolution approached the earth Venus, on that quarter of it which is turned away from the sun. But when they reached it, they said that they would not remain there, because the inhabitants were evil; wherefore they turned round to the other part of that earth which looks to the sun, and then said that they would tarry there, because the inhabitants of that part were good. When this was done, I was sensible of a remarkable change in the brain, and of a strong operation thence. From these circumstances it was given me to conclude, that the spirits of Venus, who are from that part of the planet, were in concord with the spirits of the planet Mercury, and that they had reference to the memory of things material, which is in concord with the memory of things immaterial, which the spirits of Mercury constitute: hence a stronger operation was felt from them when they were there.*

7171. *It should be known, that the sun of this world does not appear at all to any spirit, nor does anything of the light from it ; for the light of this sun is, to spirits, like thick darkness. The sun remains in the perception with spirits only from their having seen it when they were in the world, and it is exhibited to them in idea as an exceedingly dark something, and as situated behind at a considerable distance, at an altitude a little above the plane of the head. The planets which are within the system of this sun appear according to a fixed situation in respect to the sun. Mercury appears behind a little towards the right ; the planet Venus, to the left a little behind ; the planet Mars, to the left in front ; the planet Jupiter, also to the left in front, but at a greater distance ; the planet Saturn, directly in front, at a considerable distance ; the Moon to the left, at a moderate height ; the satellites also appear to the left relatively to their own planets. Such is the situation of those planets in the ideas of spirits and angels. Spirits also appear near their own planet, but apart from it.*

7172. *Once I saw that some spirits of our Earth were with some spirits of the earth Mercury, and I heard them conversing together ; and on this occasion the spirits of our Earth asked them, among other things, in whom they believed. They replied, that they believed in God. But when they were further questioned concerning the God in whom they believed, they would not say, since it is their custom not to answer questions directly. The spirits from the earth Mercury, in their turn, asked the spirits from our Earth in whom they believed. They said, that they believed in the Lord God. The spirits of Mercury then said, they perceived that they believed in no God, and that they had acquired a habit of saying with the mouth that they believe, when yet they do not believe. (The spirits of Mercury have an exquisite perception, in consequence of continually exploring, by means of perception, what others know.) The spirits of our Earth were amongst those who, in the world, made a profession of faith from the doctrine of the Church, but still had not lived the life of faith. When they heard these things, they were silent, because, by an apperception then given them, they acknowledged that the case was so.*

7173. *Certain spirits knew from heaven, that a promise had once been made to the spirits of the earth Mercury, that they should see the Lord ; wherefore they were asked by the spirits about me, whether they recollected that promise. They said that they did recollect it, but that they did not know whether the promise had been made in such a manner as to preclude all doubt respecting it. While they were thus conversing together, the Sun of heaven appeared to them. (The Sun of heaven, which is the Lord, is seen only by those who are in the inmost or third heaven : others see the light from it, and also the Moon, see nos. 1529-1531, 4060.)*

On seeing the Sun they said, that this was not the Lord God, because they saw no face. Meanwhile the spirits were conversing with each other, but I know not what they said. Suddenly, however, the Sun again appeared, and in the midst of it the Lord encompassed with a solar circle: on seeing this, the spirits of Mercury humbled themselves profoundly, and sank down. Then also the Lord appeared out of the Sun to the spirits of this Earth who, when they were men, had seen Him in the world, of whom one after another, and thus many in succession, confessed that it was the Lord Himself: and they confessed this before the whole assembly. Then also the Lord appeared out of the Sun to the spirits of the planet Jupiter, who declared with a clear voice, that it was He Himself whom they had seen on their earth when the God of the universe appeared to them.

7174. *After the Lord had appeared, some of them were led towards the front parts to the right, and as they advanced, they said that they saw a light much clearer and purer than they had ever seen before, and that a greater light could not possibly be seen; and it was then the time of evening here. Those who said this were many.*

7175. *After some time there was shown to me one of the female inhabitants of the earth Mercury; she had a beautiful face, but smaller than that of a woman of our Earth; she was also more slender, but of equal height; her head was covered with some linen stuff, arranged without art but still in a becoming manner. A man (vir) from that earth also was presented to my view: he, too, was of a more slender frame than the men (viri) of our Earth; he was clothed in a garment of dark blue fitting closely to his body, without any folds or protuberances. But the inhabitants of that earth think little about their bodies, as was manifest to me from the fact, that when they come into the other life and become spirits, they wish to appear, not as men (homines), like the spirits of our Earth, but as crystalline globes. They wish to appear thus, in order that they may remove material ideas from themselves, knowledges of things immaterial being represented in the other life by crystals.*

7176. *There were also shown me some species of their oxen and cows, which did not, indeed, differ much from those on our Earth, but they were smaller, and approximated in some measure to the stag and hind species.*

7177. *They were also questioned respecting the sun of the system, how it appears from their earth. They said that it appeared large, and that it appeared larger there than from other earths: they said that they could know this from the idea of other spirits respecting the sun. They said further, that they enjoyed a middle*

temperature, neither too hot nor too cold. It was given me to tell them, that it has been so provided by the Lord, in order that they might not be exposed to excessive heat, in consequence of their earth being in greater proximity to the sun than other earths, since heat does not arise from nearness to the sun, but from the height and consequent density of the aërial atmosphere, as is evident from the cold on high mountains even in hot climates: heat also varies according to the direct or oblique incidence of the sun's rays, as is plain from the seasons of winter and summer in every region. These are the particulars which it has been given me to know respecting the spirits and inhabitants of the earth Mercury. At the close of the following chapter an account will be given of the spirits of the planet Venus.

EXODUS.

CHAPTER THE SIXTH.

THE DOCTRINE OF CHARITY.

7178. No one can know what good, understood in the spiritual sense, is, unless he knows what love towards the neighbour and love to God are; and no one can know what evil is, unless he knows what the love of self and the love of the world are. Neither can any one know, from interior acknowledgment, what the truth, which is of faith, is, unless he knows what good is, and unless he is in good; neither can any one know what falsity is, unless he knows what evil is. For this reason, no one can examine himself, unless he knows what good from its two loves is, and what truth from good is; and unless he knows what evil from its two loves is, and what falsity from evil is.

7179. Man has two faculties, one of which is called the understanding, and the other the will. The will was given man for the sake of the good which is of love, and the understanding for the sake of the truth which is of faith; for the good which is of love has relation to the will, and the truth which is of faith has relation to the understanding. Each faculty communicates wonderfully with the other. They become conjoined with those who are in good and thence in truth; and they also become conjoined with those who are in evil and thence in falsity: with both the latter and the former, those two faculties constitute one mind. It is otherwise with those who are in truth as to faith, and in evil as to the life; likewise with those who are in falsity as to faith, and in apparent good as to the life.

7180. It is not allowed man to divide his mind, and to separate those two faculties from each other, that is, to understand and speak truth, and to will and do evil; for in this case one faculty would look upwards or towards heaven, and the other would look downwards or towards hell, and thus the man would

remain suspended between them. But let him know that the will carries him along, and that the understanding favours. From these considerations it is evident how the case is with faith and with love, and with the state of a man if they are separated.

7181. Nothing is more necessary for man than to know whether heaven or hell be within him; for in one or the other he must live to eternity. In order that he may know this, it is necessary that he should know what good is and what evil is, for good constitutes heaven, and evil constitutes hell. The doctrine of charity teaches both.

7182. We speak of love to God, and by this is meant love to the Lord, for there is no other God: the Father is in Him (John xiv. 9-11), and the Holy of the Spirit is from Him (John xvi. 13-15).

CHAPTER VI.

1. AND JEHOVAH said unto Moses, Now shalt thou see what I will do unto Pharaoh: for with a strong hand shall he send them away, and with a strong hand shall he drive them out of his land.

2. And GOD spake unto Moses, and said unto him, I am JEHOVAH.

3. And I appeared unto Abraham, unto Isaac, and unto Jacob, as GOD Shaddai, and by My name JEHOVAH was I not known to them.

4. And I also set up My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned.

5. And I have also heard the groaning of the sons of Israel, whom the Egyptians cause to serve; and I have remembered My covenant.

6. Wherefore say unto the sons of Israel, I am JEHOVAH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their service, and I will redeem you with a stretched-out arm, and with great judgments.

7. And I will take you to Me for a people, and I will be to you for a GOD: and ye shall know that I am JEHOVAH your GOD, who bringeth you out from under the burdens of Egypt.

8. And I will bring you unto the land, concerning the which I did lift up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am JEHOVAH.

9. And Moses spake so unto the sons of Israel: but they listened not unto Moses for distress of spirit, and for the hard service.

CHAPTER VI.

10. And JEHOVAH spake unto Moses, saying,

11. Come, speak unto Pharaoh, king of Egypt, that he send the sons of Israel out of his land.

12. And Moses spake before JEHOVAH, saying, Behold, the sons of Israel have not listened unto me; and how shall Pharaoh listen unto me, and I am uncircumcised of lips?

13. And JEHOVAH spake unto Moses and unto Aaron, and commanded them unto the sons of Israel, and unto Pharaoh, king of Egypt, to bring the sons of Israel out of the land of Egypt.

14. These are the heads of their father's house. The sons of Reuben the firstborn of Israel; Hanoah and Pallu, Hezron, and Carmi: these are the families of Reuben.

15. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Canaanitish woman: these are the families of Simeon.

16. And these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari: and the years of the life of Levi were seven and thirty and one hundred years.

17. The sons of Gershon; Libni, and Shimei, according to their families.

18. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were three and thirty and one hundred years.

19. And the sons of Merari; Mahli, and Mushi: these are the families of Levi according to their births.

20. And Amram took to himself Jochebed his father's sister for a woman (*mulier*); and she bare him Aaron and Moses: and the years of the life of Amram were seven and thirty and one hundred years.

21. And the sons of Izhar; Korah, and Nepheg, and Zichri.

22. And the sons of Uzziel; Mishael, and Elzaphan, and Sithri.

23. And Aaron took to himself Elisheba, the daughter of Aminadab, the sister of Nahashon, for a woman; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24. And the sons of Korah; Assir and Elkanah and Abiasaph: these are the families of the Korahites.

25. And Eleazar, Aaron's son, took to himself one of the daughters of Putiel for a woman; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

26. This is Aaron and Moses, to whom JEHOVAH said, Bring forth the sons of Israel out of the land of Egypt according to their armies.

27. These are they who spake to Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt: this is Moses and Aaron.

28. And it came to pass on the day when JEHOVAH spake unto Moses in the land of Egypt.

29. And JEHOVAH spake unto Moses, saying, I am JEHOVAH : speak thou unto Pharaoh king of Egypt all that I speak unto thee.

30. And Moses said before JEHOVAH, Behold, I am uncircumcised of lips, and how shall Pharaoh listen unto me ?

THE CONTENTS.

7183. In the foregoing chapter those who are of the Lord's spiritual kingdom were treated of, their being infested by falsities, and their being at length by reason of those infestations near to despair. They are now cheered with hope, and with a promise that they will certainly be delivered. This is the subject treated of in the internal sense in this chapter, and is signified by what Jehovah spoke to Moses.

7184. Afterwards is described the Lord's spiritual kingdom as to faith and as to charity, and next as to doctrine, also as to the reception of the Divine Law : Reuben and Simeon and their families represent the things which are of faith ; Levi and his families, the things which are of charity ; Aaron and his families, the things which are of doctrine ; and Moses, the things which are of the Divine Law.

THE INTERNAL SENSE.

7185. Verse 1. *And Jehovah said unto Moses, Now shalt thou see what I will do unto Pharaoh : for with a strong hand shall he send them away, and with a strong hand shall he drive them out of his land.*

And Jehovah said unto Moses, signifies instruction concerning the Divine Law : *Now shalt thou see what I will do unto Pharaoh*, signifies manifest perception of what shall befall those who infest : *for with a strong hand shall he send them away*, signifies that they shall, with all their strength and power, flee from them : *and with a strong hand shall he drive them out of his land*, signifies that they shall, with all their strength and power, chase them away from their vicinity.

7186. *And Jehovah said unto Moses*, signifies instruction concerning the Divine Law. This appears from the signification of Jehovah said, as denoting instruction from the Divine, which will be spoken of in what follows ; and from the representation

of Moses, as denoting the Divine Law (see nos. 6723, 6752, 7014). The reason why "Jehovah said unto Moses" signifies instruction concerning the Divine Law, is that, at the close of the preceding chapter, it was believed from the Divine Law that those who are of the spiritual Church would be forthwith delivered from infestations; when yet it is according to order, that the evil who infest should be removed by degrees, and that those who are of the spiritual Church should be delivered by degrees. For such and no other is Divine order; such consequently and no other is the Divine Law; for every Divine Law is of order, insomuch that it is the same whether you say the Divine Law or the Law of Divine order. Those who are of the spiritual Church are now instructed concerning this law, and that it is according to it that they would certainly be delivered, when, according to order, the time and state are come. That Moses, who here represents the Divine Law, such as it is with those who are of the spiritual Church when they are in a state of infestations, believed from the Divine Law that they would be immediately delivered from infestations, is evident from what he spoke at the close of the preceding chapter, namely, "Wherefore hast Thou done ill to this people? wherefore is this, that Thou didst send me, and delivering hast not delivered Thy people?" which words signify, that they are too much infested by falsities, when yet the Law proceeding from the Divine seems to say otherwise, and that thus they are not released from the state of infestations (see nos. 7165, 7166, 7169). The reason why those who are of the spiritual Church, and in the lower earth, are delivered from infestations by successive degrees, and not instantly, is that the evils and falsities which inhere cannot otherwise be removed, and goods and truths be insinuated in their place: this is effected through many changes of state, thus successively by degrees. Those who believe that man can be immediately introduced into heaven, and that this is solely of the Lord's Mercy, are greatly deceived. If this were the case, all, how many soever, who are in hell would be raised into heaven, for the Lord's Mercy extends to all: but it is according to order that every one carries along with him his life which he had lived in the world, and that his state in the other life is according to it, and that the Lord's Mercy flows in with all, but that it is differently received, and by those who are in evil is rejected; and since they have imbued evil in the world, they also retain it in the other life, nor is amendment possible in the other life, for the tree lies where it has fallen. From these considerations it is evident that it is according to order, that those who have lived in good, but with whom there adhere some of the grossness and impurities which are of the loves of self and the world, cannot be associated with those who are in the heavens, until these things have been

removed. Hence it is evident, that deliverance from infestations is effected successively by degrees.

7187. *Now shalt thou see what I will do unto Pharaoh*, signifies manifest perception of what shall befall those who infest. This appears from the signification of seeing, as denoting apprehension (see nos. 2150, 3764, 4567, 4723, 5400), in the present case manifest perception, because it is said concerning instruction by the Divine; from the signification of "what I will do," as denoting what shall befall; and from the representation of Pharaoh, as denoting those who infest by means of the injection of falsities (see nos. 6651, 6679, 6683, 7107, 7110, 7126, 7142).

7188. *For with a strong hand shall he send them away*, signifies that they shall, with all their strength and power, flee from them. This appears from the signification of a strong hand, as denoting all strength and power; (that the hand denotes power, see nos. 878, 3387, 4931, 5327, 5328, 6947, 7011;) and from the signification of sending them away, as denoting fleeing from them. The case herein is this: When the infernals are deterred by means of punishments from doing evils, they at length abstain from infestation, and want to leave those [whom they had been infesting], and to flee away; but since the one delight of their life consists in doing evil and infesting, therefore they cannot abstain, unless they apply all strength and power to remove themselves; for what is the delight of any one's life, since it is of his love, is of his life, and carries him away, nor can it be resisted, unless the undelightfulness of punishment prevail over the delight of doing evil: hence the punishments of the evil in the other life.

7189. *And with a strong hand shall he drive them out of his land*, signifies that they shall, with all their strength and power, chase them away from their vicinity. This appears from the signification of a strong hand, as denoting with all strength and power (see just above, no. 7188); from the signification of driving them out, as denoting chasing them away: and from the signification of their land, as denoting vicinity. That the land where those who are of the spiritual Church are infested by falsities, is near the hells which infest, and is called the lower earth, see no. 7090; hence from their land denotes from the vicinity.

7190. Verses 2-8. *And God spake unto Moses, and said unto him, I am Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai, and by My name Jehovah was I not known to them. And I also set up My covenant with them, to give them the land of Canaan, the land of their sojournings, where-*

in they sojourned. And I have also heard the groaning of the sons of Israel, whom the Egyptians cause to serve; and I have remembered My covenant. Wherefore say unto the sons of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their service, and I will redeem you with a stretched-out arm, and with great judgments. And I will take you to Me for a people, and I will be to you for a God: and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of Egypt. And I will bring you unto the land, concerning the which I did lift up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am Jehovah.

And God spake unto Moses, signifies something new, but continuous with what goes before: *and said unto him, I am Jehovah,* signifies confirmation by the Divine, which is irrevocable. *And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai,* signifies the temptations of the Lord as to the Human, and the temptations of the faithful, and the subsequent consolations: *and by My name Jehovah was I not known to them,* signifies that those who were of the spiritual Church in a state of temptations did not think of the Divine things which belong to the Church. *And I also set up My covenant with them,* signifies the conjunction even then existing through the Lord's Divine Human: *to give them the land of Canaan,* signifies through which conjunction they should be raised into heaven: *the land of their sojournings, wherein they sojourned,* signifies where those things are that belong to faith and charity, about which they have been instructed, and according to which they have lived. *And I have also heard the groaning of the sons of Israel,* signifies their grief arising from combat: *whom the Egyptians cause to serve,* signifies with those who are in falsities, who endeavour to subjugate: *and I have remembered My covenant,* signifies that there was release from them for the sake of conjunction. *Wherefore say unto the sons of Israel,* signifies that the Divine Law shall give those who are of the Lord's spiritual kingdom to apperceive: *I am Jehovah,* signifies confirmation by the Divine: *and I will bring you out from under the burdens of the Egyptians,* signifies that the Lord will release them from the infestations of those who are in falsities: *and I will deliver you from their service,* signifies fully from their endeavour at subjugation: *and I will redeem you with a stretched-out arm,* signifies the bringing forth out of hell by Divine power: [*and with great judgments,* signifies according to the laws of order from the Lord's Divine Human.] *And I will take you to Me for a people,* signifies that they shall be added to those in heaven, who serve the Lord there: *and I will be to you for a God,* signifies that they shall also receive the Divine: *and ye shall know that I am Jehovah your God,* signifies apperception then that the Lord

is the only God: *who bringeth you out from under the burdens of Egypt*, signifies who has delivered from infestations by falsities. *And I will bring you unto the land concerning the which I did lift up My hand to give it to Abraham, to Isaac, and to Jacob*, signifies elevation by the Divine power to heaven, where the Lord's Divine Human is everything: *and I will give it you for a heritage*, signifies the Lord's life there to eternity: *I am Jehovah*, signifies confirmation by the Divine.

7191. *And God spake unto Moses*, signifies something new, but continuous with what goes before. This appears from the consideration, that it is very often read in the context, *Jehovah said*, and *Jehovah spake*, as also in this chapter (ver. 1), *Jehovah said unto Moses*; in this verse, *God spake unto Moses*; in like manner verses 10, 13, 28, 29; also in other places; which repetition signifies nothing else but something new commencing there, which yet is in connection with what goes before. That *Jehovah said*, denotes a new [stage] of perception, see nos. 2061, 2238, 2260. It is to be observed that the Word, in the original language, is without signs of terminations, wherefore such expressions were used in their stead, and, in place of lesser terminations and distinctions, "*and*" was employed, which is the reason this word so frequently occurs. Angelic discourse is also continuous, having terminations indeed, but there the parts which precede are wonderfully connected with those that follow; for angelic ideas are replete with things, and with innumerable things that are ineffable, and incomprehensible to man during his abode in the world; hence the conclusions of preceding sentences can be fully connected with the beginnings of those that follow, and thus from many series one may be formed. What is astonishing and incredible, the form of heaven is represented in angelic discourse; hence in all angelic discourse there is a harmony as of singing, which in every termination closes in a monosyllable, thus in a one; and I have been told that this takes place from the cause, that all things in general and particular in heaven have reference to the one God as their end. From these considerations also it might be manifest, that everything of thought, and of discourse thence, flows in through heaven from the Lord, and that hence there is such a harmony in discourse closing in a one.

7192. *And said unto him, I am Jehovah*, signifies confirmation by the Divine, which is irrevocable. This may appear without explanation; for Jehovah, that is, the Lord, cannot confirm anything except by Himself; by heaven He cannot, for this is far beneath Him, still less by anything in the world: but in order that there may be Divine confirmation, which is eternal and irrevocable, it must be by the Divine Itself. Such confirmation,

namely, *I am Jehovah*, occurs frequently in Moses, as in Exod. xii. 12; Lev. xviii. 5, 6; xix. 12, 14, 18, 28, 30, 32, 37; xx. 8; xxi. 12; xxii. 2, 3, 8, 30, 31, 33; xxvi. 2, 45; Numb. iii. 13, 41, 45. And in the prophets, *saith Jehovah*, by which likewise confirmation by the Divine is meant, as in Isaiah iii. 15; xiv. 22, 23; xvii. 6; xxii. 14, 25; xliii. 12; lii. 5; Jer. ii. 22; iii. 1, 10, 13, 20; viii. 12; xii. 17; xiii. 25; xvi. 16; xxv. 7, 29; xxiii. 7, 24, 29, 31, and frequently elsewhere. Confirmation by the Divine is also made by the Divine Human, thus also by the Lord Himself, in Isaiah, "God hath sworn by His right hand and by the arm of His strength" (lxii. 8).

7193. *And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai*, signifies the temptations of the Lord as to the Human, and the temptations of the faithful, and the subsequent consolations. This appears from the signification of appearing, or being seen, when said of Jehovah, as denoting perception from the Divine (see nos. 2150, 3764, 4567, 5400); and from the representation of Abraham, Isaac, and Jacob, as denoting the Lord as to the Divine itself, and as to the Divine Human (see nos. 6804, 6847); but here, because Jehovah speaks, and says that He appeared to them, the Lord, as to the Human, that is, the Human before it was made Divine, is signified; Abraham signifies the Celestial in that Human, Isaac the Spiritual, and Jacob the Natural. The reason why they here mean the Lord² as to that Human, not as to the Divine itself, nor as to the Divine Human, is that temptations are treated of, and the Lord as to the Human, before it was made Divine, could be tempted, but not as to the Divine Human, and still less as to the Divine itself, for the Divine is beyond all temptations. The infernals who tempt cannot even approach to the celestial angels, for when they approach, they are seized with horror and torment, and become as if deprived of life; and since they cannot approach to the celestial angels, and this, because of the Divine that is with them, still less can they approach to the Divine, which is infinitely above the angelic. From these considerations it may appear that the Lord assumed the infirm Human from the mother, in order that He might be tempted, and by means of temptations reduce into order all things in heaven and in hell, and at the same time glorify His Human, that is, make it Divine. That God Shaddai signifies temptations, and subsequent consolations, see nos. 1992, 3667, 4572, 5628. It is said subsequent consolations, because it is of Divine order that comforts should follow the pains of temptations, just as morning and dawn succeed evening and night; there is also a correspondence, for there are changes of states in the other life, as there are changes of times in the world. States of temptations and of infestations, also states of desola-

tions, are there evening and night, and states of consolations and festivities are there morning and dawn. The reason why by the same words, namely, I appeared to Abraham, to Isaac, and to Jacob, are also signified the temptations of the faithful, and subsequent consolations, is that the regeneration of man, which is effected by means of temptations, is an image of the Lord's glorification (see nos. 3138, 3212, 3296, 3490, 4402, 5688); therefore the things in the Word, which in the supreme sense treat of the Lord, in the relative internal sense treat of the faithful.

7194. *And by My name Jehovah was I not known to them*, signifies that those who were of the spiritual Church in a state of temptations did not think of the Divine things which belong to the Church. This appears from the signification of the name Jehovah, as denoting everything in one complex, by which God is worshipped (see nos. 2724, 3006, 6674), thus everything Divine in the Church; the name of Jehovah properly means the Lord's Divine Human (nos. 2628, 6887), and because everything of faith and everything of love, which are the Divine things in the Church, proceed through that Human and from it, it means in one complex all worship of the Divine; and from the signification of not being known, as denoting that those things, that is, the Divine things which are in the Church, are not known, that is, not thought of, namely, in a state of temptations, which are signified by God Shaddai, wherefore it is said that He was known to Abraham, Isaac, and Jacob, but not by His name Jehovah. This is the internal sense of these words. But the external or historical sense is different, and from this latter sense it may appear that Abraham, Isaac, and Jacob did not worship Jehovah, but God Shaddai (nos. 1992, 3667, 5628), and that Abraham knew not Jehovah (nos. 1356, 2559). But the reason of Jehovah being named in the historical relations concerning Abraham, Isaac, and Jacob is, that that Word was written by Moses, to whom the name of Jehovah was made known, and in those historical relations Jehovah is named on account of the internal sense; for in the Word throughout Jehovah is named when the good which is of love is treated of; but God when the truth which is of faith is the subject (see nos. 709, 732, 1096, 2586, 2769, 2807, 2822, 3921 end, 4402).

7195. *And I also set up My covenant with them*, signifies the conjunction even then existing through the Divine Human. This appears from the signification of a covenant, as denoting conjunction (see nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804); and from the representation of Abraham, Isaac, and Jacob, who are here those with whom the covenant is set up, as denoting the Lord's Divine Human (see nos. 6804, 6847).

From these considerations it is evident what the internal sense of these words is. The proximate sense is, that the union of the Divine itself is with the Divine Human; and from this is the sense next following, that there is a conjunction of the Divine Itself with those who are of the spiritual Church, through the Divine Human, for, as has been occasionally shown above, those who were of the spiritual Church are saved by the Lord's Divine Human (see nos. 6854, 6914, 7035, 7091 end). It is said *even then*, in order that there may be a connection with what immediately precedes, namely, that there was conjunction when, in a state of temptations, they did not think of the Divine things in the Church, for the Lord is more present in a state of temptations than outside of it, although it appears otherwise (see no. 840).

7196. *To give them the land of Canaan*, signifies through which conjunction they should be raised into heaven. This appears from the signification of the land of Canaan as denoting the Lord's kingdom in the heavens, and as denoting the Church (see nos. 1607, 3038, 3481, 3705, 4447, 6516). That being raised into heaven is signified by giving that land, is evident, for those, to whom heaven is given, are raised up.

7197. *The land of their sojournings, wherein they sojourned*, signifies where those things are that belong to faith and charity, about which they have been instructed, and according to which they have lived. This appears from the signification of the land, as denoting the Lord's kingdom in the heavens and on earth (see just above, no. 7196), thus also the things that belong to the Lord's kingdom, which, it is known, are faith and charity; hence also these are signified by the land of Canaan, where instruction and life, which are signified by sojourning, are treated of; and from the signification of sojourning, as denoting instruction and life (see nos. 1463, 2025, 3672). Hence it is evident, that by the land of their sojournings in which they sojourned, is signified where the things that belong to faith and charity are, concerning which they have been instructed, and according to which they have lived. The case herein is this: Heaven is given to every one in the other life according to the things that belong to faith and charity with him, for charity and faith constitute heaven with every one; but when it is said that charity and faith constitute heaven, the life of charity and faith is meant. It must, however, be well noted that the life which has heaven in it is a life according to the truths and goods of faith, concerning which a man has been instructed. Unless these are the rules and principles of his life, he in vain expects heaven, however he has lived; for without them man is as a reed, which shakes with every wind, for he is bent by the evil alike as

by the good, because he has nothing of truth and good confirmed with him, by which the angels may keep him in truths and goods, and withdraw him from the falsities and evils which the infernals are continually injecting; in a word, it is the life of Christian good that constitutes heaven, not the life of natural good.

7198. *And I have also heard the groaning of the sons of Israel*, signifies their grief arising from combat. This appears from the signification of groaning, as denoting grief arising from combat; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church, who are infested by falsities, and are thence in combat.

7199. *Whom the Egyptians cause to serve*, signifies with those who are in falsities, who endeavour to subjugate. This appears from the signification of the Egyptians, as denoting those who are in falsities (see nos. 6692, 7097, 7107, 7110, 7126, 7142); and from the signification of causing to serve, as denoting endeavouring to subjugate (see nos. 6666, 6670, 6671).

7200. *And I have remembered My covenant*, signifies that there was release from them for the sake of conjunction. This appears from the signification of remembering the covenant, namely, with Abraham, Isaac, and Jacob, to give them the land of Canaan, as denoting deliverance or release from infestations,—which are signified by the servitude in Egypt,—and elevation to heaven; and from the signification of a covenant, as denoting conjunction (see above, no. 7195). It is said for the sake of conjunction, that they were to be delivered and raised into heaven, for conjunction with the Lord is through faith and love, since the truths which are of faith and the goods which are of love proceed from the Lord, and the things which proceed from Him, are His, insomuch that they are Himself; those, therefore, who receive these are conjoined to Him, and those who are conjoined to Him cannot but be elevated to Himself, that is, into heaven.

7201. *Wherefore say unto the sons of Israel*, signifies that the Divine Law shall give those who are of the Lord's spiritual kingdom to apperceive. This appears from the representation of Moses, to whom it is said that he should say to the sons of Israel, as denoting the Divine Law (see nos. 6723, 6752); and from the signification of saying, as denoting apperceiving (see nos. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2619, 2862, 3509, 5877), in the present case giving to apperceive, because it is said of the Divine Law that it should say; and from the representation of the sons of Israel, as denoting those who are of the Lord's spiritual kingdom (see nos. 6426, 6637).

7202. *I am Jehorah*, signifies confirmation by the Divine. This appears from what was said above, no. 7192.

7203. *And I will bring you out from under the burdens of the Egyptians*, signifies that the Lord will release them from the infestations of those who are in falsities. This appears from the signification of bringing forth, as denoting releasing; from the signification of burdens, as denoting infestations by falsities, and combats (see nos. 6757, 7104, 7105); and from the signification of the Egyptians, as denoting those who infest by the injection of falsities (see just above, no. 7199).

7204. *And I will deliver you from their service*, signifies fully from their endeavour at subjugation. This appears from the signification of service, as denoting an endeavour at subjugation (see nos. 6666, 6670, 6671).

7205. *And I will redeem you with a stretched-out arm*, signifies the bringing forth out of hell by Divine power. This appears from the signification of redeeming, as denoting bringing forth out of hell; (that redemption is said of service, of evil, and of death, from which they are released, thus of hell, and that the Lord as to the Divine Human is called the Redeemer, see no. 6281;) and from the signification of a stretched-out arm, as denoting Divine power: that the arm denotes power, see nos. 478, 4931, 4932, 4934, 4935; but the reason why an out-stretched arm denotes omnipotence or Divine power is, that by an arm, when it appears stretched out in the heavens, is represented power from the Divine; but when not stretched out but bent, it represents power in the general sense. Hence then it is that Divine power is frequently expressed in the Word by a stretched-out arm and by a strong hand: as in Jeremiah, "I have made the earth, the man (*homo*), and the beast, that are upon the faces of the earth, by *My great power*, and by *My stretched-out arm*" (xxvii. 5). Again, "Ah Lord Jehovih! behold, Thou hast made the heaven and the earth by *Thy great power*, and by *Thy stretched-out arm*, there is no word too wonderful for Thee: and Thou hast brought forth Thy people Israel out of the land of Egypt by signs, and miracles, and by a *strong hand*, and by a *stretched-out arm*" (xxxii. 17, 21). In Ezekiel, "I will bring you forth out of the peoples, and I will gather you together out of the lands wherein ye were scattered, by a *strong hand*, and by a *stretched-out arm*" (xx. 34). In David, "He brought out Israel out of the midst of the Egyptians by a *strong hand*, and by a *stretched-out arm*" (Ps. cxxxvi. 11, 12. See also Deut. iv. 34; v. 15; vii. 19; ix. 29; xi. 2; xxvi. 8; 1 Kings viii. 42; 2 Kings xvii. 36).

7206. *And with great judgments*, signifies according to the

laws of order from the Lord's Divine Human. This appears from the signification of judgments, as denoting truths (see nos. 2235, 6397), and, in the supreme sense, where it is said of the Lord, as denoting truths Divine, which truths are nothing but the laws of order from the Lord's Divine Human, for all order is from Him, consequently so are all the laws of order. According to those laws is the whole heaven, consequently also the universe. The laws of order, or the truths, which proceed from the Lord, according to which are the whole heaven and the universe, are called the Word, through which all things were made (in John i. 1-3), for the Word is the Divine Truth proceeding from the Divine Good of the Lord's Divine Human; hence it is that all things in the spiritual world, and also in the natural world, have
 2 reference to truth, as may appear to him who reflects. By great judgments, in the proximate sense, are here meant the truths according to which those shall be judged who have infested by the injection of falsities, who are signified by the Egyptians and by Pharaoh; and there are also meant the truths according to which those shall be judged who shall be released from infestations, who are signified by the sons of Israel. In accordance with those judgments those who are in falsities from evil are damned, and in accordance with those judgments those who are in truths from good are saved; not that the truths which proceed from the Lord damn any one, for all the truths which proceed from the Lord are from His Divine Good, and consequently are nothing but mercies; but men expose themselves to damnation because they do not receive the Lord's Mercy, for in this case they are in evils, and evils damn; nor do the truths which proceed from the Lord save, if man believes that he is saved on account of the truths of faith which he has, and not from mercy, for man is in evils, and of himself is in hell, but by the Lord's Mercy he is withheld from evil and kept in good, and this by a strong force. That judgments signify both these things, that is to say, that they signify both the damnation of the evil and the salvation of the good, is evident from those passages in the Word where the Last Judgment is treated of, as in Matthew, chap. xxv. 31-46, and elsewhere.

7207. *And I will take you to Me for a people*, signifies that they shall be added to those in heaven, who serve the Lord there. This appears from the signification of taking for a people, when this is said by Jehovah or the Lord, as denoting to take among those who are in heaven, for those who are there are called the Lord's people, they are also so called when they are in the world, for as to their souls they are then in heaven also (see nos. 687, 697, 3255, 4067, 4073, 4077). The reason why by the above words is signified, that those who are of the spiritual Church shall be added to those in heaven who serve the Lord

there, is, that before the Lord's coming they were detained in the lower earth, and were raised into heaven when the Lord rose again, and were then added to those there who serve the Lord (see nos. 6854, 6914, 7090 at the end).

7208. *And I will be to you for a God*, signifies that they shall also receive the Divine. This appears from the signification of being to them for a God, when this is said by Jehovah or the Lord, as denoting receiving the Divine: for to all those who are in heaven, it is given to receive the Divine, that is, Divine Good and Truth, thus wisdom and intelligence, consequently the happiness of life resulting from uses, which are the exercises of charity; these things are signified by the words, "I will be to you for a God."

7209. *And ye shall know that I am Jehovah your God*, signifies apperception then that the Lord is the only God. This appears from the signification of knowing, as denoting apperceiving. The reason why "I am Jehovah your God," denotes that the Lord is the only God, is because by Jehovah in the Word no other is meant than the Lord (see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6281, 6303, 6905); and because in heaven they know and perceive, that the Lord is the Lord of heaven, and thus the Lord of the universe, as He Himself says in Matthew, "that He has all power in the heavens and on earth" (xxviii. 18); and that Jehovah does not give His glory to another than Himself (Isa. xlii. 8); also that He is one with the Father (John xiv. 9-11); and that the Holy Spirit is the Holy which proceeds from Him (John xvi. 13-15), thus that the Lord is the only God.

7210. *Who bringeth you out from under the burdens of Egypt*, signifies who has delivered from infestations by falsities. This appears from what was said above (no. 7203), where like words occur.

7211. *And I will bring you unto the land concerning the which I did lift up My hand to give it to Abraham, to Isaac, and to Jacob*, signifies elevation by Divine power to heaven, where the Divine Human is everything. This appears from the signification of leading to the land, namely, Canaan, as denoting elevating to heaven; (that the land of Canaan is the Lord's kingdom or heaven, see above, no. 7196;) from the signification of lifting up the hand, when it is said of Jehovah or the Lord, as denoting by Divine power; (that the hand denotes power, see nos. 878, 4931-4937, 5327, 5328, 6947, 7011;) and from the representation of Abraham, Isaac, and Jacob, as denoting the Lord as to the Divine itself, and as to the Divine Human (see nos. 6804, 6847), in the present case the Lord as to the Divine Human, for this is

the all in heaven. The reason why the Divine Human is the all in heaven is, that no one there, not even an angel of the inmost or third heaven, can have any idea of the Divine itself, according to the Lord's words in John, "No one hath seen God at any time" (i. 18). "Ye have neither heard the voice of the Father at any time, nor seen His shape" (v. 37); for the angels are finite, and what is finite cannot have an idea of the infinite; wherefore unless in heaven they had an idea of a human shape in relation to God, they would have no idea, or an improper one; and thus they could not be conjoined with the Divine either by faith or by love. Since therefore this is the case, in heaven they perceive the Divine in a human form; hence it is that the Divine Human in the heavens is everything in their regards, and hence everything in faith and love, whence there is conjunction, and, by conjunction, salvation (no. 6700).

7212. *And I will give it you for a heritage*, signifies the Lord's life there to eternity. This appears from the signification of a heritage, when predicated of heaven, as denoting the Lord's life (see no. 2658); and because everything which is given as a heritage, is the perpetual, and in heaven the eternal, possession of him to whom it is given, for in heaven they live to eternity, the Lord's life there to eternity is signified. The reason why the Lord's life is in heaven, consequently that the inhabitants are in His life, is that they are in the truth and good which proceed from the Lord; and the good which is in truth is the Lord Himself, and the truth in which is good is life from the Lord, by virtue of which all live. From these considerations it is evident that those who are in good and thence in truth, as are all in the heavens, are in the Lord's life.

7213. *I am Jehovah*, signifies confirmation by the Divine. This appears from what was said above, nos. 7192, 7202.

7214. Verses 9-13. *And Moses spake so unto the sons of Israel: but they listened not unto Moses for distress of spirit, and for the hard service. And Jehovah spake unto Moses, saying, Come, speak unto Pharaoh, king of Egypt, that he send the sons of Israel out of his land. And Moses spake before Jehovah, saying, Behold, the sons of Israel have not listened unto me; and how shall Pharaoh listen unto me, and I am uncircumcised of lips? And Jehovah spake unto Moses and unto Aaron, and commanded them unto the sons of Israel, and unto Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.*

And Moses spake so unto the sons of Israel, signifies exhortation from the Divine Law to those who are of the Lord's spiritual kingdom: *but they listened not unto Moses*, signifies that they did not receive from faith and obedience: *for distress of spirit*,

signifies by reason of a state near despair: *and for the hard service*, signifies by reason of infestations by mere falsities. *And Jehovah spake unto Moses, saying*, signifies continuation. *Come, speak unto Pharaoh, king of Egypt*, signifies admonition to those who infest by means of mere falsities: *that he send the sons of Israel out of his land*, signifies to go away and leave them. *And Moses spake before Jehovah, saying*, signifies the Law from the Divine, and thought thence: *Behold, the sons of Israel have not listened unto me*, signifies that the spiritual have not received the things that were announced to them: *and how will Pharaoh listen unto me*, signifies that those who are in falsities will not receive: *and I am uneircumcised of lips*, signifies that to them I am impure. *And Jehovah spake unto Moses and unto Aaron*, signifies instruction anew from the Divine Law, and at the same time from doctrine: *and commanded them unto the sons of Israel*, signifies concerning the command to those who are of the Lord's spiritual kingdom: *and unto Pharaoh, king of Egypt*, signifies admonition to those who infest by means of mere falsities: *to bring the sons of Israel out of the land of Egypt*, signifies that they were to be delivered.

7215. *And Moses spake so unto the sons of Israel*, signifies exhortation from the Divine Law to those who are of the Lord's spiritual kingdom. This appears from the signification of speaking, as denoting exhortation, for he spake to them what was commanded him by Jehovah; from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752); and from the representation of the sons of Israel, as denoting the Lord's spiritual kingdom (see nos. 6426, 6637).

7216. *And they listened not unto Moses*, signifies that they did not receive from faith and obedience. This appears from the signification of listening or hearing, as denoting receiving from faith and obedience. That hearing denotes faith in the will and in act, and obedience, see nos. 2542, 3869, 4652-4660, 5017.

7217. *For distress of spirit*, signifies by reason of a state near despair. This appears from the signification of distress of spirit, as denoting a state near despair, for those who are in that state are in distress of spirit: that this state is signified by the burden imposed on the sons of Israel by Pharaoh, that they should procure for themselves chaff to make bricks, was shown at the close of the preceding chapter. That distress of spirit is a state near despair, may appear from the consideration, that those who are in a state near despair, are in internal anxiety, and are then actually in distress of spirit. Distress of spirit, in the external sense, is a compression of the breast, and thence as it were a difficulty of breathing, but in the internal

sense it is anxiety on account of the deprivation of the truth which is of faith and of the good which is of charity, and thus is a state near despair. That a state of compression as to breathing, and anxiety on account of the deprivation of the truth of faith and the good of charity, correspond to each other, as a natural effect in the body from a spiritual cause in the mind, may be seen from what has been shown at nos. 97, 1119, 3886, 3887, 3889, 3892, 3893. That the deprivation of spiritual truth and good produces such anxiety, and consequently such distress, cannot be believed by those who are not in faith and charity: these imagine that to be tormented on that account is a weakness and distemper of the mind (*animus*); the reason is, that they suppose there is nothing real in faith and charity, nor, consequently, in things that relate to their souls and to heaven, but only in wealth and distinction, thus in things that relate to the body and the world. They think also, What are faith and charity? are they not mere expressions? Nay, What is conscience? To be tormented on account of these is to be tormented on account of such things as a man sees inwardly in himself from a delirium of phantasy, and hence supposes to be something, when yet they are nothing. But what wealth and distinction are, we see with our eyes, and feel by the pleasure they afford, for the whole body is expanded, and filled with joy, by them. Thus merely natural men think, and thus they speak among themselves. But the spiritual think and speak otherwise; for they consider that life is principally in their spirit, thus in the things that belong to the spirit, namely, faith and charity: when therefore they suppose themselves to be deprived of the truths and goods of faith and charity, they are affected with anguish, like those in the agony of death, for they see spiritual death, that is, damnation, before them. To the merely natural, these, as already remarked, appear weak and distempered in spirit, but they are strong and sound; while those who are merely natural, appear to themselves to be strong and sound, and as to the body are so, but as to the spirit they are quite feeble, because spiritually dead; this they would acknowledge, if they saw what was the character of their spirit, but this they do not see until the body dies.

7218. *And for the hard service*, signifies by reason of infestations by mere falsities. This appears from the signification of service, as denoting infestation by falsities (see nos. 7120, 7129), thus hard service denotes infestation by mere falsities. For those who are infested by mere falsities, and are not reinvigorated with truths by which falsities may be dispelled, and yet whose life is the life of the truth which is of faith and of the good which is of charity, are in the greatest anguish, and so long as they are in that state, are, as it were, in hard service: hence it is that

hard service signifies such infestations. It is to be observed, that everything of thought flows in; but when spirits are in a state of evening and night, their thought is in a forced state, for then they are compelled to think of the falsities which are injected, and cannot free themselves from that compulsion; but when they are in the state of morning and mid-day, their thought is in a free state, for then they can think of those things which they love, thus of the truths and goods of faith and charity, for these are the things of their love. That that is free which belongs to the love, see nos. 2870-2893.

7219. *And Jehovah spake unto Moses, saying*, signifies continuation. This appears from what was said above, no. 7191.

7220. *Come, speak unto Pharaoh, king of Egypt*, signifies admonition to those who infest by means of mere falsities. This appears from the signification of speaking, when from Divine command, as denoting admonition; and from the representation of Pharaoh, as denoting those who infest by means of falsities (see nos. 7107, 7110, 7126, 7142); and because by means of mere falsities, it is said, *Pharaoh, king of Egypt*, for, in the genuine sense, a king signifies truth, and, in the opposite sense, falsity (see nos. 2015, 2069).

7221. *That he send the sons of Israel out of his land*, signifies to go away and leave them. This appears from the signification of sending, as denoting to go away and leave; from the representation of the sons of Israel, as denoting those who are of the spiritual Church (as frequently above); and from the signification of the land of Egypt, as denoting a state of infestations. From these considerations it is evident, that sending the sons of Israel out of his land, signifies that they should leave those who are of the spiritual Church, and not infest.

7222. *And Moses spake before Jehovah, saying*, signifies the Law from the Divine, and thought thence. This appears from the signification of speaking, as denoting thought (see nos. 2271, 2287, 2619); and from the representation of Moses, as denoting the Law from the Divine (see nos. 6771, 6827).

7223. *Behold, the sons of Israel have not listened unto me*, signifies that the spiritual have not received the things that were announced to them. This appears from the representation of the sons of Israel, as denoting the spiritual, that is, those who are of the Lord's spiritual Church (see nos. 6426, 6637); and from the signification of not listening, as denoting not receiving from faith and obedience (see above, no. 7216); that the things that were announced to them are denoted, that is, concerning deliverance, is evident.

7224. *And how will Pharaoh listen unto me*, signifies that those who are in falsities will not receive. This appears from the signification of not listening, as denoting not receiving (no. 7223); and from the representation of Pharaoh, as denoting those who are in falsities (see nos. 6651, 6679, 6683, 7107, 7110, 7126, 7142). Pharaoh represents those who are in falsities and infest, thus many, because a king is the head of a people, and therefore a king and the people have a similar signification (see no. 4789).

7225. *And I am uncircumcised of lips*, signifies that to them I am unclean. This appears from the signification of being uncircumcised, as denoting being impure; for by circumcision was represented purification from filthy loves, that is, from the loves of self and of the world (see nos. 2039, 2632, 2799, 4462, 7045); hence those who were not circumcised, and were called uncircumcised, represented those who are not purified from those loves, consequently those who are impure (see nos. 3412, 3413, 4462, 7045); and from the signification of lips, as denoting those things which are of doctrine (see nos. 1286, 1288); thus by uncircumcised of lips is signified being impure as to those things which are of doctrine, for uncircumcised is said both of doctrine and of life. Hence the *ear* is called *uncircumcised* in Jeremiah, "Unto whom shall I speak and testify, that they may hear? Behold, *their ear is uncircumcised*, and they cannot hearken: behold, the Word of Jehovah has become [unto them] a reproach; they have no delight in it" (vi. 10). And the heart is called *uncircumcised* in the same prophet, "All the house of Israel are *uncircumcised in the heart*" (ix. 25). In Ezekiel, "Ye have brought in the children of the stranger, who are *uncircumcised in heart and uncircumcised in flesh*, to be in My sanctuary" (xliv. 7, 9). In Moses, "Then *their uncircumcised ear* shall be humbled" (Lev. xxvi. 41). From these passages it is evident that uncircumcised denotes impure; and inasmuch as everything impure is from impure loves, which are the love of the world and the love of self, therefore uncircumcised signifies that which hinders the influx of good and truth. Where those loves are, the inflowing good and truth are extinguished, for they are contraries, like heaven and hell. Hence the uncircumcised ear signifies disobedience, and the uncircumcised heart the rejection of good and truth, which is especially the case when those loves have fortified themselves with falsity as with a
 3 wall. The reason why Moses, because he was a stammerer, calls himself uncircumcised of lips, is on account of the internal sense, in order that it might signify, that those who are in falsities, who are represented by Pharaoh, would not hearken to the things declared to them from the Divine Law, by reason that those who are in falsities give the name of falsities to the truths

which are of the Divine Law, and the name of truths to falsities which are contrary to the truths which are of the Divine Law, for they are entirely in the opposite. Hence the truths of doctrine are apperceived by them no otherwise than as impure; heavenly loves appear to them as impure also; when likewise they approach to any heavenly society, they emit a noisome smell, which, when sensible of it, they suppose to issue from the heavenly society, when yet it is from themselves, for the bad smell is not sensible except near its opposite.

7226. *And Jehovah spake unto Moses and unto Aaron*, signifies instruction anew from the Divine Law, and at the same time from doctrine. This appears from the signification of speaking, as denoting instruction anew, for in what now follows they are instructed what they shall do; from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752); and from the representation of Aaron, as denoting the doctrine of good and truth (see no. 6998). What the distinction is between the Divine Law and doctrine, see nos. 7009, 7010, 7089.

7227. *And commanded them unto the sons of Israel*, signifies concerning the command to those who are of the Lord's spiritual kingdom. This appears from the signification of commanding (*præcipere*), as denoting a command (*mandatum*); and from the representation of the sons of Israel, as denoting those who are of the Lord's spiritual kingdom, as frequently above.

7228. *And unto Pharaoh, king of Egypt*, signifies admonition to those who infest by means of mere falsities. This appears from the signification of speaking, when from Divine command, to those who are in falsities, as denoting admonition (as above, no. 7220); and from the representation of Pharaoh, when he is also called king of Egypt, as denoting those who infest by means of mere falsities (see above, no. 7220).

7229. *To bring the sons of Israel out of the land of Egypt*, signifies that they were to be delivered. This appears without explanation.

7230. Verses 14-25. *These are the heads of their father's house. The sons of Reuben the first-born of Israel; Hanoch and Pallu, Hezron, and Carmi; these are the families of Reuben. And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Juchin, and Zohar, and Shaul, the son of the Canaanitish woman: these are the families of Simeon. And these are the names of the sons of Levi according to their births; Gershon, and Kohath, and Merari: and the years of the life of Levi were seven and thirty and one hundred years. The sons of Gershon; Libni and Shimei, according to their*

families. *And the sons of Kohath ; Amram, and Izhar, and Hebron, and Uzziel : and the years of the life of Kohath were three and thirty and one hundred years. And the sons of Merari ; Mahli, and Mushi : these are the families of Levi according to their births. And Amram took to himself Jochebed his father's sister for a woman ; and she bare him Aaron and Moses : and the years of the life of Amram were seven and thirty and one hundred years. And the sons of Izhar ; Korah, and Nepheg, and Zichri. And the sons of Uzziel ; Mishaël, and Elzaphan, and Sithri. And Aaron took to himself Elisheba, the daughter of Amminadab, the sister of Nahshon, for a woman ; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. And the sons of Korah ; Assir and Elkanah, and Abiasaph : these are the families of the Korahites. And Eleazar, Aaron's son, took to himself of the daughters of Putiel for a woman ; and she bare him Phinehas : these are the heads of the fathers of the Levites according to their families.*

- ² *These are the heads of their father's house,* signifies the chief things of the Church: *the sons of Reuben ; Hanoeh, and Pullu, Hezron, and Carmi,* signifies the things that are of faith in the understanding: *these are the families of Reuben,* signifies the truths thereof. *And the sons of Simeon ; Jemuel, and Jamin, and Ohad, and Juchin, and Zohar,* signifies the things that are of faith in act: *and Shaul the son of the Canaanitish woman,* signifies which are of truth in act outside of the Church: *these are the families of Simeon,* signifies the truths and goods thereof. *And these are the names of the sons of Levi according to their births ; Gershon, and Kohath, and Merari,* signifies the things that are of charity: *and the years of the life of Levi were seven and thirty and one hundred years,* signifies the quality and state.
- ³ *The sons of Gershon ; Libni, and Shimei, according to their families,* signifies the first class of the derivations of good and the truth thence. *And the sons of Kohath ; Amram, and Izhar, and Hebron, and Uzziel,* signifies the second class of the derivations of good and the truth thence: *and the years of the life of Kohath were three and thirty and one hundred years,* signifies the quality and state. *And the sons of Merari ; Mahli, and Mushi,* signifies the third class of the derivations of good and of truth: *these are the families of Levi according to their births,* signifies that those are goods and truths from charity. *And Amram took to himself Jochebed his father's sister for a woman,* signifies the conjunction of derived good with kindred truth: *and she bare him Aaron and Moses,* signifies that hence they had the doctrine of the Church, and the Law from the Divine: *and the years of the life of Amram were seven and thirty and one hundred years,*
- ⁴ *signifies the quality and state. And the sons of Izhar ; Korah, and Nepheg, and Zichri,* signifies successive derivation from the second class, as to good and the truth thence. *And the sons of Uzziel ; Mishaël, and Elzaphan, and Sithri,* signifies the second

successive derivation from the same class as to good in truth. *And Aaron took to himself Elisheba, the daughter of Amminadab, the sister of Nahshon, for a woman*, signifies the doctrine of the Church, and how good and truth there were conjoined: *and she bare him Nadab, and Abihu, Eleazar, and Ithamar*, signifies the derivations of faith and charity, their quality. *And the sons of Korah; Assir, and Elkanah, and Abiasaph*, signifies repeated derivation from the second class: *these are the families of the Korahites*, signifies goods and truths, their quality. *And Eleazar, Aaron's son*, signifies doctrinals derived from the very doctrine of charity: *took to himself of the daughters of Putiel for a woman*, signifies the conjunction of good and truth in those doctrinals: *and she bare him Phinchas*, signifies derivation thence: *these are the heads of the fathers of the Levites according to their families*, signifies the chief things of the Church as to charity, and faith thence.

7231. These being mere names, it is needless to explain them singly, especially as it has already been shown what is represented by Reuben, Simeon, Levi, Aaron, and Moses. Their sons and grandsons, who are here named, are nothing but derivations. That Reuben represents faith in the understanding, see nos. 3861, 3866, 4731, 4734, 4761; Simeon, faith in the will and in act, see nos. 3869, 3870, 3871, 3872, 4497, 4502, 4503, 5482, 5626, 5630; Levi, charity, see nos. 3875, 3877, 4497, 4502, 4503; Aaron, the doctrine of the Church, see nos. 6998, 7009, 7089; and Moses, the Law from the Divine, see nos. 6771, 6827. Why Reuben, Simeon, and Levi, and their sons, are here mentioned, and not the rest of the fathers of the tribes with their sons in their order, cannot be known except from the internal sense. That this enumeration was made in the present chapter, to make known the nativity of Aaron and Moses, is evident; but for this the genealogy of Levi would have been sufficient, for that of Reuben and Simeon, and of their sons, contributes nothing to it; but the reason, which is evident from the internal sense alone, is, that the subject treated of is the spiritual Church, which is represented by the sons of Israel. This Church commences with man by faith² in knowledge, and afterwards in understanding, which faith is represented by Reuben and his sons. Afterwards, when the Church grows with man, that faith passes into the will, and from the will into act, and then man wills the truth which is of faith, and does it, because it is so commanded in the Word: this faith is represented by Simeon. Lastly in his will, which is new, there is apperceived the affection of charity, so that he wills to do good, not, as before, from faith, but from charity towards the neighbour; for when man is thus far regenerated, he is a man of the spiritual Church, for the Church is then in him; it is this charity with its affection that is represented by Levi. Hence now it is

that the families of Reuben and also of Simeon are recounted, and lastly the family of Levi, who, as was said, represents charity, which is the Spiritual of the Church itself. Aaron represents the External of that Church, and Moses the Internal; the Internal of the Church is called the Law from the Divine, and the External is called doctrine thence. The Law from the Divine, which is the Internal of the Church, is also the Word in the internal sense; and doctrine thence is the Word in the external sense. That these are represented by Moses and Aaron, see no. 7089.

7232. Verses 26-30. *This is Aaron and Moses, to whom Jehovah said, Bring forth the sons of Israel out of the land of Egypt according to their armies. These are they who spake to Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt; this is Moses and Aaron. And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt. And Jehovah spake unto Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I speak unto thee. And Moses said before Jehovah, Behold I am uncircumcised of lips, and how shall Pharaoh listen unto me?*

This is Aaron and Moses, signifies that from them were doctrine and the Divine Law among them: *to whom Jehovah said*, signifies from whom was the command: *Bring forth the sons of Israel out of the land of Egypt*, signifies that those who were of the Lord's spiritual kingdom should be delivered: *according to their armies*, signifies according to the genera and species of good in truths. *These are they who spake to Pharaoh, king of Egypt*, signifies admonition from them to those who infest by means of mere falsities: *to bring forth the sons of Israel out of Egypt*, signifies to leave them and not infest: *this is Moses and Aaron*, signifies that this was from the Law from the Divine, and from the doctrine thence. *And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt*, signifies the state of the Church at the time when command was given by the Law from the Divine to those who are of the Lord's spiritual kingdom, while they were still in the vicinity of those who were in the hells. *And Jehovah spake unto Moses, saying*, signifies instruction from the Divine: *I am Jehovah*, signifies Divine confirmation: *speak thou unto Pharaoh king of Egypt, all that I speak unto thee*, signifies admonitions to those who infest by means of mere falsities, from the things that flow in from the Divine. *And Moses said before Jehovah*, signifies thought concerning the Divine Law, among those who are in falsities: *Behold, I am uncircumcised of lips*, signifies that it is impure: *and how shall Pharaoh listen unto me*, signifies that thus those who are in falsities will not receive.

7233. *This is Aaron and Moses*, signifies that from them were doctrine and the Divine Law among them. This appears from

the representation of Aaron, as denoting the doctrine of the Church (see nos. 6998, 7009, 7089); and from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752). The Divine Law and doctrine, with those who are of the spiritual Church, exist principally from the Word, but still with application to the faith and charity which prevailed among those who established the Church: "*from them*" does not mean from Aaron and Moses, but from charity and faith, which are represented by Levi, Simeon, and Reuben, just treated of. On this subject it is further to be ² observed, that the doctrine of the spiritual Church is not the doctrine of truth Divine itself, because those who are of the spiritual Church have no perception of truth Divine, like those who are of the celestial Church, but instead of that perception they have conscience, which is formed from the truth and good, of whatever kind these were, which they acknowledged within their own Church. That those who are of the spiritual Church are relatively in obscurity as to the truths of faith, see nos. 86, 2708, 2715, 2716, 2718, 2831, 2935, 2937, 3241, 3246, 3833, 6289, 6500, 6865, 6945. Hence it is that every one within the spiritual Church acknowledges as a truth of faith that which their establishers have dictated, without inquiring further from the Word whether it be the truth itself. And even if they did inquire, unless they were regenerated, and at the same time peculiarly illustrated, they would not find it, for the reason that their Intellectual may indeed be illustrated, but the new Voluntary cannot be affected with any other good than what has been formed by conjunction with the truth received within the Church; for the selfish Voluntary in them is destroyed, and a new Voluntary has been formed in the intellectual part (see nos. 863, 875, 1023, 1043, 1044, 1555, 2256, 4328, 5113); and when the selfish Voluntary is separated from the new Voluntary which is in the intellectual part, the light (*lumen*) there is feeble, comparatively as the nocturnal light (*lumen*) from the moon and stars in respect to the light (*lumen*) of day from the sun; hence also it is, that in the internal sense of the Word, by the moon is meant the good of spiritual love, and by the sun the good of celestial love (see nos. 30-38, 1529, 1530, 1531, 2495, 4060). Such being ³ the case with the spiritual Church, it is not surprising that with the generality faith is the essential of the Church, and not charity, and that they have no doctrine of charity. The fact that they have their doctrinals from the Word does not make them Divine truths, for from the sense of the letter of the Word any doctrinal whatsoever may be hatched, and what favours the concupiscences may be seized upon, thus also falsity instead of truth, as is the case with the doctrinals of the Jews, Socinians, and many others; not so, however, if the doctrinal is formed from the internal sense. The internal sense, as has been heretofore shown, is not that sense only which lies concealed in the

external sense, but also that sense which results from a proper comparison of many passages of the sense of the letter, and this sense is apperceived by those who are illustrated by the Lord as to the Intellectual; for the illustrated Intellectual distinguishes between apparent truths and real truths, especially between falsities and truths, although it does not judge respecting real truths in themselves. But the Intellectual cannot be illustrated unless it is believed that love to the Lord and charity towards the neighbour are the principals and essentials of the Church. He who sets out from an acknowledgment of these, provided he is in them himself, sees innumerable truths, yea, very many arcana, disclosed to him, and this from an interior acknowledgment, according to the degree of his illustration by the Lord.

7234. *To whom Jehovah said*, signifies the command. This appears from the signification of Jehovah said, as denoting a command (see no. 7036).

7235. *Bring forth the sons of Israel out of the land of Egypt*, signifies that those who were of the Lord's spiritual kingdom should be delivered, that is, from the vicinity of those who were in falsities. This appears from the signification of bringing forth, as denoting delivering; from the representation of the sons of Israel, as denoting those who are of the Lord's spiritual kingdom (see nos. 6426, 6637, and also nos. 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of the land of Egypt, as denoting where there are falsities, by which infestations [are effected].

7236. *According to their armies*, signifies according to the genera and species of good in truths. This appears from the signification of an army, as denoting the truths which are of faith (see no. 3448); but the goods of the spiritual Church, in their essence, are no other than truths, for these are called goods when the life is according to them; hence by an army, when said of the regenerate within the spiritual Church, are signified the goods of truth, or the goods in truths. The reason why it is said that the sons of Israel were to be brought out according to their armies is, that it is said respecting them when they shall go forth out of Egypt, in the internal sense when they shall come out of combats with falsities, consequently after that they have practised spiritual warfare. Their being brought out according to armies properly means, that they were to be distinguished as to goods in truths, thus into classes according to the qualities of good, and this in order that they might represent the Lord's kingdom in the heavens, where all are distinguished and are assigned a place in the Grand Man according to the quality of good, both

in general and in particular. From the fact that all in the heavens ² are distinguished according to goods, it may appear how manifold and how various good is; so various is it, that there is no instance of one being in the same good as another; nay, if myriads of myriads should be multiplied to eternity, the good of one would not be like that of another; just as the face of one is not like the face of another; in the heavens also good forms the faces of the angels. The reason why there is a perpetual variety is, that every form consists of various distinct forms, for if two were exactly alike, they could not be two but one. Hence also it is, that in nature there is no instance of one thing being in every respect like another. That which makes ³ good so various is truth. This, when conjoined, qualifies good. The reasons why truth is so manifold and various that it can give such great variety to good are, that truths are innumerable, and interior truths are in a different form from exterior truths; and, that the fallacies which are of the external senses adjoin themselves, and also the falsities which are of lusts. Since, therefore, truths are so innumerable, it may appear, that by conjunctions so many varieties exist that it is impossible that one thing should ever be the same as another. This is clear to him who knows, that from twenty-three letters only, by different combinations, the expressions of all languages can be produced with perpetual variety, even if there were thousands of languages. What may not then be produced from thousands and myriads of varieties, as there are of truths! This also is confirmed by the maxim common in the world, that there are as many opinions as there are heads; that is, there are as many diversities of ideas as there are men.

7237. *These are they who spake to Pharaoh king of Egypt*, signifies admonition from them to those who infest by means of mere falsities. This appears from what was said above (no. 7228), where like words occur.

7238. *To bring forth the sons of Israel out of Egypt*, signifies to leave them and not infest. This appears from the signification of being brought forth, as denoting being delivered (as above, no. 7235), thus that they should leave and not infest; from the representation of the sons of Israel, as denoting those who are of the spiritual Church (no. 7235); and from the signification of Egypt, as denoting falsity by which infestation [is effected], spoken of above.

7239. *This is Moses and Aaron*, signifies that this was from the Law from the Divine, and from the doctrine thence. This appears from the representation of Moses, as denoting the Law from the Divine (see nos. 6771, 6827); and from the repre-

sensation of Aaron, as denoting the doctrine thence (see nos. 6998, 7009, 7089).

7240. *And it came to pass on the day when Jehovah spake unto Moses in the land of Egypt*, signifies the state of the Church at the time when command was given by the Law from the Divine to those who were of the Lord's spiritual kingdom, while they were still in the vicinity of those who were in the hells. This appears from the signification of a day, as denoting a state (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 6110), here, the state of the Church, because this is the subject treated of; from the signification of Jehovah speaking, as denoting a command, here, to those who are of the Lord's spiritual kingdom; from the representation of Moses, as denoting the Law from the Divine (see nos. 6771, 6827); and from the signification of the land of Egypt, as denoting where those, who were of the Lord's spiritual kingdom, were infested by falsities; that this was in the lower earth, which is near the hells, see no. 7090; the land of Egypt, where the sons of Israel were, and which was called Goshen, signifies that lower earth; but where the Egyptians were, signifies the hells around, from which came infestations by falsities.

7241. *And Jehovah spake unto Moses, saying*, signifies instruction from the Divine. This appears from the signification of Jehovah speaking, as denoting instruction anew (see no. 7226); and from the representation of Moses, as denoting the Law from the Divine (see nos. 6771, 6827).

7242. *I am Jehovah*, signifies Divine confirmation. This appears from what was said above, nos. 7192, 7202.

7243. *Speak thou unto Pharaoh king of Egypt all that I speak unto thee*, signifies admonitions to those who infest by means of mere falsities, from things that flow in from the Divine. This appears from the signification of speaking, when to those who are in falsities, as denoting admonition (as above, no. 7220); from the representation of Pharaoh king of Egypt, as denoting those who infest by means of mere falsities (see nos. 7220, 7228); and from the signification of "all that I speak unto thee," as denoting those things which flow in from the Divine.

7244. *And Moses said before Jehovah*, signifies thought concerning the Divine Law with those who are in falsities. This appears from the signification of saying, as denoting thought (see no. 7094); and from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752). That it denotes thought concerning the Divine Law with those who are in falsities, is

evident from the series continuous with what follows, for when the word *said* is used, and it signifies thought, it involves what follows, in the present case, that the Divine Law is impure to those who are in falsities.

7245. *Behold, I am uncircumcised of lips*, signifies that it, namely, the Divine Law, is impure to those who are in falsities. *And how shall Pharaoh listen unto me*, signifies that thus those who are in falsities will not receive. This appears from what was said above (nos. 7224, 7225), where the same words occur. Moses calling himself uncircumcised of lips signifies, in the internal sense, that the Divine Law appears impure to those who are in falsities (according to what was shown at no. 7225); but in the historical sense, in which Moses as the head has reference to the posterity from Jacob, and to that which is of the Church with them (as above, no. 7041), uncircumcised of lips signifies that the Divine worship with that nation was such; for the worship with that nation was impure, since they worshipped external things, and entirely rejected internal things, which are faith and charity; indeed, they spurned the very cognitions of internal things, as all those which the rituals signified and represented. And as they were such, their worship was impure, for they worshipped Jehovah from the love of self and the love of the world, but not from love to Him and from love towards the neighbour. This worship, in the historical sense, is signified by Moses calling himself uncircumcised of lips, but in the internal sense the signification is as was explained above, no. 7225.

THE INHABITANTS AND SPIRITS OF THE PLANET VENUS.

7246. *In the planet Venus there are two kinds of men, of contrary dispositions, one kind being savage and almost like wild beasts, and the other being gentle and humane. Those who are savage and almost like wild beasts, appear on the side of the planet looking this way; but those who are gentle and humane appear on the opposite side. It should however be known that they appear thus according to the states of their life, for the state of life determines all appearance of place and space.*

7247. *The planet Venus, in the idea of spirits, appears to the left a little behind, at some distance from this Earth. It is said, in the idea of spirits, because neither the sun of the system nor any planet appears to any spirit, but spirits have only an idea that they exist, and they appear according to that idea, the sun at the back as something very dark, the planets not wandering as in the system, but constantly in their places. On this subject, see no. 7171.*

7248. *I have been informed that the inhabitants of that planet who, when they die and become spirits, appear on this side, are very much delighted with spoil, and especially with eating of the spoil; their delight, when they think of eating of the spoil, was communicated to me, and it was appereived to be exceedingly great. That there have been inhabitants on this Earth also of a like brutal nature, is evident from the histories of various nations, also from the inhabitants of the land of Canaan (1 Sam. xxx. 16); and likewise from the Jewish and Israelitish nation, even in the time of David, in that every year they made excursions, and plundered the nations, and were made glad by the booty. As concerns these inhabitants of the planet Venus, they are indeed delighted with spoil, but still they are not cruel; they cast the men whom they plunder into the water, and in this manner put them to death, but those whom they are able to preserve, they do preserve; and those whom they have put to death, they afterwards bury, a proof that they have something of humanity about them, differing in this respect from the Jews, who took delight in casting out those whom they slew, and exposing them to be devoured by the wild beasts of the forest and the birds, and sometimes in putting them to death in a savage and cruel manner (2 Sam. xii. 31). How much delight the Jews took in such practices was also given me to perceive from the sphere of many of them communicated to me, who quickly approached and then fled away.*

7249. *It was also told me that the inhabitants of that earth are for the most part giants, and that the inhabitants of our Earth reach only to their navel; also that those who appear on the side of that earth looking this way are stupid, making no inquiry about heaven, or about eternal life, but concerned only about what relates to their land, and to their cattle.*

7250. *As they are of such a character, even when they come into the other life, they are there infested in the greatest degree by falsities and evils. Their hells appear about that earth, and do not communicate with the hells of the evil of our Earth, because they are of an entirely different genius, and of different disposition; hence also their evils and falsities are of an entirely different kind. But those who are such as to be capable of being saved, are in places of vastation, and are there reduced to the last degree of despair; for evils and falsities of that kind cannot otherwise be removed. When they are in the state of despair, they cry out that they are beasts, that they are brutes, that they are abominations, that they are hatreds, and thus that they are damned. Some of them, when in such a state, cry out also against heaven; but this is forgiven them, because it proceeds from despair. The Lord restrains them from indulging in vituperation beyond certain limits. When they have passed through extreme*

suffering, they are finally saved, because things corporeal are then as it were dead with them.

7251. *I have been further informed respecting them, that when they lived on their earth, they had believed in some Supreme Creator, without a Mediator; these are those who are so rustated, and are at length saved, after first being instructed in, and receiving the truth, that the Lord is the only God, Saviour, and Mediator. I have heard them confess that without a Mediator it would be impossible for them to be saved, because they are impure and unworthy. I have also seen some of them, after they had passed through extreme suffering, taken up into heaven; and when they were received there, I have appereived such a tenderness of gladness from them as drew tears from my eyes.*

7252. *The inhabitants and spirits of Venus, who appear on the other side of that earth, are of an almost contrary disposition, for they are gentle and humane. It was granted by the Lord that some of those spirits should come from thence to me; they then appeared near above the head. In conversing with me they said that when they were in the world they had acknowledged, and that now they still more acknowledge our Lord as their only God; they said that on their earth they had seen Him walking amongst them, and they also represented how they had seen Him.*

7253. *These spirits in the Grand Man have reference to the memory of things material, corresponding to the memory of things immaterial, which the spirits of the planet Mercury constitute. See the description of the spirits of Mercury, no. 7170.*

7254. *At the close of the following chapter an account will be given of the inhabitants and spirits of the planet Mars.*

EXODUS.

CHAPTER THE SEVENTH.

THE DOCTRINE OF CHARITY.

7255. SINCE good constitutes heaven with man, and evil constitutes hell, it ought to be known with certainty what good is, and what evil is. It has been already stated that that is good which belongs to love to the Lord and charity towards the neighbour; and that that is evil which belongs to the love of self and the love of the world: from which it follows, that it can only be known from these loves what good is, and what evil is.

7256. All things in the universe which are according to Divine order have relation to good and truth, and all things in the universe which are contrary to Divine order have reference to evil and falsity; the reason is, that good and truth, which proceed from the Divine, constitute order, insomuch that they are order.

7257. The good which belongs to love to the Lord is called celestial good, and the good which belongs to charity towards the neighbour is called spiritual good. What, and how great, is the difference between celestial good, which belongs to love to the Lord, and spiritual good, which belongs to charity towards the neighbour, will be stated in what follows.

7258. The doctrine of celestial good, which is the doctrine of love to the Lord, is the most extensive, and, at the same time, the most arcane; the doctrine of spiritual good, which is the doctrine of charity towards the neighbour, is also extensive and arcane, but less so than the doctrine of celestial good, which is the doctrine of love to the Lord. That the doctrine of charity is extensive, may appear from this, that charity is not alike with one as with another, and that no one person is the neighbour in the same way as another.

7259. As the doctrine of charity was so extensive, the ancients, with whom the doctrine of charity was the very doctrine of the Church, distinguished charity towards the neighbour into several classes, which they also subdivided, giving a name to each class, and teaching in what manner charity was to be exercised towards those who were in one class, and in what manner towards those who were in another; and thus they reduced into order the doctrine and the exercises of charity, so that they might be distinctly perceived by the understanding.

7260. The names they gave to those towards whom they were to exercise charity were many; some they called blind, some lame, some maimed, some poor, also miserable and afflicted, some orphans, some widows: in general they called those hungry to whom they were to give to eat, thirsty to whom they were to give to drink, sojourners whom they were to take in, naked whom they were to clothe, sick whom they were to visit, and in prison to whom they were to come. Concerning these see nos. 4954-4959.

7261. These names were given from heaven to the ancients who belonged to the Church, and by those who were so named they understood those who were spiritually such; their doctrine of charity taught who they were, and what the character of the charity towards each was.

7262. Hence it is that those same names occur in the Word, and signify those that are such in the spiritual sense. The Word in itself is nothing but the doctrine of love to the Lord and of charity towards the neighbour, as the Lord also teaches; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, *This is the first and great commandment.* And the second is like unto it, Thou shalt love thy neighbour as thyself. *On these two commandments hang the Law and the Prophets*" (Matt. xxii. 35-40): the Law and the Prophets denote the whole Word.

7263. The reason why those same names are in the Word is, that those who were in external worship were to exercise charity towards such as were so named; and those who were in internal worship, towards such spiritually understood: thus that the simple might understand and do the Word in simplicity, and the wise in wisdom; also that the simple, by means of the externals of charity, might be initiated into its internals.

CHAPTER VII.

1. AND JEHOVAH said unto Moses, See, I have given thee as a god unto Pharaoh; and Aaron thy brother shall be thy prophet.

2. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, and he shall send the sons of Israel out of his land.

3. And I will harden Pharaoh's heart, and multiply My signs and My prodigies in the land of Egypt.

4. And Pharaoh will not listen unto you, and I will give My hand upon the Egyptians, and bring forth Mine armies, My people, the sons of Israel, out of the land of Egypt, by great judgments.

5. And the Egyptians shall know that I am JEHOVAH, when I stretch forth My hand upon Egypt; and I will bring forth the sons of Israel out of the midst of them.

6. And Moses and Aaron did as JEHOVAH commanded them, so did they.

7. And Moses was a son of eighty years, and Aaron a son of three and eighty years, when they spake unto Pharaoh.

8. And JEHOVAH said unto Moses and unto Aaron, saying,

9. When Pharaoh shall say unto you, saying, Give for yourselves a prodigy, and thou shalt say unto Aaron, Take thy staff, and cast it down before Pharaoh, it shall become a water-serpent.

10. And Moses and Aaron came unto Pharaoh, and they did so as JEHOVAH had commanded: and Aaron cast down his staff before Pharaoh, and before his servants, and it became a water-serpent.

11. And Pharaoh also called the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner by their enchantments.

12. And they cast down each one his staff, and they became water-serpents; and Aaron's staff swallowed up their staffs.

13. And Pharaoh's heart became stubborn, and he listened not unto them; as JEHOVAH had spoken.

14. And JEHOVAH said unto Moses, Pharaoh's heart is grown heavy, he refuseth to let the people go.

15. Go unto Pharaoh in the morning; lo, he goeth out unto the waters; and stand thou to meet him by the bank of the stream, and the staff which was turned into a serpent take thou in thy hand.

16. And thou shalt say unto him, JEHOVAH the GOD of the Hebrews, hath sent me unto thee, saying, Let My people go, that they may serve Me in the wilderness; and, behold, thou hast not heard hitherto.

17. Thus saith JEHOVAH, In this thou shalt know that I am JEHOVAH: behold, I smite with the staff which is in My hand upon the waters which are in the river, and they shall be turned into blood.

18. And the fish that is in the river shall die; and the river shall stink: and the Egyptians shall loathe to drink the waters out of the river.

19. And JEHOVAH said unto Moses, Say unto Aaron, Take thy staff, and stretch out thy hand over the waters of Egypt, over their streams, over their rivers, and over their pools, and over every gathering of their waters, and they shall become blood; and there shall be blood in all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone.

20. And Moses and Aaron did so, as JEHOVAH commanded: and he lifted up the staff, and smote the waters that were in the river, before the eyes of Pharaoh, and before the eyes of his servants: and all the waters that were in the river were turned into blood.

21. And the fish that was in the river died; and the river stank, and the Egyptians could not drink the water out of the river: and there was blood in all the land of Egypt.

22. And the magicians of Egypt did so by their enchantments: and Pharaoh's heart became stubborn, and he listened not unto them; as JEHOVAH had spoken.

23. And Pharaoh looked back, and came to his house, and set not his heart to this also.

24. And all the Egyptians digged round about the river for waters to drink; for they could not drink of the waters of the river.

25. And seven days were fulfilled, after JEHOVAH had smitten the river.

26. And JEHOVAH said unto Moses, Come unto Pharaoh, and say unto him, Thus saith JEHOVAH, Let My people go, that they may serve Me.

27. And if thou refuse to let them go, behold, I smite all thy boundary with frogs.

28. And the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

29. And upon thee, and upon thy people, and upon all thy servants, shall the frogs go up.

THE CONTENTS.

7264. In what follows, in the internal sense, the subject treated of is the vastation, and at length the damnation, of those

who are in falsities and evils. The process of their devastation is described by the eleven plagues inflicted on the Egyptians and their land.

7265. In this chapter, in the internal sense, the subject treated of is the first three degrees of vastation. The *first* degree, which is that mere fallacies, from which falsities [arose], began to reign among them, is described by the serpent into which Aaron's staff was turned. The *second*, which is that among them truths themselves became falsities, and that falsities became truths, is described by the blood into which the waters were turned. The *third* degree, which is that they reasoned from falsities against the truths and goods which are of the Church, is described by the frogs out of the river.

THE INTERNAL SENSE.

7266. Verses 1-7. *And Jehorah said unto Moses, See, I have given thee as a god unto Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, and he shall send the sons of Israel out of his land. And I will harden Pharaoh's heart, and multiply My signs and My prodigies in the land of Egypt. And Pharaoh will not listen unto you, and I will give My hand upon the Egyptians, and bring forth Mine armies, My people, the sons of Israel, out of the land of Egypt, by great judgments. And the Egyptians shall know that I am Jehorah, when I stretch forth My hand upon Egypt; and I will bring forth the sons of Israel out of the midst of them. And Moses and Aaron did as Jehorah commanded them, so did they. And Moses was a son of eighty years, and Aaron a son of three and eighty years, when they spake unto Pharaoh.*

And Jehorah said unto Moses, signifies instruction: *See, I have given thee as a god unto Pharaoh*, signifies the Divine Law and its power over those who are in falsities: *and Aaron thy brother shall be thy prophet*, signifies doctrine thence. *Thou shalt speak all that I command thee*, signifies reception of the Divine influx, and communication: *and Aaron thy brother shall speak unto Pharaoh*, signifies reception of the influx thence, and communication with those who are in falsities: *and he shall send the sons of Israel out of his land*, signifies that they should recede from infestation. *And I will harden Pharaoh's heart*, signifies obstinacy from the evil of falsity: *and multiply My signs and My prodigies*, signifies admonitions of every kind, and that nothing should be wanting: *in the land of Egypt*, signifies where they who infest are. *And Pharaoh will not listen unto you*, signifies that those who are in falsities will not receive: *and I*

will give My hand upon the Egyptians, signifies that therefore they shall be driven by Divine power: *and bring forth Mine army, My people, the sons of Israel*, signifies that those who are in goods and truths will be delivered: *out of the land of Egypt*, signifies from infestations: *by great judgments*, signifies according to the laws of order. *And the Egyptians shall know that I am Jehorah*, signifies that they shall have fear of the Divine: *when I stretch forth My hand upon the Egyptians*, signifies when they observe the Divine power in themselves: *and I will bring forth the sons of Israel out of the midst of them*, signifies and when they shall see those who are of the spiritual Church delivered. *And Moses and Aaron did as Jehorah commanded them*, so did they, signifies that the things which were said were also done. *And Moses was a son of eighty years*, signifies the state and quality of the Law from the Divine: *and Aaron a son of three and eighty years*, signifies the state and quality of doctrine: *when they spake unto Pharaoh*, signifies when those things were commanded.

7267. *And Jehorah said unto Moses*, signifies instruction, in this instance how to proceed with those who are in falsities and infest. This appears from the signification of Jehovah said, as denoting instruction (see no. 7186).

7268. *See, I have given thee as a god unto Pharaoh*, signifies the Divine Law and its power over those who are in falsities. This appears from the signification of giving thee as a god, as denoting the Divine Truth, or, what is the same, the Divine Law, and also its power; for in the Word, where truth is treated of, and also the power of truth, the term God is used, but where good is treated of, the term Jehovah (see nos. 300, 2586, 2769, 2807, 2822, 3910, 3921 end, 4287, 4295, 4402, 7010); and from the representation of Pharaoh, as denoting those who are in falsities, and infest (see nos. 6651, 6679, 6683). As to what further concerns the signification of GOD, it is to be observed, that God in the supreme sense is the Divine which is above the heavens, but God in the internal sense is the Divine which is in the heavens; the Divine which is above the heavens is the Divine Good, but the Divine in the heavens is the Divine Truth; for from the Divine Good Divine Truth proceeds, and makes heaven, and arranges it; for what is properly called heaven is nothing but the Divine formed there, inasmuch as the angels who are in heaven, are human forms recipient of the Divine, and constituting a general form, which is that of a man. And since ² the Divine Truth in the heavens is what in the Word of the Old Testament is meant by God, therefore in the original language God is called Elohim in the plural; and the angels too who are in the heavens, because they are recipients of the Divine Truth, are called gods; as in David, "Who in the heaven shall be

compared unto Jehovah? Who shall be likened unto Jehovah *among the sons of the gods?*" (Psalm lxxxix. 6). Again, "Give unto Jehovah, *ye sons of the gods*, give unto Jehovah glory and strength" (xxix. 1). Again, "I have said, *Ye are gods*; and all of you are sons of the Most High" (lxxxii. 6). In John, "Jesus said, Is it not written in your Law, I said, *Ye are gods?* If He called them *gods*, to whom the Word was made" (x. 34, 35). Also in the passages where the Lord is called God of gods, and Lord of lords, as Gen. xlv. 2, 3; Deut. x. 17; Numb. xvi. 22; Dan. xi. 36; Psalm cxxxvi. 2, 3. From these considerations it may be seen in what sense Moses is called a god, in the present instance, a god unto Pharaoh, and a god to Aaron in Exod. iv. 16, namely, because Moses represented the Divine Law, which is the Divine Truth, and is called the Word. Hence, too, it is, that Aaron is here called his prophet, and in a former passage his mouth, that is, one who utters adequately to the understanding, the Divine Truth that proceeds immediately from the Lord, and that transcends all understanding; and inasmuch as a prophet is one who teaches and utters the Divine Truth adequately to the understanding, a prophet also denotes the doctrine of the Church; which is the subject of the verses now following.

7269. *And Aaron thy brother shall be thy prophet*, signifies doctrine thence. This appears from the signification of a prophet, as denoting the truth of doctrine, thus doctrine from the Word (see no. 2534). That Aaron represents the doctrine of the Church, or the doctrine of good and truth, which is from the Word, see nos. 6998, 7009, 7089. Because a prophet signifies doctrine, therefore, in a determinate sense, he signifies one who teaches, according to what has been said just above (no. 7268 at the end).

7270. *Thou shalt speak all that I command thee* [; *and Aaron thy brother shall speak unto Pharaoh*], signifies reception of the Divine influx, and communication. This appears from the representation of Moses, who was to speak, as denoting the Divine Truth; and from the representation of Aaron, as denoting doctrine thence (see no. 7089); from the signification of speaking, as denoting influx and its reception (see no. 5797); and from the signification of commanding, as also denoting influx (see nos. 5486, 5732), in the present case the reception of influx. From these considerations it is evident that speaking signifies the mediate influx of the Divine Truth into doctrine, that is, with one who teaches, for the meaning is that Moses, who denotes the Divine Truth, should speak what Jehovah commanded, to Aaron, who denotes doctrine or one who teaches, thus to him who was to communicate; and that

commanding signifies immediate Divine influx into the Divine Law, which is represented by Moses. How these things are to ² be understood, may be manifest from the statement already made at nos. 7009, 7010, namely, that Moses represents the truth which proceeds immediately from the Divine, and Aaron the truth which proceeds mediately. He who does not understand how the case is with order in successive [degrees], is unable to know how the case is with influx; therefore the subject shall be briefly stated. As the truth which proceeds immediately from the Lord is from the Infinite Divine itself, it cannot possibly be received by any living substance which is finite, thus not by any angel; wherefore the Lord created successive [degrees or substances], through which as media the Divine Truth proceeding immediately might be communicated. But the first successive [substance] from this is still too full of the Divine to be received by any living substance which is finite, thus by any angel; wherefore the Lord created another successive [degree or substance], through which the Divine Truth proceeding immediately might be capable of being received as to some portion: this successive [degree] is the truth Divine which is in heaven. The first two [degrees] are above the heavens, and are as it were radiant belts from a flaming [substance], and encompass the Sun, which is the Lord. Such is the successive order even to the heaven nearest to the Lord, which is the third heaven, where are those who are innocent and wise. From this they are continued successively even to the last heaven, and from the last heaven to the sensual and corporeal [degree] of man, which receives the influx last. From these considerations it appears that there are continual ³ successions from the First, that is, from the Lord, even to the last things which are with man, yea, to the last things which are in nature. The last things which are with man, as well as those in nature, are relatively inert, and thus cold, and they are relatively general, and thus obscure. From this it is also evident, that by means of those successions there is a continuous nexus of all things with the First Esse. Influx is circumstanced according to those successions, for the Divine Truth which proceeds immediately from the Divine Good flows in successively; and in the way, or around each new successive [degree], it becomes more general, and thus grosser and more obscure, and it becomes slower, and thus more inert, and colder. From these considerations it appears what is the character of the Divine order of successive [degrees], and consequently of influxes. But ⁴ it must be well borne in mind that the Truth Divine, which inflows into the third heaven that is nearest the Lord, at the same time flows in, without any successive formation, into the ultimates of order, and there also governs and provides all things in general and particular immediately from the First. Thus the

successive [formations] are held together in their order and nexus. That this is the case, may also in some measure be manifest from a maxim not unknown to the learned in the world, that there is but one substance, which is substance, and that all others are formations from it, and that in the formations this one only substance rules, not only as form, but even as not form, as in its origin. If this were not the case, what is formed could in nowise subsist and act. But these remarks are for him who is intelligent.

7271. *And he shall send the sons of Israel out of his land*, signifies that they should recede from infestation. This appears from the representation of Pharaoh, to whom this was to be said, as denoting those who infest by means of falsities (see nos. 7107, 7110, 7126, 7142); from the signification of sending, as denoting that they should recede; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (as nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198).

7272. *And I will harden Pharaoh's heart*, signifies obstinacy from the evil of falsity. This appears from the signification of hardening, as denoting obstinacy; that it is from the evil of falsity is signified by Pharaoh's heart, for the heart in the genuine sense signifies the good which is of heavenly love (nos. 3313, 3887, 3889), and hence, in the opposite sense, it denotes infernal evil; the reason it denotes evil of falsity is, that Pharaoh represents those who are in falsity. Evil of falsity is that which draws its origin from principles of falsity: as for example, that sanctification is effected by external things, as, with the Israelites and Jews, by sacrifices, washings, and sprinkling of blood, and not by charity and faith, and thus that they might be holy although they lived in hatred, revenge, rapine, cruelty, and the like. These evils are what are called evils of falsity, because
 2 they draw their origin from principles of falsity. Take, as another example, a person who believes that faith alone saves, and that works of charity contribute nothing to salvation; who believes, too, that he may be saved even at the last hour of death, no matter how he may have lived through the whole course of his life; and from those principles lives without any charity, in contempt for others, in enmity and hatred against every one who does not worship him, in the lust of revenge, in the concupiscence of depriving others of their goods, in unmercifulness, in craft, in deceit:—these also are evils of falsity, because from falsity he has persuaded himself either that they are not evils, or that, even supposing them to be evils, they would still be wiped away, did he, before breathing his last, but confess, from apparent confidence, the mediation of the Lord, and the
 3 wiping away of sins by the passion of His cross. Take yet

another example: when men in supplication approach the dead as holy, and so adore them, and even their images, the evil of that worship is an evil of falsity. All those who practise the evil of falsity, believe that falsity is truth, and consequently that evil is either not evil, or is not damnable. It is similar with those who believe that men can pardon sins; also with those who believe that they can be introduced into heaven, in whatever sins, that is, in whatsoever spiritual foulness and rottenness they may have been. In a word, the evils of falsity are as numerous as the falsities of faith and worship. These evils do indeed condemn, but not to such a degree as the evils that originate in evil. The evils originating in evil are those that proceed from the lust that arises from the love of self and of the world.

7273. *And multiply My signs and My prodigies*, signifies admonitions of every kind, and that nothing should be wanting. This appears from the signification of signs and prodigies, as denoting confirmations of the truth (see nos. 3900, 6870, 7012), and also the media of Divine power (no. 6910), in this case admonitions, for by these they both saw that they were in falsities, and saw the Divine power, and hence were admonished. The reason why it is said that to those who are in falsities admonitions of every kind should be made, and that nothing should be wanting, is because the damnation of those who are in evils, when they come into the other life, is not effected in a moment, but after they have first been visited, that is, explored. Explorations (or examinations) take place for the purpose that they themselves may apperceive that they cannot but be damned, because they have not lived differently; also in order that spirits and angels may know that they have been of such a character; thus they can no longer be exculpated either by themselves or others. The order according to which they are explored, is the order of Truth Divine, which is such that absolutely nothing is wanting. The order of Truth Divine for the evil who are damned, differs from the order of Truth Divine for the good who are saved: the difference is, that the order for the evil who are damned, is that of Truth Divine separated from Divine Good, and consequently from mercy, on account of their not having received the Divine Good, and thus having rejected mercy; but the order for the good who are saved, is that of Truth Divine conjoined to Divine Good, consequently to mercy, because they have received the Divine Good, consequently the Lord's Mercy. By degrees, in proportion as the evil are explored according to order, so they are also judged and damned. Hence it may be known that admonitions of every kind are made, so that nothing may be wanting before they are damned to hell. These are the things that are also signified by the signs and miracles wrought in

Egypt, before the first-born were destroyed, and the Egyptians perished in the Sea Suph; for the Sea Suph denotes hell.

7274. *In the land of Egypt*, signifies where those who infest are. This appears from the signification of the land of Egypt, as denoting where those are who are in falsities, and infest (see no. 7240).

7275. *And Pharaoh will not listen unto you*, signifies that those who are in falsities will not receive. This appears from what was said above (no. 7224), where like words occur.

7276. *And I will give My hand upon the Egyptians*, signifies that therefore they shall be driven by Divine power. This appears from the signification of the hand, as denoting power (see nos. 878, 4931-4937, 5327, 5328, 7011, 7188, 7189), and when Jehovah speaks of Himself, and says His hand, Divine power is denoted; and from the signification of Egyptians, as denoting those who are in falsities and infest, as above. From this it is evident, that "I will give My hand upon the Egyptians," signifies that those who were in falsities should be driven by Divine power.

7277. *And bring forth Mine army, My people, the sons of Israel*, signifies that those who are in goods and truths will be delivered. This appears from the signification of bringing forth, as denoting delivering; from the signification of an army, as denoting all kinds of good in truths; from the signification of a people, which is predicated of those who are in spiritual truth and good (see nos. 1259, 1260, 3295, 3581, 4619), thus denoting those who are of the spiritual Church (nos. 2928, 7207); and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see above, no. 7271), thus those who are in goods and truths.

7278. *Out of the land of Egypt*, signifies from infestations. This appears from the signification of the land of Egypt, as denoting where those are who are in falsities and infest (see nos. 7240, 7274), thus also infestations, for the land signifies the nation itself; and by a nation, in the internal sense, is meant what belongs to the nation, in this instance, therefore, infestation.

7279. *By great judgments*, signifies according to the laws of order. This appears from what was said above, no. 7206.

7280. *And the Egyptians shall know that I am Jehovah*, signifies that they shall have fear of the Divine. This appears from the signification of knowing that I am Jehovah, as

denoting having fear of the Divine, of which presently; and from the signification of the Egyptians, as denoting those who are in falsities and infest. Regarding fear, which those who are in falsities and infest should have of the Divine, it is to be observed, that fear is the only means which restrains the infernals and keeps them in bonds. Fear is indeed a bond common both to those who are well-disposed and to those who are evil; but with those who are well-disposed it is an internal fear, which is on account of salvation, that is to say, lest they should perish as to their souls, and, therefore, lest they should do anything contrary to conscience, that is, contrary to truth and good, which belong to the conscience; they have consequently a fear of doing anything contrary to what is just and fair, thus contrary to the neighbour: but this fear becomes a holy fear in proportion as it is conjoined with the affection of charity, and still more as it is conjoined with love to the Lord. The fear then becomes such as that of little children towards the parents whom they love; and then in proportion as they are in the good of love, it does not appear as fear, but in proportion as they are not in good it does so appear, and becomes anxiety. Such is the fear of God, so frequently spoken of in the Word. But with those who are evil, there is not any ² internal fear, that is to say, on account of salvation, and therefore of conscience, for they have entirely rejected such fear in the world, both by their life and by the principles of falsity that favoured their life; but instead of internal they have external fear, that is to say, fear lest they be deprived of honours, of gain, of reputation on account of these, of being punished according to the laws, or of being deprived of life. Those who are in evil have fear on these accounts, while they are in the world. When they come into the other life, as they cannot be restrained and kept in bonds by internal fear, they are by external fear, which is impressed on them by punishments. From these they have the fear of doing evil; and at length they have fear of the Divine, but, as has been said, an external fear, which is without any will of desisting from doing evil, from an affection of good, but from a terror of punishments, which they at last dread. From these considerations it may ³ now be evident that fear is the only means of keeping in bonds; and that external fear, which is the fear of punishments, is the only means of restraining the evil; and that this is the cause of the torment of the evil in hell. For the evil, on coming into the other life, when the external bonds which they had in the world are taken away from them, and they are left to their lusts, are like wild beasts, and lust after nothing more than to have dominion, and to destroy all that do not favour them. This is the greatest delight of their life; for in proportion as any one loves himself, he holds in hatred others who do not

favour him; and in proportion as any one is in hatred, he is in the delight of destroying; in the world, however, this is concealed.

7281. *When I stretch forth My hand upon the Egyptians*, signifies when they observe the Divine power in themselves. This appears from the signification of the hand, when it is said of the Divine, as denoting Divine power (see no. 7276), from which it is evident that sitting on the right hand of God denotes omnipotence; and from the signification of the Egyptians, as denoting those who are in falsities and infest, as above.

7282. *And I will bring forth the sons of Israel out of the midst of them*, signifies and when they shall see those who are of the spiritual Church delivered. This appears from the signification of bringing forth, as denoting being delivered (as above, no. 7277); and from the signification of the sons of Israel, as denoting those who are of the spiritual Church (see above, no. 7271).

7283. *And Moses and Aaron did as Jehovah commanded them, so did they*, signifies that the things which were said were done. This may appear without explanation.

7284. *And Moses was a son of eighty years*, signifies the state and quality of the Law from the Divine. This appears from the representation of Moses, as denoting the Law from the Divine (see nos. 6771, 6827); and from the signification of eighty years, as denoting the state and quality of the Law from the Divine, that is, among those who were of the spiritual Church, at the first time of visitation. What eighty specifically signifies, cannot be stated, because it involves every state and every quality of the Law from the Divine at that time with them. That eighty denotes states of temptation, see no. 1963; but when it does so, it involves a similar meaning to forty; but being also made up of ten and eight multiplied into each other, its signification is to be sought from this source likewise. What ten signifies, see nos. 576, 1906, 1988, 2284, 3107, 4638, and what eight, nos. 2044, 2866: in general that all numbers signify things, and indeed the states and quality of things, see nos. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175.

7285. *And Aaron was a son of three and eighty years*, signifies the state and quality of doctrine. This appears from the representation of Aaron, as denoting the doctrine of the Church (see nos. 6998, 7009, 7089); and from the signification of the number three and eighty, as denoting states and quality, namely, of that

doctrine; but the state and quality cannot be specifically known, except by reducing this number into its simple numbers, and then applying it to those who possess doctrine. Moreover, concerning numbers in the Word, see just above, no. 7284.

7286. *When they spake unto Pharaoh*, signifies when those things were commanded. This appears from the signification of speaking, as denoting a command (see no. 7240); and from the representation of Pharaoh, as denoting those who are in falsities and infest (see nos. 7107, 7110, 7126, 7142).

7287. Verses 8-13. *And Jehovah said unto Moses and unto Aaron, saying, When Pharaoh shall say unto you, saying, Give for yourselves a prodigy, and thou shalt say unto Aaron, Take thy staff, and cast it down before Pharaoh, it shall become a water-serpent. And Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded: and Aaron cast down his staff before Pharaoh, and before his servants, and it became a water-serpent. And Pharaoh also called the wise men and the sorcerers: and they also, the magicians of Egypt, did in like manner by their enchantments. And they cast down each one his staff, and they became water-serpents: and Aaron's staff swallowed up their staffs. And Pharaoh's heart became stubborn, and he listened not unto them; as Jehovah had spoken.*

And Jehovah said unto Moses and unto Aaron, saying, signifies instruction. *When Pharaoh shall say unto you*, signifies if they entertain doubt concerning the Divine: *saying, Give for yourselves a prodigy*, signifies and therefore wish to be confirmed: *and thou shalt say unto Aaron*, signifies influx and communication: *Take thy staff, and cast it down before Pharaoh*, signifies the power which is shown: *it shall become a water-serpent*, signifies that thereby mere fallacies and consequent falsities shall reign among them. *And Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded*, signifies the effect: *and Aaron cast down his staff before Pharaoh, and before his servants, and it became a water-serpent*, signifies that sheer fallacies and consequent falsities reigned among them. *And Pharaoh also called the wise men and the sorcerers*, signifies the abuse of Divine order: *and they also, the magicians of Egypt, did in like manner by their enchantments*, signifies that thus to appearance they did the like by perverting the ends of order: *and they cast down each one his staff, and they became water-serpents*, signifies power from order that they became dull as to the apperception of truth: *and Aaron's staff swallowed up their staffs*, signifies that that power was taken away from them. *And Pharaoh's heart became stubborn*, signifies obstinacy: *and he listened not unto them*, signifies that those who were in evils from falsities did not receive: *as Jehovah had spoken*, signifies prediction.

7288. *And Jehovah said unto Moses and unto Aaron, saying,* signifies instruction. This appears from the signification of Jehovah said, as denoting instruction (see nos. 6879, 6881, 6883, 6891).

7289. *When Pharaoh shall say unto you,* signifies if they entertain doubt concerning the Divine. This appears from what now follows, namely, "If Pharaoh shall say, Give for yourselves a prodigy," which evidently implies doubt concerning the Divine; for to wish for a prodigy, is to doubt before the thing is sensually confirmed.

7290. *Saying, Give for yourselves a prodigy,* signifies and therefore wish to be confirmed. This appears from the signification of prodigies and signs, as denoting confirmations of truth (see nos. 3900, 6870). With regard to prodigies and signs, which are treated of in what now follows, it is to be remarked that they were done among such as were in external worship and did not desire knowledge of internal; for those who were in such worship had to be driven by external means. Hence it is that miracles were done among the Israelitish and Jewish people, for they were solely in external worship, and not in any internal; and indeed external worship was that in which they ought to be, when they were not willing to be in internal worship, in order that in externals they might represent holy things, and that communication with heaven might exist thereby, as by something of a Church; for correspondences, representatives, and significatives conjoin the natural world to the spiritual. This then was the reason that so many miracles were
 2 done among that nation. But among those who are in internal worship, that is, in charity and faith, miracles are not wrought, for they are hurtful to them, inasmuch as miracles force belief, and what is forced is not permanent, but is dissipated. The internal things of worship, which are faith and charity, must be implanted in freedom, for then they are appropriated, and things that are appropriated in this manner remain, but those which are implanted in compulsion remain outside of the internal man in the external; for into the internal man nothing enters except by intellectual ideas, which are reasons, for the ground which receives is there the illustrated Rational; on this account no miracles are wrought at the present day. It may also appear from these considerations that they are hurtful, for they drive men to believe, and fix in the external man ideas that the case is so. If the internal man afterwards denies what miracles have confirmed, opposition and collision of the internal and external man takes place, and at length, when the ideas derived from miracles are dissipated, there is effected a conjunction of falsity and truth, consequently profanation.

From this it is evident how hurtful miracles are at this day in the Church, where the internals of worship have been disclosed. These things are also signified by the Lord's words to Thomas, "Because thou hast seen Me, Thomas, thou hast believed: blessed are they that do not see, and yet believe" (John xx. 29); so also are they blessed whose belief is not on account of miracles. But miracles are not hurtful to those who are in external worship without internal, for with these there can be no opposition between the internal and external man, thus no collision either, consequently no profanation. That miracles do not contribute anything to faith, may be clear enough from the fact that the miracles wrought among the Israelitish people in Egypt, and in the wilderness, produced no effect whatever upon them; for that people, although they had so recently seen so many miracles in Egypt, afterwards the Sea Suph divided, and the Egyptians overwhelmed therein, the pillar of the cloud going before them by day, and the pillar of fire by night, and the manna daily showering down from heaven; although, too, they saw Mount Sinai in smoke, and heard Jehovah speaking out of it, besides other marvels, yet in the midst of such things they fell away from all faith, and from the worship of Jehovah to the worship of a calf (Exod. xxxii. 1 to end). From this it is evident what miracles effect. Less still would they effect at the present day, when it is not acknowledged that there is anything from the spiritual world, and when everything of the sort which occurs and is not attributed to nature, is denied; for a spirit of denial reigns universally against the Divine influx and government on earth. At the present day, therefore, if the man of the Church were to see the veriest Divine miracles, he would first bring them down into nature, and there defile them, and would afterwards reject them as phantasms, and lastly would laugh at all who attributed them to the Divine, and not to nature. That miracles effect nothing, is also evident from the Lord's words in Luke, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (xvi. 31).

7291. *And thou shalt say unto Aaron*, signifies influx and communication, that is, of the Divine Law, which Moses represents, with the doctrine which Aaron represents. This appears from the signification of saying, when by Moses to Aaron, as denoting influx and communication (as no. 6291). Saying here signifies the same as speaking, that is, both influx and communication: that speaking has this signification, see no. 7270. This influx and communication cannot otherwise be expressed in the historical parts of the Word than by saying and speaking. The reason why the Divine Law, which Moses represents, flowed into the doctrine which Aaron represents, is, that the Divine

Law is internal truth, and doctrine external truth, and it is a general rule that internals inflow into externals, and not the reverse, by reason that internals are relatively purer and simple, but externals grosser, for they are the general things of internals.

7292. *Take thy staff, and cast it down before Pharaoh*, signifies the power which is shown. This appears from the signification of a staff, as denoting power (see nos. 4013, 4015, 4876, 4936, 6947, 7011, 7026): and from the signification of casting down before Pharaoh, as denoting to show, for what is cast down before the eyes, is shown.

7293. *It shall become a water-serpent*, signifies that thereby mere fallacies and consequent falsities shall reign among them. This appears from the signification of a serpent, as denoting the Sensual and Corporeal (see no. 6949), thus fallacies, for the Sensual and Corporeal separate from the Rational, that is, not subordinate to it, is full of fallacies, insomuch that it is scarcely anything but fallacies (see nos. 6948, 6949). It is a water-serpent that is here signified, for in the original language serpent is here expressed by the same term as a whale, which is the largest fish of the sea, and a whale signifies the Scientific in general. Since therefore the Egyptians signify falsities from fallacies, that term signifies a serpent of the water, because it stands for the whale which is in the waters, and because the waters of Egypt denote falsities. That Pharaoh or Egypt is called a whale, appears in Ezekiel, "Speak and say, Thus saith the Lord Jehovih, Behold, I am against thee, Pharaoh, king of Egypt, the *great whale* that lieth in the midst of his rivers" (xxix. 3). Again, "Son of Man, lift up a lamentation over Pharaoh, king of Egypt, and say unto him, Thou art become like a young lion of the nations, *and thou art as the whales in the seas*; and thou camest forth with thy streams, and didst disturb thy streams" (xxxii. 2); in these passages the whale signifies scientifics in general, by which, since they are from the sensual man, the things which are of faith are perverted: a whale denotes the Scientific in general, because a fish denotes the Scientific in particular (see nos. 40, 991). And as whales signify scientifics that pervert the truths of faith, they also signify reasonings from fallacies, whence come falsities. These are signified by whales in David, "Thou didst break through the sea by Thy strength: *Thou didst break the heads of the whales in the waters*" (Ps. lxxiv. 13). They are also signified by Leviathan in Isaiah, "In that day Jehovah, with his hard, and great, and strong sword, shall visit upon *Leviathan the long [oblongum] serpent*, even upon *Leviathan that crooked serpent*; and He shall slay the *whales* that are in the sea" (xxvii. 1).

And in David, "*Thou didst break the heads of Leviathan in pieces, and gavest him for food to the people of Ziim*" (Ps. lxxiv. 14). Leviathan, in a good sense, denotes reason from truths (in Job xl. 25-32, and xli. 1 to 26); reason from truths is in the opposite to reasonings from falsities. And since 4 whales signify reasonings from fallacies that pervert truths, water-serpents, which are expressed by the same term in the original language, signify falsities themselves from fallacies, from which come reasonings, and by which come perversions. Falsities are signified by those serpents in the following passages:—in Isaiah, "*The iim shall answer in their palaces, and serpents in the palaces of delights*" (xiii. 22). Again, "*Thorns shall come up in her palaces, thistles and briers in the fortifications thereof: that it may be a dwelling-place of serpents, a court for the daughters of the owl*" (xxxiv. 13). Again, "*In the dwelling-place of serpents is her resting-place; there shall be grass for reeds and rushes*" (xxxv. 7). In Jeremiah, "*I will make Jerusalem heaps, a dwelling-place of serpents*" (ix. 10). In Malachi, "*I laid Esau's mountains a wasteness, and his heritage for the serpents of the wilderness*" (i. 3). In these 5 passages serpents denote falsities, from which are reasonings; the same are also signified by dragons, but dragons denote reasonings from the loves of self and the world, thus from the lusts of evil, which pervert not only truths but goods also. These reasonings come forth from those who at heart deny the truths and goods of faith, but confess them with the mouth on account of the lust of ruling and acquiring gain; thus also from those who profane truths and goods. The latter and the former are meant by "*the dragon, the old serpent, which is called the Devil, and Satan, which leadeth astray the whole inhabited world*" (Apoc. xii. 9); and also by the dragon, which persecuted the woman, who brought forth a son that was caught up unto God and to His throne (verse 5), and who cast out of his mouth water as a river, that it might carry the woman away (ver. 13, 15). The son that the woman brought forth denotes the Divine 6 Truth, disclosed at the present day, the woman denotes the Church, the dragon the serpent denotes those who are going to persecute, the water which the dragon would cast out as a river denotes the falsities from evil, and the reasonings from them, by which they would endeavour to destroy the woman, that is, the Church; but that their attempt would be fruitless, is described in verse 16, by "*the earth helping the woman, and the earth opening her mouth, and swallowing up the river which the dragon cast out.*"

7294. *And Moses and Aaron came unto Pharaoh, and they did so as Jehovah had commanded,* signifies the effect. This may appear without explanation.

7295. *And Aaron cast down his staff before Pharaoh, and before his servants, and it became a water-serpent*, signifies that sheer fallacies and falsities therefrom reigned among them. This appears from the signification of casting down a staff, as denoting to show power (see just above, no. 7292); from the representation of Pharaoh, and his servants, as denoting those who infest by falsities; and from the signification of a water-serpent, as denoting fallacies and consequent falsities (see just above, no. 2 7293). This prodigy signifies the first admonition to those who infest, that they desist. For with the evil, who infest the well-disposed in the other life, the case is this: first, on coming there from the world, they have good spirits and angels adjoined to them as when they lived as men in the body; for even evil men have angels attendant on them, to the end that they may be able, if willing, to turn themselves to heaven, and receive influx thence, and be reformed; hence it is that, since everything of their life follows them, they are at first associated with angels. But when, in consequence of their life in the world, they are of such a character that they cannot receive the influx of truth and good from heaven, the angels and good spirits by degrees depart from them, and, in proportion as these depart, they become less and less rational; for to be rational comes through heaven from the Lord. 3 The first degree of the removal and deprivation of the influx of truth and good is that which is here described by the turning of Aaron's staff into a serpent, which signifies that mere fallacies and consequent falsities reigned; the second degree is described by the waters of Egypt being turned into blood, which signifies that truths themselves were falsified; the third degree is described by frogs creeping forth out of the waters, which signifies reasonings from sheer falsities, and so forth. By such degrees also the evil in the other life are deprived of the understanding of truth and good.

7296. *And Pharaoh also called the wise men and the sorcerers*, signifies the abuse of Divine order. This appears from the signification of the wise men, as denoting those who are in the science of spiritual things, and of their correspondence with natural things: inasmuch as these were mystical, those who investigated and taught them were among them called wise; and as the Egyptians applied themselves to such studies, they called themselves sons of the wise, and of the kings of antiquity, as is evident from Isaiah, "How say ye unto Pharaoh, *I am the son of the wise, the son of kings of antiquity*" (xix. 11): the Egyptians called the sciences of things wisdom, as did the Chaldeans (Jer. l. 35);—and from the signification of sorcerers, as denoting those who pervert Divine order, thus who pervert the laws of order. That sorceries and magical practices are nothing else, may appear from sorcerers and magicians in the other life, where they

abound: for those who in the life of the body have employed cunning, and devised many artifices to defraud others, and have at length, in consequence of success, attributed everything to their own prudence, in the other life learn in addition things magical, which are nothing but an abuse of Divine order, especially of correspondences; for it is according to Divine order for all things in general and particular to correspond; as, for example, the hands, arms, shoulders, correspond to power, and thence also a staff, therefore they form staffs for themselves, and also representatively exhibit shoulders, arms, and hands, and so exercise magical power; so is it in thousands and thousands of other instances. Order and correspondences are abused when the things which belong to order are not applied to good ends, but to evil ends, as to the end of ruling over others, and to the end of destroying; for the end of order is salvation, thus to do good to all. Hence now it is evident what is meant by the abuse of order, signified by the sorcerers.

7297. *And they also, the magicians of Egypt, did in like manner by their enchantments*, signifies that thus to appearance they did the like by perverting the ends of order. This appears from the signification of "they also did," when said of the magicians of Egypt, as denoting exhibiting what is like to appearance, for the things which flow from order are not varied by abuse, but appear similar as to the external form, but not as to the internal form, for they are contrary to the ends of order;—and from the signification of enchantments, as denoting the very arts of perverting order. Sorceries and enchantments, where they are mentioned in the Word, signify the art of exhibiting or presenting falsities so to make them appear as truths, and of presenting truths so that they may appear as falsities, which is effected principally by means of fallacies. Such is the signifi-²cation of sorceries and enchantments in the following passages:—in Isaiah, "But these two things shall come to thee in a moment in one day, bereavement of children, and widowhood; they shall come upon thee in their perfection, *because of the multitude of thy sorceries, because of the exceeding greatness of thine enchantments. Persist in thine enchantments, and in the multitude of thy sorceries*, wherein thou hast laboured from thy youth" (xlvi. 9, 12): speaking of Babel and the Chaldeans. Again, "Draw near hither, ye *sons of the sorceress*, the seed of the adulterer, and of her that hath committed whoredom" (lvii. 3). In Nahum, "Woe to the city of bloods! Because of the multitude of the whoredoms of the well-favoured whore, *the mistress of sorceries*, that selleth nations through her whoredoms, and families *through her sorceries*" (iii. 1, 4): the city of bloods stands for the falsification of truth, whoredoms for the falsified good of truth, sorceries for the arts of presenting falsities as

3 truths and truths as falsities. In Malachi, "I will draw near to you to judgment; and I will be a swift witness *against the sorcerers*, and against the adulterers, and against those that swear to falsity" (iii. 5). In John, "*By thy enchantment* were all nations led astray" (Apoc. xviii. 23); speaking of Babylon. In Micah, "I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and will cut off the cities of thy land, and destroy all thy strongholds: *and I will cut off sorceries out of thy hand*" (v. 10-12): from these words it is evident, that by sorceries are signified the arts of presenting truths as falsities and falsities as truths, for the horses that were to be cut off signify things intellectual (see nos. 2761, 2762, 3217, 5321, 6125, 6534); the chariots to be destroyed signify the doctrinals of truth (nos. 2760, 5321); the cities of the land which were also to be cut off signify the truths of the Church; that cities denote truths, see nos. 2268, 2451, 2712, 2943, 4492, 4493; and that the land denotes the Church, see nos. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577; strongholds signify truths so far as they defend goods. Hence now it may be known what is signified by the sorceries that were to be cut off out of the hand, namely, the arts of presenting truths as falsities, and falsities as truths. These arts also correspond to the phantasies, by which the evil in the other life present before the eyes beautiful things as ugly, and ugly things as beautiful, which phantasies are also a species of sorceries, for they also are abuses and inversions of Divine order.

7298. *And they cast down each one his staff, and they became water-serpents*, signifies power from order that they became dull as to the apperception of truth. This appears from the signification of casting down a staff, as denoting the exhibition of power (see no. 7292); and from the signification of water-serpents, as denoting falsities from fallacies (see no. 7293); in this instance denoting dullness as to the apperception of truth, for in the proportion that fallacies cause truths not to be apperceived, dullness is induced. Such dullness is also induced by magicians in the other life, and this by the abuse and perversion of order, for they have the skill to take away the influx out of heaven, and, when this is taken away, dullness as to the apperception of truth ensues; they have also the skill to induce fallacies, and to present them in light as in the light of truth, and at the same time to obscure truths themselves; they know, moreover, how to inject what is persuasive, and thereby to deaden the apperception of truth; not to mention other methods: when there is dullness, falsities, which are signified by sorceries and enchantments, appear as truths. From these considerations it is evident how magicians can exhibit something similar to

appearance. Be it further known, that it is according to the ² laws of order, that no one ought to be persuaded, instantaneously, of a truth, that is, that no truth should, instantaneously, be so confirmed that no doubt remains. The reason is, that the truth which is impressed in this way becomes persuasive truth, admitting of no extension, and also incapable of yielding. Such a truth is represented in the other life as hard, and as such as not to admit good into it that it may become capable of being applied. Hence it is that as soon as any truth is presented, by manifest experience, before good spirits in the other life, there is directly afterwards presented some opposite, which causes doubt. Thus they are enabled to think and consider whether it be so, and to collect reasons, and thereby to bring that truth rationally into their mind: this gives the spiritual sight extension as regards that truth, even as far as to opposites. Hence it sees and perceives with the understanding every quality of truth, and hence it can admit influx from heaven according to the states of things; for truths receive various forms according to circumstances. This, too, is the reason why the magicians were allowed to do the same as Aaron; for thereby doubt as to whether the miracle was Divine or not was excited in the children of Israel, and by this means they were enabled to think and weigh whether it was Divine, and at length to assure themselves that it was.

7299. *And Aaron's staff swallowed up their staffs*, signifies that that power was taken away from them. This appears from the signification of swallowing up, as denoting taking away; and from the signification of a staff, as denoting power (see above, no. 7292). In the other life also, the power of abusing order, and of perverting its laws, is taken away from the magicians in a twofold manner: firstly, the angels, by the Lord's Divine power, annihilate their magical [spells], and this when they exercise them to do evil to the well-disposed; so great is angelic power from the Lord, that it instantly dissipates all such things; secondly, magic is entirely taken away from them, so that they can no longer exhibit anything of the kind.

7300. *And Pharaoh's heart became stubborn*, signifies obstinacy. This appears from the signification of the heart becoming stubborn, as denoting obstinacy (as above, no. 7272).

7301. *And he listened not unto them*, signifies that those who were in evils from falsities did not receive. This appears from what was said above (nos. 7224, 7275); for Pharaoh, of whom it is here said that he listened not, represents those who are in falsities and infest, and so far as they infest, so far they are in

evil from falsities, for infestation is from evil, and is effected by means of falsities.

7302. *As Jehovah had spoken*, signifies according to prediction. This appears without explanation.

7303. Verses 14–24. *And Jehovah said unto Moses, Pharaoh's heart is grown heavy, he refuseth to let the people go. Go unto Pharaoh [in the morning; lo, he goeth out unto the waters]; and stand thou to meet him by the bank of the stream; and the staff which was turned into a serpent take thou in thy hand. And thou shalt say unto him, Jehovah the God of the Hebrews, hath sent me unto thee, saying, Send My people away, that they may serve Me in the wilderness; and, behold, thou hast not heard hitherto. Thus saith Jehovah, In this thou shalt know that I am Jehovah: behold, I smite with the staff which is in My hand upon the waters which are in the river, and they shall be turned into blood. And the fish that is in the river shall die; and the river shall stink; and the Egyptians shall loathe to drink the waters out of the river. And Jehovah said unto Moses, Say unto Aaron, Take thy staff, and stretch out thy hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their pools, and upon every gathering of their waters, and they shall become blood; and there shall be blood in all the land of Egypt, both in [vessels of] wood, and in [vessels of] stone. And Moses and Aaron did so, as Jehovah commanded; and he lifted up the staff, and smote the waters that were in the river, before the eyes of Pharaoh, and before the eyes of his servants; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink the water out of the river; and there was blood in all the land of Egypt. And the magicians of Egypt did so by their enchantments: and Pharaoh's heart became stubborn, and he listened not unto them; as Jehovah had spoken. And Pharaoh looked back, and came to his house, and set not his heart to this also. And all the Egyptians digged round about the river for waters to drink; for they could not drink of the waters of the river.*

And Jehovah said unto Moses, signifies Divine instruction: *Pharaoh's heart is grown heavy, he refuseth to let the people go*, signifies that they made themselves obstinate not to let alone those whom they infest. *Go unto Pharaoh in the morning*, signifies elevation to things more confirmatory: *lo, he goeth out unto the waters*, signifies that then those who infested would be in falsities from fallacies: *and stand thou to meet him by the bank of the stream*, signifies influx according to state: *and the staff which was turned into a serpent take thou in thy hand*, signifies power like unto the former. *And thou shalt say unto him*, signifies command: *Jehovah the God of the Hebrews hath sent me unto*

thee, saying, signifies from the Divine of the Church to those who infested: *Let My people go*, signifies that they were to let alone: *that they may serve Me in the wilderness*, signifies worship in obscurity: *and, behold, thou hast not heard hitherto*, signifies disobedience. Thus saith Jehovah, *In this thou shalt know that I am Jehovah*, signifies that they may have fear of the Divine: *behold, I smite with the staff which is in My hand upon the waters which are in the river*, signifies power over falsities which are from fallacies: *and they shall be turned into blood*, signifies that they shall falsify truths. *And the fish that is in the river shall die*, signifies that the Scientific of truth shall be extinguished: *and the river shall stink*, signifies aversion to it: *and the Egyptians shall loathe to drink the waters out of the river*, signifies that they would be willing to know scarcely anything about it. *And Jehorah said unto Moses*, signifies performance: *Say unto Aaron, Take thy staff, and stretch out thy hand upon the waters of Egypt*, signifies power over the falsities which were with those who infested: *upon their streams, upon their rivers*, signifies over the doctrinals: *and upon their pools*, signifies over the scientifics subservient to them: *and upon every gathering of their waters*, signifies where there is anything false: *and they shall become blood*, signifies that they shall falsify truths: *and there shall be blood in all the land of Egypt*, signifies total falsification: *both in [vessels of] wood, and in [vessels of] stone*, signifies of the good which is of charity and of the truth which is of faith. *And Moses and Aaron did so, as Jehovah commanded*, signifies the effect: *and he lifted up the staff and smote the waters that were in the river*, signifies strong power over falsities: *before the eyes of Pharaoh, and before the eyes of his servants*, signifies over the apperception of all who infested: *and all the waters that were in the river were turned into blood*, signifies the consequent falsification of all truth. *And the fish that was in the river died*, signifies the Scientific of truth also extinguished: *and the river stank*, signifies aversion: *and the Egyptians could not drink the water out of the river*, signifies that they were willing to know hardly anything about it: *and there was blood in all the land of Egypt*, signifies total falsification. *And the magicians of Egypt did so by their enchantments*, signifies that their falsifiers gave a representation of the same thing by abusing order: *and Pharaoh's heart became stubborn*, signifies obstinacy: *and he listened not unto them*, signifies non-reception and disobedience: [*as Jehorah had spoken*, signifies according to the prediction]. *And Pharaoh looked back, and came to his house*, signifies thought and reflection from falsities: *and set not his heart to this also*, signifies resistance from the will, and consequent obstinacy. *And all the Egyptians digged round about the river for waters to drink*, signifies the search after truth which they might apply to falsities: *for they could not*

drink of the waters of the river, signifies non-application from sheer falsities.

7304. *And Jehovah said unto Moses*, signifies Divine instruction. This appears from the signification of "he said," when anything is commanded anew, as denoting instruction (see nos. 7186, 7267, 7288), here, Divine instruction, because it was Jehovah who said, namely, instruction how he should act further.

7305. *Pharaoh's heart is grown heavy, he refuseth to let the people go*, signifies that they made themselves obstinate, not to let alone those whom they infest. This appears from the signification of the heart becoming heavy, also becoming stubborn and hardened, as denoting obstinacy (as above, nos. 7272, 7300); and from the signification of refusing to let go, as denoting not to let alone; and from the representation of Pharaoh, of whom those things are said, as denoting those who infest, concerning which representation see above.

7306. *Go unto Pharaoh in the morning*, signifies elevation to things more confirmatory. This appears from the signification of going, or entering in unto Pharaoh, as denoting communication (see no. 7000), in this case communication of things which confirm that it is the Divine that admonishes them to desist from infestations; and from the signification of the morning, as denoting a state of illustration and revelation (see nos. 3458, 3723, 5097, 5740), in the present case denoting elevation, because it is predicated of those who are in falsities, who cannot be illustrated, but whose attention can be elevated. The reason why those who are in falsities cannot be illustrated is, that falsities reject and extinguish all the light which illustrates; which light is received by truths alone.

7307. *Lo, he goeth out unto the waters*, signifies that then those who infested would be in falsities from fallacies. This appears from the representation of Pharaoh, as denoting those who infest, as above; and from the signification of waters, here the waters of Egypt, as denoting falsities from fallacies. The reason why those falsities, or falsities of that origin, are here signified is, that the serpent, into which Aaron's staff was turned, signifies those falsities (no. 7293). That waters denote truths, and in the opposite sense falsities, see nos. 739, 790, 2702, 3058, 3424, 4976, 5668; that the stream of Egypt denotes falsity, see no. 6693.

7308. *And stand thou to meet him by the bank of the stream*, signifies influx according to the state. This appears from the signification of standing to meet, as denoting influx; for when it

is said of the Divine Law, represented by Moses, that it should "stand to meet" those who are in falsities and infest, who are represented by Pharaoh, nothing else can be signified but influx, and thence reception, and thereby apperception; and from the signification of the bank of the stream, as denoting the state of falsity in which those who infested were. That the stream of Egypt denotes falsity, see no. 6693, here falsity from fallacies (no. 7307), while the bank, which is as that which contains, for it encompasses and encloses, denotes the state of that falsity; for everything has its own state, in which and according to which it is.

7309. *And the staff, which was turned into a serpent, take thou in thy hand*, signifies power like unto the former. This appears from the signification of a staff, as denoting power (see nos. 4013, 4015, 4876, 4936, 7026): its being power like the former, is signified by taking the staff which was turned into a serpent; and from the signification of the hand, as also denoting power, but spiritual power, from which comes natural power, which is the staff (see nos. 6947, 7011).

7310. *And thou shalt say unto him*, signifies command. This appears from the signification of saying, when by the Divine Law, represented by Moses, to those who are in falsities, represented by Pharaoh, as denoting command.

7311. *Jehovah the God of the Hebrews hath sent me unto thee, saying*, signifies from the Divine of the Church to those who infested. This appears from the signification of the Hebrews, as denoting the things of the Church (see nos. 5136, 6675, 6684, 6738); the Divine of the Church is Jehovah the God of the Hebrews, and Jehovah God is the Lord, Jehovah as to Divine Good, and God as to Divine Truth; and from the signification of the words, "he hath sent me unto thee," as denoting to those who infest. That Pharaoh, to whom Jehovah sent, represents those who infest, has already been repeatedly shown.

7312. *Let My people go*, signifies that they were to let them alone. This requires no explanation.

7313. *That they may serve Me in the wilderness*, signifies worship in obscurity. This appears from the signification of serving Jehovah, as denoting worship; and from the signification of a wilderness, as denoting what is uninhabited and uncultivated (see nos. 2708, 3900), in the spiritual sense, what is obscure as to the good and truth of faith. The reason why a wilderness here denotes such obscurity is, because, in general, those of the spiritual Church, who are represented by the sons of Israel,

are in obscurity as to the truths of faith (see nos. 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3833, 4402, 6289, 6500, 6865, 6945, 7233), in particular because they are in obscurity, when they emerge from a state of infestations and temptations; for those who are in infestations are beset by falsities, and are swayed as a reed is by the wind, thus from the doubting [state] to the affirmative, and from the affirmative to the doubting; hence, when they newly ascend out of that state, they are in obscurity; but that obscurity is then by degrees enlightened. Such being the state of those who are infested, the children of Israel were therefore led down into the wilderness, to represent that state in which those of the spiritual Church were before the Lord's coming; and also that in which those are who belong to that Church at this day, and are being vastated as to falsities.

7314. *And, behold, thou hast not heard hitherto*, signifies disobedience. This appears from the signification of hearing, as denoting obedience (see nos. 2542, 3869, 5017, 5471, 5475, 5216); thus not to hear denotes disobedience.

7315. *Thus saith Jehovah, In this thou shalt know that I am Jehovah*, signifies that they may have fear of the Divine. This appears from what was said above, no. 7280, where like words occur.

7316. *Behold, I smite with the staff which is in My hand, upon the waters which are in the river*, signifies power over falsities which are from fallacies. This appears from the signification of a staff, as denoting power (see above, no. 7309); and from the signification of the waters which are in the river, as denoting falsities from fallacies (see also above, no. 7307).

7317. *And they shall be turned into blood*, signifies that they shall falsify truths. This appears from the signification of blood, as denoting truth falsified (see nos. 4735, 6978); for blood in the genuine sense denotes the truth proceeding from the Lord, thus the Holy of faith. This is signified by the blood in the Holy Supper. But in the opposite sense, blood denotes violence inflicted on Divine Truth; and as this violence is effected by means of falsifications, blood denotes the falsification of truth. From these considerations, and others that follow, it may be seen who are specifically represented by Pharaoh, or who are specifically meant by those who infest; namely, that they are those within the Church who have made a profession of faith, and have also persuaded themselves that faith saves, and yet have lived contrary to the precepts of faith; in a word, they are those who have been in persuasive faith and in a life

of evil. When these come into the other life, they bring with ² them as principles, that they ought to be introduced into heaven because they were born within the Church, were baptized, possessed the Word, and doctrine from it which they professed, especially because they professed the Lord, and that He suffered for their sins, and thus saved those within the Church, who from doctrine have professed Him. Such, on newly arriving from the world into the other life, do not wish to know anything about the life of faith and charity; this they make of no account, saying that, because they have had faith, all their evils of life have been wiped and washed away by the blood of the Lamb. On this, they are told that this is contrary to the Lord's words in Matthew, where He says, "Many will say to Me in that day, Lord, Lord, have we not prophesied through Thy name? and through Thy name cast out demons? and in Thy name done many wonderful works? But then will I confess unto them, I know you not: depart from Me, ye workers of iniquity. Whosoever heareth these words of Mine and doeth them, I will liken him unto a wise man. . . . And every one that heareth these words of Mine, but doeth them not, I will liken unto a foolish man" (vii. 22-24, 26): and in Luke, "Then ye shall begin to stand outside, and to knock at the door, saying, Lord, Lord, open unto us; but He shall answer and say unto them, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity" (xiii. 25-27). But to all this they reply, that by those are meant such only as have been in miraculous faith, not in the faith of the Church. But after some time they begin to know ³ that only those who have lived the life of faith, consequently who have had charity towards the neighbour, are admitted into heaven. And when they begin to know this, they begin to despise the doctrinals of their faith, and even their faith itself: for their faith was not faith, but only the knowledge of such things as belong to faith, and it was not for the sake of life, but of gain and honours. Hence it is that they despise and also reject what had been to them the knowledge of faith; and presently they cast themselves into falsities opposed to the truths of faith. Into this state the life of those who have professed faith, and have lived a life contrary to faith, is turned. These it is who in the other life infest the well-disposed by means of falsities, thus who are specifically meant by Pharaoh.

7318. *The fish that is in the river shall die*, signifies that the Scientific of truth shall be extinguished. This appears from the signification of fish, as denoting the Scientific (see nos. 40, 991), here the Scientific of truth, because it is said that it should

die, as being in waters turned into blood, which signifies that it would be extinguished by falsification; and from the signification of dying, as denoting being extinguished. What the falsification of truth is, shall be illustrated by some examples: Truth is falsified, when from reasonings it is concluded and asserted, that because no one can do good of himself, therefore good contributes nothing to salvation. Truth is also falsified when it is asserted, that every good which man does has respect to himself and is done for the sake of recompense, and this being the case, that works of charity need not be done. Truth is falsified when it is said, that because all good is from the Lord, man need not do anything of good, but should await influx. Truth is falsified when it is asserted that man can have truth without the good which is of charity, thus can have faith without charity. Truth is falsified when it is asserted, that none but the wretched and poor can enter into heaven; and also when it is said that no one can enter heaven unless he gives all he has
 2 to the poor, and reduces himself to distress. Truth is falsified when it is said that every one, no matter how he has lived, can be admitted into heaven out of mercy. Truth is still more falsified when it is asserted, that power has been given to man to admit into heaven whom he pleases. Truth is falsified when it is said that sins are wiped and washed away as filth is by water; and truth is still more falsified when it is said that man has the power of remitting sins, and that, when remitted, they are entirely wiped away, and the man is pure. Truth is falsified when it is asserted that the Lord has taken all sins upon Himself, and by so doing has removed them, and that a man can thereby be saved whatever his life may be. Truth is falsified when it is asserted that none but those within the Church can be saved. The reasonings by which falsification is effected are, that those within the Church are baptized, possess the Word, have knowledge of the Lord, of the resurrection, of life eternal, of heaven, and of hell, and thus that they know what faith is by which they may be justified. There are numberless similar instances, for there is not a single truth which cannot be falsified, and the falsification confirmed by means of reasonings from fallacies.

7319. *And the river shall stink*, signifies aversion to it. This appears from the signification of stinking, as denoting aversion (see no. 7161); and from the signification of the river, in this instance the river of Egypt turned into blood, as denoting falsified truth. It should be known, that in the other life nothing is more abominable, and, consequently, nothing stinks more intolerably, than profaned truth: it is as the stench of a carcase, which is produced when living flesh dies: for falsity has no smell unless it be placed beside truth, nor evil unless it be placed

beside good, the quality of each being made sensible, not from itself, but from its opposite. From this it may appear to what an extent profaned truth stinks; profaned truth is falsity conjoined to truth, and falsified truth is falsity, not conjoined, but adjoined to truth, and ruling over truth.

7320. *And the Egyptians shall loathe to drink the waters out of the river*, signifies that they would be willing to know hardly anything about it. This appears from the signification of the Egyptians, as denoting those who falsify truths; from the signification of drinking, as denoting being instructed in truths (see nos. 3069, 3772, 4017, 4018), hence loathing in drinking denotes being unwilling to be instructed, thus, being willing to know hardly anything concerning truths; and from the signification of the waters of the river, as denoting falsities (see above, no. 7307), in this instance falsified truths. From these considerations it is evident, that by "the Egyptians loathed to drink the waters out of the river," is signified that those who are in falsities from fallacies are willing to know hardly anything concerning truths, consequently, that they have an aversion to them. The cause of the aversion is, that the truths which are perverted by falsities still continue to fight secretly and tacitly, and labour to shake off falsities from themselves, and thus they sting; for if falsities be a little removed with their faith, truths damn.

7321. *And Jehovah said unto Moses*, signifies performance. This appears from the particulars which now follow, for "Jehovah said" involves them.

7322. *Say unto Aaron, Take thy staff, and stretch out thy hand over the waters of Egypt*, signifies power over the falsities which were with those who infested. This appears from the signification of a staff, as denoting natural power, and from the signification of the hand, as denoting spiritual power (see above, no. 7309): hence to take a staff and stretch out the hand denotes exercising spiritual power through the Natural; and from the signification of the waters of Egypt as denoting falsities which infest (see also above, no. 7307).

7323. *Over their streams, over their rivers*, signifies over the doctrinals of falsity. This appears from the signification of streams and rivers, as denoting doctrinals, for waters denote falsities (see above, no. 7307); therefore streams and rivers, which are collections of water, denote doctrinals, in this case doctrinals of falsity. That rivers denote those things which are of intelligence, thus which are of truth, see nos. 2702, 3051; hence, in the opposite sense, those things which are contrary to intelligence, consequently which are of falsity.

7324. *And over their pools*, signifies over the scientifics subservient to them. This appears from the signification of pools, as denoting scientifics subservient to the truths which are of doctrinals, and, in the opposite sense, scientifics subservient to falsities of doctrinals. Pools, where they are named in the Word, signify, in the spiritual sense, intelligence from the cognitions of good and truth, for pools are there taken for collected waters or lakes, and collected waters and lakes are in a complex the cognitions by means of which intelligence is acquired; as in Isaiah, "Out of the wilderness shall waters break forth, and rivers in the plain of the wilderness. And *the dry place shall become a pool*, and the thirsty land springs of waters" (xxxv. 6, 7). Again, "I will open rivers on the bare hills, and I will set fountains in the midst of the valleys: *the wilderness a pool of waters*, and the dry land springs of waters" (xli. 18), where making the wilderness a pool of waters denotes giving the cognitions of good and truth, and thus intelligence, where they had not been previously. Again, "I will make waste mountains and hills, and dry every herb; and I will make the rivers islands, and *I will dry up the pools*" (xlii. 15), where pools have a like signification. In like manner in David, "Jehovah turneth rivers into a wilderness, and the out-goings of waters into dryness: *He turneth the wilderness into a pool of waters*, and a land of dryness into out-goings of waters" (Psalm cvii. 33, 35). Again, "Travail, O earth, at the presence of the Lord, at the presence of the God of Jacob; *who turned the stony rock into a pool of waters*, the flint into a fountain of waters" (cxiv. 7, 8). In Isaiah, "*The streams of Egypt* shall be diminished and dried up; therefore the *fishers* shall mourn, and all they that cast angle into the stream; . . . therefore its foundations shall be crushed to pieces, *all that make hire from pools of living things*" (xix. 6, 8, 10); pools of living things [literally, of a soul], denote those things which are of intelligence from cognitions: but as Egypt is the subject treated of, pools of a soul denote those things which are of intelligence from the scientifics of the Church; for Egypt denotes those scientifics: scientifics are cognitions, but in a lower degree. That pools of waters, in the opposite sense, denote evils from falsities, and consequent insanity, is evident from Isaiah, "I will cut off from Babylon the name, and remnant, and son and grandson, and I will make it a possession for the bittern, and *pools of waters*" (xiv. 22, 23); and since pools, in the opposite sense, denote evils from falsities, and consequent insanities, they also signify hell, where such things reign, but in this case the pool is called a pool of fire, and a pool burning with fire and brimstone, as in the Apocalypse, xix. 20; xx. 10, 14, 15; xxi. 8. Fire and brimstone denote the love of self and the lusts thence, for the love of self and its lusts are

nothing but fire, not elementary fire, but that fire which is from spiritual fire, which enables man to live. That loves are vital fires, is evident to one who considers the case; these fires are what are meant by the sacred fires which are in heaven, and by the fires of hell; elementary fire does not exist there.

7325. *And upon every gathering of waters*, signifies where there is anything false. This appears from the signification of waters, as denoting falsities (see above, no. 7307); hence a gathering of waters is where falsities are together.

7326. *And they shall become blood*, signifies that they shall falsify truths. This appears from the signification of blood, as denoting the falsification of truth (see above, no. 7317). In the genuine sense blood signifies the Holy of love, consequently charity and faith, for these are the holy things of love, consequently blood signifies the holy truth proceeding from the Lord (see nos. 1001, 4735, 6978); but, in the opposite sense, blood signifies violence inflicted on charity, and also inflicted on faith, thus on the holy truth proceeding from the Lord; and since violence is inflicted on it when it is falsified, therefore blood signifies the falsification of truth. And in a greater degree blood signifies the profanation of truth; this was signified by the eating of blood, on which account the eating of blood was so severely prohibited (no. 1003).

7327. *And there shall be blood in all the land of Egypt*, signifies total falsification. This appears from the signification of blood, as denoting the falsification of truth (see just above, no. 7326); and from the signification of "in all the land of Egypt," as denoting everywhere, thus total [falsification]. Falsification becomes total, when falsity begins to reign, for then man lives according to innate and acquired evil, and feels delight in it; and because the truths of faith prohibit such things, he feels aversion for them, and when he feels aversion for truths, he rejects them, wherever they are, and if he cannot reject, he falsifies them.

7328. *Both in [vessels of] wood and in [vessels of] stone*, signifies of the good which is of charity, and of the truth which is of faith, namely, the total falsification. This appears from the signification of [vessels of] wood, [literally, woods], as denoting the goods which are of charity (see nos. 2784, 2812, 3720); and from the signification of [vessels of] stone, [literally, stones], as denoting the truths which are of faith (see nos. 1298, 3720, 6426).

7329. *And Moses and Aaron did so, as Jehorah commanded*, signifies the effect. This appears without explanation.

7330. *And he lifted up the staff, and smote the waters that were in the river*, signifies strong power over falsities. This appears from what was said above (no. 7316); strength is signified by his lifting up the staff, and thus smiting.

7331. *Before the eyes of Pharaoh, and before the eyes of his servants*, signifies to the apperception of all those who infested. This appears from the signification of the eyes, as denoting apperception (see nos. 4083, 4339); and from the representation of Pharaoh, as denoting those who infest by means of falsities, of which see above. *All those* are signified, when it is said "before the eyes of Pharaoh, and before the eyes of his servants."

7332. *And all the waters that were in the river were turned into blood*, signifies the consequent falsification of all truth. This appears from the signification of the waters which were in the river, as denoting falsities (see above, no. 7307); and from the signification of blood, as denoting the falsification of truth (see also above, nos. 7317, 7326). The reason that those in the other life, who are in falsities and infest, are permitted to falsify truths is, lest by means of the truths which are of faith they should have communication with those who are in heaven, and by means of evils which are of the life they should have communication with those who are in hell, and hence by means of truths should acquire to themselves something of light from heaven, and thus something of intelligence, and should make the truths serve the evils which are of the life; for they would apply those things which are of intelligence to favour evil, and thus would subject the things of heaven with themselves to those which are of hell; and also lest they should seduce simple well-disposed spirits, with whom they have communication by means of truths. The evil, also, in the other life, with whom truths are not yet falsified, have the skill to acquire dominion to themselves by means of them, for there is power in truths, insomuch that it cannot be resisted (see nos. 3091, 6344, 6423, 6948); therefore also they would abuse truths. Besides, truths with the evil have not the least effect in amending their lives, the evil using them only as means to do evil, without which use the evil laugh truths to scorn outright: they are like evil prelates, who deride the truths of doctrine if they do not serve them as means of acquiring gain. These are the reasons why it is permitted the evil to falsify truths with themselves.

7333. *And the fish that was in the river died*, signifies the Scientific of truth also extinguished. This appears from what was said above, no. 7318, where the same words occur.

7334. *And the river stank*, signifies aversion. This appears from what was said above, no. 7319.

7335. *And the Egyptians could not drink the water out of the river*, signifies that they were willing to know hardly anything about it. This appears also from what was said above, no. 7320.

7336. *And there was blood in all the land of Egypt*, signifies total falsification : see above, no. 7327.

7337. *And the magicians of Egypt did so with their enchantments*, signifies that their falsifiers made a representation of the same thing. This appears from the signification of Egyptian magic and of enchantments, as denoting abuses of Divine order (see nos. 5223, 6052, 7296). As regards miracles, it should be known, that Divine miracles differ from magical miracles, as heaven differs from hell. Divine miracles proceed from Divine Truth, and progress according to order, the effects in ultimates being miracles, when it pleases the Lord that they should be exhibited in that form : hence it is, that all Divine miracles represent states of the Lord's kingdom in the heavens, and of the Lord's kingdom on earth, that is, of the Church. This is the internal form of Divine miracles. This is how it is with all the miracles in Egypt, and also with the others that are mentioned in the Word. All the miracles, too, which the Lord Himself wrought when He was in the world, signified the approaching state of the Church ; for instance, the opening the eyes of the blind, the ears of the deaf, the tongues of the dumb, the lame being made to walk, the maimed and the lepers being healed, signified that such as are signified by the blind, the deaf, the dumb, the lame, the maimed, the leprous, would receive the Gospel, and would be spiritually healed, and this by the Lord's coming into the world. Such are Divine miracles in their internal form. But magical miracles² involve nothing whatever, being wrought by the evil to acquire to themselves power over others ; and they appear in the external form like Divine miracles. The reason they appear like this is, that they flow from order, and order appears alike in the ultimates where miracles are exhibited ; as, for example, the Divine Truth proceeding from the Lord has in it all power, hence it is that there is also power in truths in the ultimates of order : therefore the evil acquire power to themselves by means of truths, and gain dominion over others. To take another example :³ it is according to order that states of affection and thought cause the idea of place and distance in the other life, and that people appear to be distant from each other in proportion as they are in diverse states ; this law of order is from the Divine, to the intent that all who are in the Grand Man may be distinct from each other. Magicians in the other life abuse this law of order ;

for they induce in others changes of state, and so translate them at one time on high, at another time into the deep, and also cast them into societies, to the intent that they may serve them for subjects: and so in numberless other instances. From these considerations it is evident that magical miraeles, although in the external form they appear like Divine miracles, nevertheless have inwardly in them a contrary end, namely, that of destroying the things of the Church, while Divine miracles have inwardly in them the end of building up the things of the Church. The case is like that of two beautiful women, one of whom from whoredom is altogether filthy within, while the other from chastity or from genuine conjugal love is altogether pure within; their external forms are similar, but the internal forms differ as heaven and hell.

7338. *And Pharaoh's heart became stubborn*, signifies obstinacy; see above, nos. 7272, 7300.

7339. *And he listened not unto them*, signifies non-reception and disobedience; see also above, nos. 7224, 7275, 7301.

7340. *As Jchorah had spoken*, signifies according to the prediction; see also above, no. 7302.

7341. *And Pharaoh looked back, and came to his house*, signifies thought and reflection from falsities. This appears from the signification of looking back, as denoting thought and reflection, for looking back, in the spiritual sense, does not denote looking with the eyes towards anything, but looking with the mind, consequently, it denotes thinking and reflecting; and from the signification of the house of Pharaoh, as denoting falsity, for when Pharaoh represents falsity, his house also represents the same; hence "coming to his house" signifies falsities; and since those words signify thought and reflection from falsities, therefore it follows that he did not set his heart to this, for he who thinks from falsities does not set his heart to the Divine which admonishes.

7342. *And set not his heart to this also*, signifies resistance from the will, and consequent obstinacy. This appears from the signification of not setting the heart to anything, as denoting not to attend; and because non-attention to Divine things, with the evil, is from resistance from the will, therefore this is signified by the same words; and as not setting the heart to that involves the same as being made *stubborn*, therefore also obstinacy is signified (as before, nos. 7272, 7300, 7338). Respecting resistance from the will, it should be borne in mind that the will is that which rules the man. It is believed by some that the understanding

rules, but the understanding does not rule unless the will inclines ; for the understanding favours the will, the understanding, considered in itself, being nothing but the form of the will. When the will is spoken of, the affection which is of the love is meant, for the will of man is nothing else, this affection being what rules man, for the affection of love is his life. If a man's affection is the affection of self and the world, his whole life is nothing else, nor can he resist it, for this would be to resist his own life ; principles of truth have no effect ; if the affection of those loves has the dominion, it draws truth over to its side, and so falsifies it, and, if it is not entirely favourable, rejects it. Hence it is that principles of the truth of faith are of no efficacy whatever with a man unless the Lord insinuates the affection of spiritual love, that is, of love towards the neighbour ; and in proportion as a man receives this affection, he receives the truths of faith : the affection of this love is what makes the new will. From these considerations it may now be manifest that man never sets his heart to any truth, if the will resists. Hence it is that the infernals, because they are in the affection or lust of evil, cannot receive the truths of faith, consequently, cannot be amended. Hence, also, it is that the evil, so far as they are able, falsify the truths which are of faith.

7343. *And all the Egyptians digged round about the river for waters to drink*, signifies the search after truth which they might apply to falsities. This appears from the signification of digging, as denoting searching after, of which presently ; and from the signification of waters about the river, as denoting truths ; the reason why waters about the river denote truths is, that they were outside of the river, and were not made blood ; that waters denote truths, see nos. 739, 790, 2702, 3058, 3424, 4976, 5668 ; and from the signification of drinking, as denoting to apply to falsities ; that drinking denotes applying, see no. 5709, for he who drinks applies to himself. But it should be borne in mind that application is effected according to the quality and state of him who applies to himself. He who is in the affection of truth, applies truths to himself according to the state and quality of the affection. He who is in the affection of falsity, when he applies truths to himself, perverts and falsifies them ; which may be manifest from this consideration, that the Divine Truth inflows with all, but that it is varied with every one according to the state and quality of his life ; and therefore that the infernals turn it into falsities, just as they turn Divine Good into evil, heavenly loves into devilish loves, mercy into hatred and into cruelty, conjugal love into adulteries, consequently into contraries, by reason that the quality and state of their life are contrary. Hence it is that by all the Egyptians digging about the river is signified the search after truth which they might

2 apply to falsities. That truth is turned into falsity, and good into evil, with those who are in falsities and evils, and also contrariwise, is evident from the common maxim that to the pure all things are pure, and to the impure all things are impure. This may also be illustrated by the things which are in nature, as, by the light of the sun ; this light is white, but nevertheless is varied according to the forms into which it inflows, whence result colours, and it becomes beautiful in beautiful forms, and unbeautiful in unbeautiful forms. It may also be illustrated by the ingrafting of shoots in trees, the shoot ingrafted on the common stock bearing its own fruit, wherefore the sap of the tree, as soon as it inflows into the ingrafted shoot, is varied, and becomes the sap of the shoot fit to produce its leaves and fruit. It is similar with those things which inflow with
 3 man. The reason why digging denotes searching for is, that water, a fountain, a well, which are dug, signify truths, which are not dug but sought for. On this account also, the same expression in the original language, when applied to truths, signifies searching for. But in the prophetic parts, either water or a fountain is mentioned instead of truth, and digging instead of seeking for. Such is the nature of prophetic discourse, as is evident from Moses, where the fountain Beer is treated of, respecting which Israel sang this song, "Spring up, O fountain ; answer ye unto it : The *fountain which the princes dug*, the nobles of the people *dug it out*, by the direction of the lawgiver, with their staffs" (Numb. xxi. 17, 18) ; where the fountain signifies the doctrine of Truth Divine, and digging, the search for it.

7344. *For they could not drink of the waters of the river*, signifies non-application arising from sheer falsities. This appears from the signification of not being able to drink, as denoting non-application ; (that drinking denotes applying, see just above, no. 7343) ; and from the signification of the waters of the river, as denoting falsities (see also above, no. 7307). That not being able to drink of the waters of the river signifies that truths cannot be applied to sheer falsities, that is, cannot be falsified by sheer falsities, also follows from the internal sense of what immediately precedes, namely, of digging waters to drink about the river, as denoting searching for truths, which they might apply to falsities. The reason why truths cannot be applied to falsities by means of mere falsities is, that truths and falsities are complete opposites, and opposites cannot be applied, unless there be intermediates which conjoin ; the intermediates which conjoin are the fallacies of the external senses, and also those things which are stated in the Word according to the appearance. Take for example the truth, that nothing but good is from the Lord, and

in no case anything evil: this truth is falsified by the fallacies that the Lord, by virtue of omnipotence, can take away evil if He be willing, and because He does not take it away, that therefore He is the cause of it, and thus also that evil is from the Lord: again, from what is stated in the Word according to the appearance, as, that Jehovah or the Lord is angry, punishes, condemns, casts into hell, when yet it is those who are in evil that do this to themselves, and hence bring upon themselves the evil of punishment, for the evil of punishment and the evil of guilt in the other life are conjoined. And so in numberless other instances.

7345. Verses 25–29. *And seven days were fulfilled, after Jehovah had smitten the river. And Jehovah said unto Moses, Come unto Pharaoh, and say unto him, Thus saith Jehovah, Let My people go, that they may serve Me. And if thou refuse to let them go, behold, I smite all thy boundary with frogs. And the river shall make frogs to creep forth, and they shall go up and come into thy house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs. And upon thee, and upon thy people, and upon all thy servants, shall the frogs go up.*

And seven days were fulfilled after Jehovah had smitten the river, signifies the end of that state after truths had been falsified. *And Jehovah said unto Moses*, signifies new instruction: *Come unto Pharaoh, and say unto him*, signifies a command to those who infest: *Thus saith Jehovah, Let My people go, that they may serve Me*, signifies to let alone those who are of the Church, so that they may worship their God in freedom. *And if thou refuse to let them go*, signifies if they would not let alone: *behold, I smite all thy boundary with frogs*, signifies reasonings from sheer falsities: *and the rivers shall make frogs to creep forth*, signifies reasonings from those falsities: *and they shall go up and come into thy house, and into thy bedchamber*, signifies that they shall fill the mind even to its interiors: *and upon thy bed*, signifies to the inmosts: *and into the house of thy servants, and of thy people*, signifies all things that are in the Natural: *and into thine ovens, and into thy kneading-troughs*, signifies into the delights of lusts. *And upon thee, and upon thy people, and upon all thy servants, shall the frogs go up*, signifies that reasonings from falsities shall be in all things in general and particular.

7346. *And seven days were fulfilled after Jehovah had smitten the river*, signifies the end of that state after truths had been falsified. This appears from the signification of seven days, as denoting an entire period from beginning to end, consequently a full state (see nos. 728, 6508), the same as a week does (see nos. 2044, 3845): consequently, seven days fulfilled denote the

end of that period or state; and from the signification of the words, "after that Jehovah had smitten the river," as denoting after truths had been falsified; for the river being smitten with Aaron's staff and the waters being made blood, denotes that truths were falsified (see nos. 7316, 7317, 7330, 7332).

7347. *And Jehovah said unto Moses*, signifies new instruction. This appears from the signification of "Jehovah said," when anything is commanded anew, as denoting new instruction (see nos. 7186, 7267, 7304).

7348. *Come unto Pharaoh, and say unto him*, signifies a command to those who infest. This appears from the signification of coming or entering in and saying, when from Jehovah, as denoting a command; and from the representation of Pharaoh, as denoting those who infest by means of falsities (see nos. 7107, 7110, 7126, 7142).

7349. *Thus saith Jehovah, Let My people go, that they may serve Me*, signifies that they should let alone those who are of the Church, so that they may worship their God in freedom. This appears from the signification of letting go, as denoting to let alone; and from the representation of the sons of Israel, who are here "My people," as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of serving Me, as denoting worshipping their God. The reason it denotes worshipping in freedom, is because worship could not be performed where falsities infested, and because all worship that is truly worship must be in freedom (see nos. 1947, 2875, 2876, 2880, 2881, 3145, 3146, 3158, 4031).

7350. *And if thou refuse to let them go*, signifies if they would not let alone. This appears from the signification of letting go, as denoting letting alone (see no. 7349), consequently, if thou refuse to let go, denotes if they would not let alone.

7351. *Behold, I smite all thy boundary with frogs*, signifies reasonings from sheer falsities. This appears from the signification of frogs, as denoting reasonings; that they are from sheer falsities is signified by their creeping forth from the river, as presently follows, (that the river of Egypt denotes falsity, see nos. 6693, 7307,) and because it is said that all the boundary should be smitten with them. Those words also signify that reasonings shall not be from falsified truths, but from sheer falsities; the cause is, that reasonings from falsified truths are turned at length into blasphemies against truth and good: and besides, real truths reject falsification from themselves, for they cannot

be together with falsities, and so long as they are so, they contend with them, and at length free and separate themselves from them; hence it is, that after a man has falsified truths, he at length entirely denies them; otherwise falsities would have dominion over truths. Hence it is that the evil in the other life, after they are cast into hell, are not allowed to reason from falsified truths, but from sheer falsities. That frogs denote reasonings from falsities, appears in John, "*I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*" For they are the spirits of demons, working signs, which go forth unto the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty" (Apoc. xvi. 13, 14). That frogs denote reasonings from falsities against truths, is manifest from the particulars in this passage, for it is said that they went *out of the mouth* of the dragon, *out of the mouth* of the beast, and *out of the mouth* of the false prophet; also that they went forth to the kings of the earth, to gather them together to battle; the kings of the earth denote the truths of the Church. That kings denote truths, and in the opposite sense falsities, see nos. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 5068, 6148; that the earth denotes the Church, see nos. 662, 1067, 1262, 1733, 1850, 2117, 2118, 3355, 4447, 4535, 5577; that war or battle denotes spiritual combat, see no. 2686, consequently, combat against the goods and truths of faith. From this it is evident that frogs denote reasonings from falsities against truths. In 3 David, "He turned their waters into blood, and killed their fish. *He made frogs to creep forth into their land, in the chambers of their kings*" (Psalm cv. 29, 30); it is said, in the chambers of their kings, because reasoning against truths from falsities is meant; the chambers of kings denote interior truths, and, in the opposite sense, interior falsities. That kings denote truths, and in the opposite sense falsities, see just above.

7352. *And the river shall make frogs to creep forth*, signifies reasonings from those falsities. This appears from the signification of the river of Egypt, as denoting falsity (see nos. 6693, 7307); and from the signification of frogs, as denoting reasonings (see just above, no. 7351); frogs denote reasonings, because they are in waters, and there make a clamorous noise, and croak, and also live among impurities. What reasoning from sheer falsities is, shall be illustrated by some examples. He reasons from sheer falsities who attributes all things to nature and scarcely anything to the Divine; when yet all things are from the Divine, and nature is only the instrumental means through which the Divine acts. He reasons from sheer falsities who believes that man is like a beast, only more perfect, because he can think; and thus that man will die like a beast. Such a one,

inasmuch as he denies the conjunction of man with the Divine by means of the thought which is of faith, and by means of the affection which is of love, and thus denies a resurrection and life eternal, speaks from sheer falsities. It is the same with him who believes that there is no hell. So also with him who believes that man has delight of life only while in the world, and that therefore he ought to enjoy it, since when he dies he dies entirely. He reasons from sheer falsities who believes that all things are of man's own prudence, and of fortune, and not of Divine providence, except that which is universal. So does he who believes that religion has no other end than to keep the simple in bonds. Those especially reason from sheer falsities who believe that the Word is not Divine. In short, all those reason from sheer falsities who entirely deny Divine truths.

7353. *And they shall go up and come into thy house, and into thy bedchamber*, signifies that they shall fill the mind, and even to its interiors. This appears from the signification of a house, as denoting man's mind (see nos. 3538, 4973, 5023); and from the signification of a bedchamber, as denoting the interiors of the mind; the reason why bedchambers denote the interiors of the mind is, that they are interiorly in the house. Chambers signify things interior, and bedchambers things still more interior, in the following passages: in Isaiah, "Go, My people, *enter thou into thy chambers*, and shut thy doors after thee: hide thyself as it were for a little moment, until the anger pass away" (xxvi. 20). In Ezekiel, "He said unto me, Son of Man, hast thou seen what the elders of the sons of Israel do in the dark, every one *in the chambers of his imagery*" (viii. 12). In Moses, "The sword shall bereave from without, and terror *from the chambers*" (Deut. xxxii. 25). In the Second Book of Kings, "Elisha, the prophet that is in Israel, telleth the king of Israel the words *that thou speakest in thy bedchamber*" (vi. 12). The ancients compared man's mind to a house, and those things which are inwardly in man, to the chambers. Such also is the human mind; for the things it contains are distinct, hardly otherwise than the chambers of a house: those in the middle in a house denote the inmost parts in the mind, and those at the sides, the more external ones; these latter were compared to courts, and the things without which cohered with those within, to porches.

7354. *And upon thy bed*, signifies to the inmosts. This appears from the signification of a bed, as denoting what is inmost; for when a bedchamber denotes the interiors, the bed which is in it denotes what is inmost.

7355. *And into the house of thy servants, and of thy people*, signifies all things that are in the Natural. This appears from

the signification of a house, as denoting man's mind, and as it is predicated of the Egyptians, and of the servants of Pharaoh, it denotes the natural mind; (that a house denotes the mind, see just above, no. 7353;) and from the signification of the servants and people of Pharaoh, as denoting all things that are in the Natural. The things there which serve for confirming falsities are called servants. That people is predicated of truths, and, in the opposite sense, of falsities, see nos. 1259, 1260, 3295, 3581, 4619, 6451, 6465. From this it is evident, that "into the house of the servants and people of Pharaoh," signifies into all things that are in the Natural.

7356. *And into thine ovens, and into thy kneading-troughs*, signifies into the delights of lusts. This appears from the signification of ovens, as denoting exterior goods, because bread is prepared in them, and exterior goods are those which are in the Natural, and are commonly called delights; for interior goods, which are of the loves and of the affections thence, when they inflow into the Natural, are felt there as delights. These are signified by ovens in a good sense; but in the opposite sense, as here, ovens signify the delights of lusts, that is, the delights arising from the loves of hell, which loves are the loves of self and of the world. It also appears from the signification of kneading-troughs, as also denoting the delights of lusts in the Natural, but still more exterior delights, because kneading-troughs are vessels in which dough is prepared to be made into bread. By reasonings entering into the delights of lusts, is meant that it would be the delight of their life to reason from falsities, and thus to deceive and seduce others; the evil also reckon it amongst their greatest delights to spread falsities, to confirm them, to make a mock of truths, and especially to seduce others. That an oven denotes the delight of the affections² which are of charity and faith, and, in the opposite sense, the delight of the lusts which are of the love of self and of the world, is evident in Hosea, "They are all adulterers, *as an oven heated by the baker*, the raiser will cease from kneading his dough. . . . For they have made ready their heart (*animus*) like *an oven* while they lie in wait; their baker sleepeth all the night; *in the morning it burneth as a fire of flame*. They are all *hot as an oven*, and devour their judges: all their kings fall" (vii. 4, 6, 7). An oven denotes the delight of lusts, which are of evils; burning, being hot, a fire of flame, denote the lusts themselves: that fire denotes the lust of evil, see nos. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324 end; they devour their judges, all their kings fall, denotes that goods and truths perish. Every one can see that without an internal sense, such as is here described, it cannot be known what is here meant by all the adulterers being like an oven heated by the

baker, by all growing hot as an oven, by the judges being
 3 devoured, and the kings falling. Oven, in the good sense,
 occurs in Isaiah, "Saith Jehovah, whose fire-place is in Zion,
 and His *oven* in Jerusalem" (xxx. 9); where Zion stands for the
 celestial Church, consequently, for the good of love which is
 of that Church; Jerusalem stands for the spiritual Church,
 consequently for the good of that love, which is the good of
 charity and of the faith thence. In this passage oven denotes
 the interior delight of the affections of good and of truth: it
 has this signification, because bread which is baked in an
 oven signifies the good of celestial and spiritual love; that
 bread has this signification, see nos. 276, 680, 2165, 2177,
 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915: and
 as an oven derives its signification from this, therefore of the
 bread which was baked for the sacrifices, and was called a
 meat-offering, that which was baked in an oven was dis-
 tinguished from the meat-offering which was baked in a frying-
 pan, and from the meat-offering which was baked in a pot
 (Levit. ii. 4, 5, 7); they were diversities of the good of love
 which were thereby signified.

7357. *And upon thee, and upon thy people, and upon all thy
 servants, shall the frogs go up*, signifies that reasonings from
 falsities shall be in all things in general and particular. This
 appears from what was said above, no. 7355. All and each of
 those who were in the land of Egypt, are signified by Pharaoh,
 his people, and his servants, consequently, falsities in all things
 in general and particular. That by Pharaoh and the Egyptians
 are signified falsities, has been often shown above. It should be
 known, that those who are in hell, and who have been deprived
 of the truths which they had known in the world, cannot do
 otherwise than speak falsities. When, therefore, any one of
 this character speaks, as is the case when they appear in the
 world of spirits, it is instantly known that what he speaks is
 false; the well-disposed in the other life know this from com-
 mon experience. That they speak nothing but what is false, is
 plain also from the Lord's words in John, "Ye are of your father
 the devil, and the desires of your father you will do: he was a
 murderer from the beginning, and stood not in the truth, because
 there is no truth in him. *When he speaketh a lie, he speaketh of
 his own, for he is a liar, and the father of it*" (viii. 44). For
 every one speaks according to the affection of his love, and no
 one can speak against it except from simulation, hypocrisy, fraud,
 and deceit, as is usual with the evil when they speak truths;
 but the truths which they so speak, are nevertheless falsities
 with them; while, on the other hand, those who are in truth
 from good cannot do otherwise than speak truths.

THE INHABITANTS AND SPIRITS OF THE PLANET MARS.

7358. *In the idea of spirits and angels, the planet Mars, like the rest of the planets, appears constantly in its own place; and this is to the left in front, at some distance, in the plane of the breast, and thus outside of the sphere where the spirits of our Earth are. The spirits of one earth are separated from those of another, for the reason that the spirits of every earth have relation to some peculiar province in the Grand Man, and hence are in another and different state; and diversity of state causes them to appear separate from each other, either to the right or to the left, at a greater or lesser distance.*

7359. *Spirits from thence came to me, and applied themselves to my left temple, and there breathed their speech upon me, but I did not understand it. As to its flow it was very soft; so far as I remember, I had never before perceived one softer; it was like the softest breeze. It breathed first upon the left temple, and the upper part of the left ear; the breathing proceeded thence to the left eye, and by degrees to the right, and next flowed down, especially from the left eye, to the lips; and when at the lips, it entered through the mouth, and through a way within the mouth, and, indeed, through the Eustachian tube, into the brain. When the breathing arrived there, I then understood their speech, and was enabled to speak with them. While they spoke with me, I observed that my lips were moved, and my tongue also a little, owing to the correspondence of interior with exterior speech. Exterior speech is that of articulate sound which impinges upon the external membrane of the ear, and, by means of the small organs, membranes, and fibres, which are within the ear, it is conveyed from thence to the brain.*

7360. *From these circumstances it was given me to know, that the speech of the inhabitants of Mars is different from the speech of the inhabitants of our Earth, in that it is not sonorous, but almost tacit, insinuating itself into the interior hearing and sight by a shorter way; and that, because it is such, it is fuller and more perfect, fuller of the ideas of thought, thus approaching nearer to the speech of spirits and angels. Among them, the very affection of the speech is also represented in the face, and its thought in the eyes; for with them thought and speech, also affection and the face, act in unity. They consider it infamous to think one thing and speak another, and to will one thing and show another in the face. They know not what hypocrisy is, nor fraudulent simulation and deceit.*

7361. *That such was also the speech of the Most Ancient people on this Earth, has also been given me to know by conversation with*

some of them (see nos. 607, 608). In order to elucidate this subject, I may again relate what it has been given me to know by experience respecting the speech of the Most Ancient people of this Earth: it is as follows: "It was shown me by a certain influx, which I cannot describe, what was the character of the speech of those who were of the Most Ancient Church. It was not articulate, like the vocal speech of our time, but tacit, which was effected not by external, but by internal respiration. It was also given me to apperceive what was the character of their internal respiration. It proceeded from the navel towards the heart, and so through the lips, without sound when they spoke. It did not enter into another's ear by an external way, and strike upon what is called the drum of the ear, but by a certain internal way, and indeed by that passage which at this day is called the Eustachian tube. It was shown me, that by such speech they could express the feelings of the mind (animus) and the ideas of thought, much more fully than can possibly be done by articulate sounds or audible words, which are likewise directed by respiration, but external; for there is no vocal sound, nay, there is not anything in a vocal sound, which is not directed by applications of the respiration. But with them this was done much more perfectly, because by internal respiration, which, because more interior, is also more perfect, and more applicable and conformable to the very ideas of thought. Moreover [they expressed themselves] also by slight motions of the lips, and corresponding changes of the face; for, being celestial men, whatever they thought shone forth from their face and eyes, which were conformably varied, the face as to form and as to life, and the eyes as to light. It was quite impossible for them to present a countenance which was not in agreement with what they thought; simulation, and still more deceit, were regarded by them as enormous crimes. As their speech was of such a character, and they had internal respiration, they could have fellowship with angels" (no. 1118).

7362. The respiration of the spirits of the planet Mars was also communicated to me (for spirits and angels respire, see nos. 3884–3894); and it was perceived that their respiration was interior, proceeding from the region of the chest towards the navel, and thence rolling itself upwards through the breast with an imperceptible breathing (halitus) towards the mouth. From these considerations, and from other experiential proofs, it was made evident to me, that they were of a celestial genius, thus that they were not unlike those who were of the Most Ancient Church on this Earth.

7363. They spoke with me concerning the life of the inhabitants of their earth, stating that they are not under forms of government, but are distinguished into greater and lesser societies, and that they there associate themselves with such as agree with them in disposition; and that they know this instantly from the face

and speech, and that in this they are rarely mistaken ; they are then instantly friends ; but they have no aversion to the rest, for they harbour no such feeling, still less hatred. They stated also, that their consociations are delightful, and that they converse with each other about those things which take place in the societies, especially which take place in heaven ; for many of them have open communication with the angels who are in heaven. This is also credible, since they are such, and are so consociated, that their societies taken together through that earth represent a common angelic society, for the societies there are all various, but the Lord conjoins all by a heavenly form, that they may be a one ; for a one is made of various parts suitably arranged into a form.

7364. Those in their societies who begin to think wrongly, and thence to will wrongly, are dissociated, and left to themselves alone, in consequence of which they drag on a most wretched life, out of society, among rocks or other places, for they are no longer regarded by the rest. Certain societies endeavour to compel such persons to repentance by various methods, but when this is to no purpose, they dissociate themselves from them. Thus they take precautions lest the lust of dominion and the lust of gain should creep in, that is, lest any persons under the influence of the lust of dominion should subject to themselves the society in which they are, and afterwards many other societies ; and lest any under the influence of the lust of gain should deprive others of their goods. Every one there lives content with his own goods, and every one with the personal honour of being reputed just and a lover of the neighbour. This delightful and tranquil state of mind (*animus*) would perish, unless those who think evil and will evil were cast out, and unless a prudent but severe check were given to the first beginnings of the love of self and the love of the world. For it was owing to these loves that societies were formed into empires and kingdoms, within which there are few who do not desire to acquire dominion, and to possess all that belongs to others, for there are few who do what is just and fair from justice and fairness, and still fewer who do good from charity, and truth from faith, but [the greater part act] from fear of the law, of the loss of life, of the loss of gain, of honour, and of reputation for the sake of these.

7365. The inhabitants and spirits of the planet Mars will continue to be treated of at the close of the following chapter.

EXODUS.

CHAPTER THE EIGHTH.

THE DOCTRINE OF CHARITY.

7366. It was stated above that the loves of self and of the world constitute hell with man. It must now be stated what the character of those loves is, in order that man may know whether he is in them, and, consequently, whether hell or heaven is in him; for either hell or heaven is in man himself. That the kingdom of God is within man, the Lord teaches in Luke (xvii. 21), consequently also hell.

7367. The love of self rules with man, that is, man is in the love of self when, in what he thinks and does, he regards not the neighbour, thus not the public, still less the Lord, but himself and his own relations only, consequently when he does everything for the sake of himself and his own relations, and if he does anything for the sake of the public and the neighbour, it is only that it may appear.

7368. It is said, for the sake of himself and his relations, because he with them and they with him make a one; as, when any one does anything for the sake of his wife, children, grandchildren, sons-in-law, daughters-in-law, he does it for the sake of himself, because they belong to him; in like manner he who does anything for the sake of connections, and for the sake of friends who favour his love, and by that means conjoin themselves to him, for by such conjunction they constitute a one with him, that is, they regard themselves in him, and him in themselves.

7369. In proportion as man is in the love of self, he removes himself from the love of the neighbour; consequently, in proportion as man is in the love of self, he removes himself from heaven, for in heaven is the love of the neighbour; hence also it follows, that in proportion as man is in the love of self, he is in hell, for in hell is the love of self.

7370. That man is in the love of self who despises his neighbour in comparison with himself, who considers him as an enemy if he does not favour him, and if he does not do him honour; still more in the love of self is he who, for such reasons, hates and persecutes his neighbour; and still more is he who, on such accounts, burns with revenge against him, and desires his destruction. Persons of this character at length love to rage against the neighbour; and the same persons, if they are also adulterers, become cruel.

7371. The delight which these persons perceive in such things, is the delight of the love of self: this delight with man is infernal delight. Everything which is done according to the love is delightful, wherefore the character of the love may also be known from the delight.

7372. From the considerations mentioned just above (no. 7370), as indications, it is discoverable who are in the love of self. It matters not how they appear in the outward form, whether puffed up or humble; for such evils are in the interior man; and by most persons at this day the interior man is concealed, and the exterior is trained to display what belongs to the love of the public and of the neighbour, thus also what is contrary; and this also for the sake of self, and for the sake of the world.

7373. But the love of the world rules with a man, that is, a man is in the love of the world, when in what he thinks and does he regards and pursues nothing but gain, regardless whether this is acquired to the detriment of his neighbour and the public.

7374. Those are in the love of the world who desire by artful devices to divert the goods of others unto themselves, and still more those who do so by cunning and deceit. Those who are in that love, envy others their goods, and covet them; and, so far as they do not fear the laws, deprive, yea, plunder them thereof.

7375. These two loves grow in proportion as the rein is given them, and in proportion as man advances in them; and at length they increase beyond measure, so that they not only desire to exercise command over all in their own kingdom, but also beyond it, even to the ends of the earth; yea, those loves, when unrestrained, ascend even to the God of the universe, that is, to such a height, that those who are in them wish to climb into the throne of God, and to be worshipped instead of God Himself, according to what is written in Isaiah concerning Lucifer, by whom are meant those who are in these loves, and

are called Babel, "*Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of assembly, in the sides of the north. I will ascend above the heights of the cloud, and I will become like the Most High; yet thou art brought down to hell*" (xiv. 13-15).

7376. From these considerations it may now appear that those two loves are the origins of all evils, for they are diametrically contrary to love towards the neighbour, and to love to the Lord; thus they are diametrically contrary to heaven, where love to the Lord and love towards the neighbour reign; consequently those loves, namely, the love of self and the love of the world, are what make hell with man, for in hell these two loves reign.

7377. But those who aspire after honours, for the sake, not of themselves, but of their country, are not in these loves; nor are those who aspire after wealth, not for its own sake, but for the sake of the requirements of life, both of themselves and of their belongings, and for the sake of the good use which makes opulence delightful: with these, honours and wealth are means of doing good.

CHAPTER VIII.

1. AND JEHOVAH said unto Moses, Say unto Aaron, Stretch out thy hand with thy staff over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt.

2. And Aaron stretched out his hand over the waters of Egypt; and the frog came up, and covered the land of Egypt.

3. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt.

4. And Pharaoh called for Moses and for Aaron, and said, Supplicate unto JEHOVAH, that He may remove the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto JEHOVAH.

5. And Moses said unto Pharaoh, Have thou the honour over me: how long shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses: only in the river shall they survive?

6. And he said, Until to-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like JEHOVAH our GOD.

7. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they survive.

8. And Moses and Aaron went out from with Pharaoh: and

CHAPTER VIII.

Moses cried unto JEHOVAH on account of the frogs which He had set upon Pharaoh.

9. And JEHOVAH did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields.

10. And they gathered them together into heaps on heaps: and the land stank.

11. And Pharaoh saw that breathing-time was given, and he made his heart heavy, and listened not unto them, as JEHOVAH had spoken.

12. And JEHOVAH said unto Moses, Say unto Aaron, Stretch out thy staff, and smite the dust of the land, and it shall become lice in all the land of Egypt.

13. And they did so; and Aaron stretched out his hand with his staff, and smote the dust of the land, and it became lice in man and in beast; all the dust of the land became lice in all the land of Egypt.

14. And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice in man and in beast.

15. And the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart became stubborn, and he listened not unto them; as JEHOVAH had spoken.

16. And JEHOVAH said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he goeth forth to the waters; and thou shalt say unto him, thus saith JEHOVAH, let My people go, that they may serve Me.

17. For if thou let not My people go, behold, I send upon thee, and upon thy servants, and upon thy people, and into thy houses, the baneful flying thing (*volatile noxium*); and the houses of the Egyptians shall be filled with the baneful flying thing, and also the land whereon they are.

18. And I will sever in that day the land of Goshen, on which My people stand, that the baneful flying thing be not there; to the end that thou mayest know that I JEHOVAH am in the midst of the land.

19. And I will put a redemption between My people and between thy people: by to-morrow shall this sign be.

20. And JEHOVAH did so; and there came a grievous baneful flying thing into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was destroyed by reason of the baneful flying thing.

21. And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

22. And Moses said, It is not meet so to do; because we should sacrifice the abomination of the Egyptians to JEHOVAH our God: lo, should we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

23. We will go a way of three days into the wilderness, and sacrifice to JEHOVAH our GOD, as He hath said unto us.

24. And Pharaoh said, I will let you go, that ye may sacrifice to JEHOVAH your GOD in the wilderness; only ye shall not go very far away: supplicate for me.

25. And Moses said, Behold, I go out from with thee, and I will supplicate unto JEHOVAH that He remove the baneful flying thing from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh continue to mock in not letting the people go to sacrifice to JEHOVAH.

26. And Moses went out from with Pharaoh, and supplicated unto JEHOVAH.

27. And JEHOVAH did according to the word of Moses; and He removed the baneful flying thing from Pharaoh, from his servants, and from his people; there was not one left.

28. And Pharaoh made his heart heavy this time also, and he did not let the people go.

THE CONTENTS.

7378. This chapter, in the internal sense, continues the subject of the vastation of those who are in falsities and infest the well-disposed in the other life. The first two degrees of vastation were described in the foregoing chapter, and, in part, the third degree, which was, that they reasoned only from sheer falsities; reasonings from sheer falsities are signified by the frogs. Of these reasonings this chapter continues to treat: and it afterwards treats of the fourth and fifth degrees of the vastation of those who are in falsities and infest the well-disposed in the other life. The fourth degree is, that they were in evils, which destroyed every good with them, even whatever they had of natural good; these are signified by the lice from the dust of the land. The fifth degree is, that they were in falsities from those evils, by which every truth was destroyed; these are signified by the baneful flying thing.

THE INTERNAL SENSE.

7379. Verses 1-10. *And Jehovah said unto Moses, Say unto Aaron, Stretch out thy hand with thy staff over the streams, over the rivers, and over the pools, and cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frog came up, and covered the land of Egypt. And the magicians of Egypt did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called for Moses and for Aaron, and said, Supplicate unto Jehovah,*

that He may remove the frogs from me, and from my people; and I will let the people go, that they may sacrifice unto Jehovah. And Moses said unto Pharaoh, Have thou the honour over me: how long shall I supplicate for thee, and for thy servants, and for thy people, to cut off the frogs from thee, and from thy houses: only in the river shall they survive? And he said, Until to-morrow. And he said, Be it according to thy word: that thou mayest know that there is none like Jehovah our God. And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people; only in the river shall they survive. And Moses and Aaron went out from with Pharaoh: and Moses cried unto Jehovah on account of the frogs which He had set upon Pharaoh. And Jehovah did according to the word of Moses; and the frogs died out of the houses, out of the courts, and out of the fields. And they gathered them together into heaps on heaps: and the land stank.

And Jehovah said unto Moses, signifies instruction: *Say unto Aaron*, signifies the influx of the internal Law into the external Law: *Stretch out thy hand with thy staff*, signifies the power of internal truth by means of external truth: *over the streams, over the rivers and over the pools*, signifies against falsities: *and cause frogs to come up upon the land of Egypt*, signifies reasonings from sheer falsities. *And Aaron stretched out his hand over the waters of Egypt*, signifies the effect of the power of internal truth through external truth against falsities: *and the frog came up*, signifies reasonings from sheer falsities: *and covered the land of Egypt*, signifies the natural mind, that it became such. *And the magicians of Egypt did so with their enchantments*, signifies the abuse of Divine order, whence ensued similarity in the external form: *and caused frogs to come up upon the land of Egypt*, signifies as to reasonings from the natural mind. *And Pharaoh called for Moses and for Aaron*, signifies the presence of the Divine Law: *and said, Supplicate unto Jehovah*, signifies humiliation from weariness: *that He may remove the frogs from me, and from my people*, signifies that they might not be driven to reason from sheer falsities: *and I will let the people go, that they may sacrifice unto Jehovah*, signifies that they would then let alone those who were of the spiritual Church, that they might worship their God. *And Moses said unto Pharaoh*, signifies the answer: *Have thou the honour over me*, signifies that the Divine Law was to be trusted in: *how long shall I supplicate for thee, and for thy servants, and for thy people*, signifies intercession for those who are in falsities and infest: *to cut off the frogs from thee, and from thy houses*, signifies that reasonings may cease: *only in the river shall they survive*, signifies that they should remain with falsities where these are. *And he said, Until to-morrow*, signifies for ever: *And he said, Be it according to thy word*, signifies confirmation thence: *that thou mayest know that there is none like*

Jehovah our God, signifies that there is one God, and none beside Him. *And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people*, signifies that they should not be driven to reason from sheer falsities: *only in the river shall they survive*, signifies that they should remain with falsities where these are. *And Moses and Aaron went out from with Pharaoh*, signifies separation from those who have reasoned from sheer falsities: *and Moses cried unto Jehovah on account of the frogs, which He had set upon Pharaoh*, signifies intercession. *And Jehovah did according to the word of Moses*, signifies that it was so done according to the Lord's word: *and the frogs died out of the houses, out of the courts, and out of the fields*, signifies that with them reasonings from sheer falsities ceased throughout the Natural. *And they gathered them together into heaps on heaps*, signifies that those reasoning falsities were arranged in bundles in the Natural: *and the land stank*, signifies consequent noisomeness and loathsomeness.

7380. *And Jehovah said unto Moses*, signifies instruction. This appears from the signification of saying, as denoting instruction (see nos. 7186, 7304). What is signified by *saying*, in the historical parts of the Word, is evident by what follows, for it involves it. This signifies instruction, because it is said by Jehovah what further was to be done; Moses also represents the Divine Law, by means of which instruction from Jehovah is effected.

7381. *Say unto Aaron*, signifies the influx of the internal Law into the external Law. This appears from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752); and from the representation of Aaron, as denoting the doctrine of good and truth (see nos. 6998, 7089); the doctrine of good and truth, which Aaron represents, is no other than the external Law deriving its existence from the internal Law, that is, through the internal Law from the Divine; and from the signification of saying, as denoting influx (as nos. 6152, 6291, 7291); the reason why saying here denotes influx, is, that Moses was to say to Aaron, and Moses denotes the internal Law, and Aaron the external, and influx from the Divine is effected through the Internal into the External. The internal Law is the truth Divine itself, such as it is in heaven, and the external Law is the truth Divine such as it is on earth; thus the internal Law is the truth accommodated to angels, and the external Law is the truth accommodated to men. Inasmuch as the internal Law, which Moses represents, is the truth accommodated to angels, and the external Law, which Aaron represents, is the truth accommodated to men, something may here be said on the subject. Truth accommodated to the angels is for the most part

incomprehensible to men, as is manifest from the fact that such things are seen and said in heaven as eye hath never seen, nor ear heard. The reason is, that the things said among angels are spiritual, and these are abstracted from natural things, consequently remote from the ideas and expressions of human speech; for man had formed his ideas from the things that are in nature, and indeed in grosser nature, that is, from the things he had seen in the world and on earth, and had touched by sense, which are material. The ideas of interior thought with man, although above material things, still terminate therein, and where they terminate they appear to be, whence he perceives what he thinks. From this it is evident how it is with the truth of faith, and what the nature of that is which comes within the range of man's thought, and is called the external Law, and is represented by Aaron. To illustrate this by an example. Man cannot 3 possibly think without the idea of time and space; this idea adheres to almost everything he thinks; if the idea derived from time and space were taken away from man, he would not know what he thinks, and hardly whether he thinks at all: but in the ideas of angels there is nothing of time and space, but instead of these there are states; the reason is, that the natural world distinguishes itself from the spiritual world by means of time and space. The reason why time and space are in the natural world, and, instead of them, states in the spiritual world, is, because in the natural world the sun, by apparent revolutions, appears to make days and years, and to divide the day into four periods, night, morning, mid-day, and evening, and the year also into four seasons, winter, spring, summer, and autumn, and this by variations of light and shade, of heat and cold; hence the ideas of time and its variations. The ideas of space arise from measuring by times, wherefore, where one is, the other is also. But in the spiritual world, the sun of heaven, whence are 4 spiritual light and spiritual heat, does not rotate and revolve, and thus induce the ideas of time and space. The light from that sun is truth Divine, and the heat from that sun is good Divine; from these arise ideas of states with the angels, a state of intelligence and faith from truth Divine, and a state of wisdom and love from good Divine. The variations of these states with the angels, have their correspondence in the world in states of light and shade, and of heat and cold, which are of the sun when he makes times, and measures spaces. From this example it may in some measure appear, what is the character of internal truth, or the truth accommodated to the angels, which is called the internal Law, and what is the character of external truth, or the truth accommodated to men, which is called the external Law; and whence it is, that what the angels speak among themselves is incomprehensible to man, and also ineffable.

7382. *Stretch out thy hand with thy staff*, signifies the power of internal truth by means of external truth. This appears from the signification of the hand, as denoting spiritual power, which is that of internal truth; and from the representation of a staff, as denoting natural power, which is that of external truth (see nos. 6947, 6948); that all power in the spiritual world belongs to truth, see nos. 3091, 3387, 4931, 6344, 6423, 6948. Since Moses represents the internal Law, which is the same with internal truth, and Aaron represents the external Law, which is the same with external truth, and since internal truth inflows into external truth, and gives it power (no. 7381), therefore the words of Moses to Aaron, “Stretch out thy hand with thy staff,” signify the power of internal truth by means of external truth.

7383. *Over the streams, over the rivers, and over the pools*, signifies against falsities. This appears from the signification of the streams and rivers of Egypt, as denoting the doctrinals of falsity (see no. 7323); and from the signification of pools, as denoting scientifics serviceable to them (see no. 7324); consequently, falsities are what are signified by streams, rivers, and pools.

7384. *And cause frogs to come up upon the land of Egypt*, signifies reasonings from sheer falsities (see nos. 7351, 7352). The frogs also correspond to reasonings from falsities, for all things in general and particular which are in the natural world have correspondence with those that are in the spiritual world; and this by reason that what is natural exists through what is spiritual; therefore universal nature is a theatre representative of the spiritual world (see nos. 2758, 3483, 4939).

7385. *And Aaron stretched out his hand over the waters of Egypt*, signifies the effect of the power of internal truth through external truth against falsities. This appears from the representation of Aaron, as denoting the doctrine of truth and good, consequently external truth (see nos. 6998, 7009, 7089); from the signification of the hand, as denoting power (see nos. 878, 4931-4937), in the present case the power of internal truth through external truth (as above, no. 7382); and from the signification of the waters of Egypt, as denoting falsities (see nos. 6693, 7307); the effect is signified by his stretching out the hand and the frog coming up. From these considerations it is evident, that by Aaron stretching out his hand over the waters of Egypt, is signified the effect of the power of internal truth through external truth against falsities.

7386. *And the frog came up*, signifies reasonings from sheer falsities. This appears from what was said above (no. 7384).

7387. *And covered the land of Egypt*, signifies the natural mind, that it become such. This appears from the signification of covering, because it is said of the natural mind, as denoting that it was filled with falsities, and the consequent reasonings, thus that it became such; and from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301).

7388. *And the magicians of Egypt did so with their enchantments*, signifies the abuse of Divine order, whence ensued similarity in the external form. See nos. 7296, 7297, 7337, where like words occur.

7389. *And caused frogs to come up upon the land of Egypt*, signifies as to reasonings from the natural mind. This appears from the signification of frogs, as denoting reasonings from sheer falsities (see nos. 7351, 7352, 7384); and from the signification of the land of Egypt, as denoting the natural mind (see just above, no. 7387).

7390. *And Pharaoh called for Moses and for Aaron*, signifies the presence of the Divine Law. This appears from the signification of calling, as denoting presence (see no. 6177). The reason why calling denotes presence is, that to call one is to wish to speak with him, and to communicate what one thinks, and in the other life it is according to a law of order that he with whom any one wishes to speak, and desires to communicate what he thinks, becomes present; from the representation of Pharaoh, as denoting those who are in falsities and infest (as frequently above); from the representation of Moses, as denoting the internal Law; and from the representation of Aaron, as denoting the external Law (see above, no. 7381).

7391. *And said, Supplicate unto Jehovah*, signifies humiliation from weariness. This appears from the signification of supplicating unto Jehovah, as denoting humiliation, for he who supplicates is in humiliation, in like manner he who requests another to supplicate for him. The reason that supplicating denotes humiliation is, that the angels do not attend to the supplication, but to the humiliation in which man is when he supplicates, for supplication without humiliation is only an utterance of sounds, which does not come to the hearing and perception of the angels. That weariness of reasoning from sheer falsities is the cause, will be seen in what now follows.

7392. *That He may remove the frogs from me, and from my people*, signifies that they might not be driven to reason from sheer falsities. This appears from the signification of removing,

as denoting not to be driven, for the cause of the supplication was weariness, arising from being driven to reason from sheer falsities; and from the signification of frogs, as denoting reasonings from sheer falsities (see nos. 7351, 7352); and from the representation of Pharaoh, also of the Egyptians, as denoting ² those who are in falsities and infest (as frequently above). With regard to the weariness which was the cause of the supplication or humiliation of those who infest, it is to be observed that this is undelightful to them, for by means of reasonings from sheer falsities they are not able to do evil, inasmuch as the well-disposed, in the present case those who are of the Lord's spiritual Church, whom they infested, laugh at sheer falsities, which are negations of truth. But by the falsities which are from fallacies and appearances, by means of which truths are falsified, which were signified by the blood into which the waters in Egypt were turned (nos. 7317, 7326), they were able to do evil, because fallacies and appearances lead astray, being as a shade and veil to truths; and because they are not able to do evil by means of reasonings from sheer falsities, that is, from absolute negations of truth, it was undelightful to them, and therefore they deprecate it. Nothing delights the infernals but to do evil in every possible manner; for doing evil is the very delight of their life, insomuch that it is their very life; wherefore, when they are not permitted to do evil, they are in weariness. This is the reason why Pharaoh deprecated the evil of the frogs, but not the evil of the blood spoken of above, nor the evil of the lice spoken of below; for the evil of the frogs signifies infestation by means of reasonings from sheer falsities, by which they are not able to do evil; but the evil of the blood signifies infestation by means of falsities from fallacies and appearances, which infestation is delightful to them because by it they are able to do evil; and the evil of the lice signifies evils which are delightful to ³ them because they are evils. In the other life all those perceive delight in doing evil who, in the world, do not do good to the neighbour for the sake of the neighbour, nor to their country for the sake of their country, nor to the Church for the sake of the Church, but for the sake of themselves; consequently, who do not do truth and good for the sake of truth and good. That doing evil is delightful to them, is not clearly manifest in the world, because the external man conceals it; but in the other life, when externals are taken away, and man is left to his interiors, this delight comes forth and manifests itself. Hence it is that they are in hell; for all who are in hell love doing evil, while all who are in heaven love doing good.

7393. *And I will let the people go, that they may sacrifice unto Jehovah*, signifies that they would then let alone those who were of the spiritual Church, that they might worship their God.

This appears from the signification of letting go, as denoting letting alone (see nos. 7312, 7349, 7350); from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of sacrificing to Jehovah, as denoting worshipping their own God. That sacrifices signified all worship in general, see no. 6905; here, consequently, they denote worshipping.

7394. *And Moses said unto Pharaoh*, signifies the answer. This appears from the signification of saying, because it is to Pharaoh who just now spoke, as denoting the answer (as also at no. 7103).

7395. *Have thou the honour over me*, signifies that the truth Divine was to be trusted in. This appears from the signification of having the honour, as denoting trusting in; and from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752), consequently denoting the truth Divine (see nos. 6771, 7014, 7382).

7396. *How long shall I supplicate for thee, and for thy servants, and for thy people*, signifies intercession for those who are in falsities and infest. This appears from the signification of supplicating, because it is for another, as denoting intercession; and from the representation of Pharaoh, as denoting those who are in falsities and infest (see nos. 7107, 7110, 7126, 7142, 7317); and because these are represented by Pharaoh, when his servants and his people are also added, all in general and particular are meant, for servants denote those who are of a lower rank and minister, and the people denote the individuals. Empires and kingdoms are represented in heaven as a man, and the societies therein are represented as the members of that man; but the king as the head. This representative derives its cause from the circumstance that the entire heaven represents one man, and the societies there represent his members, and this according to their functions. From this it may be manifest how beautiful and delightful the representation in heaven would be of an empire, a kingdom, and a society, if they were similarly conjoined amongst themselves through charity and faith. Wherever this is possible, the Lord also conjoins societies in this wise; for the Divine Truth itself, which proceeds from the Lord, introduces that order wherever it is received. Hence is that order in heaven. It exists on earth also, but the societies which constitute it are scattered throughout the whole world, and consist of those who are in love to Him, and in charity towards the neighbour. But these scattered societies are collected by the Lord, in order that, like the societies in heaven, they also

may represent one man. These societies are not only within, but also outside of the Church; and, taken altogether, they are called the Lord's Church scattered and collected from the good in the entire world; which Church is also called a communion. This communion, or this Church, is the Lord's kingdom on earth conjoined with the Lord's kingdom in the heavens, and thus conjoined with the Lord Himself.

7397. *To cut off the frogs from thee, and from thy houses*, signifies that reasonings may cease. This appears from the signification of frogs, as denoting reasonings from sheer falsities (see nos. 7351, 7352, 7384); from the signification of cutting off, as denoting to cease; for cutting off is predicated of frogs, but ceasing of reasonings; from the representation of Pharaoh, from whom the frogs were to be cut off, as denoting those who are in falsities and infest (see just above, no. 7396); and from the signification of houses, as denoting those things which are of the natural mind. That a house denotes the natural mind, see nos. 4973, 5023, 7353; hence houses denote the things which are there.

7398. *Only in the river shall they survive*, signifies that they should remain with falsities where these are. This appears from the signification of a river, in this case the river of Egypt, as denoting falsity (see nos. 6693, 7307); and from the signification of surviving, as denoting to remain. The case herein is as follows: What things soever enter with man, remain with him, especially those which are received from affection. It is believed that the things which enter are entirely obliterated and cast away, when the man no longer remembers them. They are not, however, obliterated or cast away, but inhere either in the interior memory or in the exterior among such things as have become familiar; for the things which become familiar are as it were natural, which flow of their own accord, and are not excited from the memory by sensible recollection. Of this character is human speech, the expressions of which flow spontaneously from the thought; the gestures and actions also flow thus, and even the very gait; so also does thinking: these enter successively from infancy, and in time become familiar, and then flow spontaneously. From these, as from other similar considerations, it is manifest that all things which enter with man remain, and that the things which have become habitual, that is, which have been made familiar, are no longer apperceived to be in him, when yet they are so. This is the case with the falsities and evils which enter with man, and also with truths and goods; such are the things that form him, and determine his character. That all things which man has seen, heard, thought, spoken, and done, are inscribed, see nos. 2474,

2489. From these considerations it is now evident how it is to be understood that reasonings would remain with falsities where these are; for falsities, after they are removed, have their allotted places elsewhere in the Natural, and, with falsities, the endeavour and the desire to reason; but not, as before, in the midst directly under the mind's view. Hence it is that, as related in what follows, the frogs were gathered together into heaps, and the land stank by reason of them, which signifies that those reasoning falsities were arranged in bundles in the Natural, and that hence resulted what was noisome and loathsome (see below, nos. 7408, 7409).

7399. *And he said, Until to-morrow*, signifies for ever. This appears from the signification of until to-morrow, as denoting for ever, and to eternity (see no. 3998).

7400. *And he said, Be it according to thy word*, signifies confirmation thence. This appears without explanation.

7401. *That thou mayest know that there is none like Jehovah our God*, signifies that there is one God, and none beside Him. This appears from this consideration, that when in the historical sense it is said that there is none like Jehovah God, in the internal sense is meant that there is no God beside Him, and, because there is none beside Him, that there is one God. In the Word it is sometimes said that there is none like Jehovah God, and also that there is no God like Him. It was so stated in the Word, because at that time they worshipped several gods, both in the land where the Church was, and in the lands where the Church was not, and everyone preferred his own god to the god of another. They distinguished them by names, and the God of the Israelites and Jews by the name Jehovah. The Jews and Israelites themselves believed that there were several gods, but that Jehovah was greater than the rest on account of the miracles; wherefore also, when miracles ceased, they instantly lapsed to the worship of other gods, as appears from the historical parts of the Word. They indeed acknowledged with the mouth that there is one God, and none beside Him, but they did not believe it with the heart. Hence then it is said in the Word that Jehovah is greater than the rest of the gods, and that there is none like Him; as in David, "*Who is a great God as Thou? Thou art the God that doest what is wonderful*" (Psalm lxxvii. 13, 14). Again, "*Who is like Jehovah our God?*" (exiii. 5). Again, "*Jehovah is a great God, and a great King above all gods*" (xcv. 3). Again, "*Jehovah is great and greatly to be praised: He is to be feared above all gods*" (xcvi. 4). On this account also Jehovah is called "*God of gods, and Lord of lords*" (Psalm cxxxi. 2, 3;

Dan. ii. 47). That nevertheless it denotes in the internal sense, that there is one God, and none beside Him, is evident from Isaiah, "Remember the former things of old: for I am God, and there is *no God else; and there is none like Me*" (xlv. 9).

7402. *And the frogs shall be removed from thee, and from thy houses, and from thy servants, and from thy people*, signifies that they should not be driven to reason from sheer falsities. This appears from the signification of the frogs being removed, as denoting not to be driven to reason from sheer falsities (see above, no. 7392); from the representation of Pharaoh, as denoting those who are in falsities and infest (as above); from the signification of houses, as denoting those things which are of the natural mind (see no. 7397); and from the signification of his servants and people, as denoting all in general and particular who are in falsities and infest (see also above, no. 7396).

7403. *Only in the river shall they survive*, signifies that they should remain with falsities where these are. This appears from what was said above (no. 7398), where the same words occur.

7404. *And Moses and Aaron went out from before Pharaoh*, signifies separation from those who have reasoned from sheer falsities. This appears from the signification of going out, as denoting being separated; from the representation of Moses and Aaron, as denoting the Divine Law, Moses the internal Law, and Aaron the external Law (see no. 7381); and from the representation of Pharaoh, as denoting those who are in falsities and infest (see above, no. 7396), in the present case those who infest by means of reasonings from sheer falsities.

7405. *And Moses cried unto Jehovah because of the frogs which He had set upon Pharaoh*, signifies intercession. This appears from what precedes, thus without further explanation.

7406. *And Jehovah did according to the word of Moses*, signifies that it was so done according to the Lord's word. For what Moses supplicated, was indeed from the mouth of Moses, but still it was from the Lord; for whatever a man thinks and thence speaks, and whatever he wills and thence does, flows in, man being merely a recipient organ (see nos. 6189-6215, 6307-6327, 6466-6495, 6598-6606, 6613-6626). This was the case with what Moses spoke and did; therefore here by "Jehovah did according to the word of Moses," is signified that it was so done according to the Word of the Lord. That Jehovah in the Word is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6281, 6905.

7407. *And the frogs died out of the houses, out of the courts, and out of the fields*, signifies that with them reasonings from sheer falsities ceased throughout the Natural. This appears from the signification of dying, as denoting to cease; from the signification of frogs, as denoting reasonings from sheer falsities (see above); from the signification of houses, as denoting those things which are of the natural mind (see above, no. 7397), in the present case the things which are interior there: from the signification of courts, as denoting the exterior things of the natural mind; that the natural mind is interior and exterior, see nos. 3293, 3294, 4570, 5118, 5497, 5649; and from the signification of fields, as denoting those things which are more general, thus which are still more exterior, for fields are beyond houses and courts. Consequently by "the frogs died out of the houses, out of the courts, and out of the fields," is signified that reasonings from sheer falsities ceased in the Natural throughout.

7408. *And they gathered them together into heaps on heaps*, signifies that those reasoning falsities were arranged or disposed into bundles in the Natural. This appears from the signification of being gathered together into heaps on heaps, as denoting to be disposed into bundles. The reason why being gathered together into heaps has this signification is, that all things which are in the mind of man are disposed into series, and as it were into bundles; and into series within series, or into bundles within bundles (see nos. 5339, 5530, 5881). That such a disposition exists, is evident from the disposition of all things in the body, where fibres appear disposed into bundles, and glands into conglomerations; and this everywhere; and still more perfectly in the purer substances which are not discernible by the naked eye. This bundling or fasciculation is exhibited to view especially in the brain, in its two substances, of which one is called cortical, the other medullary. It is not unlike in the purer, and, at last, in the purest substances, where the forms that receive them are the very forms of life. That forms or substances are recipient of life, may be manifest from every single thing that appears in living creatures; and also that recipient forms or substances are arranged in a manner the most suitable for the influx of life. Unless life were received in substances, which are forms, there could be no living thing in the natural world, nor in the spiritual world; it is the series of the purest filaments, like bundles, that constitute those forms. It is similar with the parts therein which are distinctly modified; for modifications take their form from the forms which are substances, in which they are, and from which they flow, for substances or forms are the determining subjects. The reason why the learned have conceived of the things that belong to the life of man, those, namely, which are of his thought and will,

without recipient substances or forms, is, because they have believed life or the soul to be either something flaming or ethereal, thus something that would be dissipated after death. Hence the insane persuasion of many of them, that there is no life after death. From these considerations it may appear how it is to be understood that reasoning falsities were disposed in bundles in the Natural.

7409. *And the land stank*, signifies consequent noisomeness and loathsomeness. This appears from the signification of stinking, as denoting what is noisome and loathsome (see nos. 4516, 7161, 7319); and from the signification of the land, here the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301).

7410. Verses 11–15. *And Pharaoh saw that breathing-time was given, and he made his heart heavy, and listened not unto them, as Jehovah had spoken. And Jehovah said unto Moses, Say unto Aaron, Stretch out thy staff, and smite the dust of the land, and it shall become lice in all the land of Egypt. And they did so; and Aaron stretched out his hand with his staff, and smote the dust of the land, and it became lice in man and in beast; all the dust of the land became lice in all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: and there were lice in man and in beast. And the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart became stubborn, and he listened not unto them; as Jehovah had spoken.*

And Pharaoh saw that breathing-time was given, signifies that the weariness ceased: *and he made his heart heavy*, signifies obstinacy: *and listened not unto them*, signifies disobedience: *as Jehovah had spoken*, signifies according to the prediction. *And Jehovah said unto Moses*, signifies instruction anew: *Say unto Aaron*, signifies the influx of the internal Law into the external Law: *Stretch out thy staff*, signifies in order that he might show the Divine power: *and smite the dust of the land*, signifies that he should remove those things which are damned in the Natural: *and it shall become lice*, signifies that hence shall rise up evils: *in all the land of Egypt*, signifies throughout the whole natural mind. *And they did so*, signifies the effect: *and Aaron stretched out his hand with his staff*, signifies the power of internal truth by means of external truth: *and smote the dust of the land*, signifies that things damned were removed: *and it became lice in man and in beast*, signifies that thence were interior and exterior evils of lusts: *all the dust of the land became lice in all the land of Egypt*, signifies that those evils were from things damned. *And the magicians did so with their enchantments to bring forth lice*, signifies the endeavour to pervert Divine

order, and to effigiate something similar in these things also: *but they could not*, signifies that it was in vain: *and there was liec in man and in beast*, signifies the interior and exterior evils of lusts. *And the magicians said unto Pharaoh*, signifies perception and its communication with those who are in evils: *This is the finger of God*, signifies that the power was from the Divine: *and Pharaoh's heart became stubborn*, signifies obstinacy: *and he listened not unto them*, signifies disobedience: *as Jehovah had spoken*, signifies according to the prediction.

7411. *And Pharaoh saw that breathing-time was given*, signifies that the weariness ceased. This appears from the signification of breathing-time being given, as denoting that there was no longer anything undelightful, thus that there was no longer weariness; that it was wearisome and undelightful to them to reason from sheer falsities, see above, no. 7392. What is delightful causes man to breathe freely and fully, but what is undelightful makes him breathe neither freely nor fully. Hence it is, that breathing-time being given, signifies that the undelight or weariness ceased.

7412. *And he made his heart heavy*, signifies obstinacy. This appears from the signification of the heart being made heavy, also of being hardened and becoming stubborn, as denoting obstinacy (see nos. 7272, 7300, 7305).

7413. *And listened not unto them*, signifies disobedience. See above, nos. 7224, 7275, 7301, 7339, where like words occur.

7414. *As Jehovah had spoken*, signifies according to the prediction. See above, nos. 7302, 7340.

7415. *And Jehovah said unto Moses*, signifies instruction anew. See nos. 7186, 7226, 7267, 7304, 7380.

7416. *Say unto Aaron*, signifies the influx of the internal Law into the external Law. See above, no. 7381.

7417. *Stretch out thy staff*, signifies in order that he might show the Divine power. This appears from the signification of stretching out, as denoting to exercise and to show, as above; and from the signification of a staff, as denoting power (see nos. 4013, 4015, 4876, 4936, 6947, 7011, 7026). This power was Divine, because there was no power in Aaron, still less in the staff, but power was exercised through Aaron and his staff. It was exercised by means of a staff, because what was done within the Church by Divine command was, before the Lord's coming done by means of representatives; consequently, by means of

the outstretching of the hand and a staff, because the arm and the hand correspond to power, and therefore, so also does a staff. The reason why, before the Lord's coming, the things done within the Church by Divine command were done by means of representatives, was, because all things in general and particular represented the Lord, His kingdom in the heavens, and His kingdom on earth, or the Church; that this is the case, may also be manifest from the Word, in which all things in general and particular, in the supreme sense, treat of the Lord, and, in the internal sense, of His kingdom and Church.

7418. *And smite the dust of the land*, signifies that he should remove those things which are damned in the Natural. This appears from the signification of smiting, as denoting removing; from the signification of dust, as denoting what is damned, of which presently; and from the signification of the land, here the land of Egypt, as denoting the natural mind (see above, no. 7409). Dust denotes what is damned, because the places where evil spirits are, at the sides beneath the soles of the feet, appear as earth, and indeed as uncultivated and parched earth or land, under which earth are certain hells. This earth it is which is called damned earth, and the dust there signifies what is damned. It has been occasionally given me to see that the evil spirits shook off the dust there from their feet, when they desired to bring any one to damnation. This was seen to the right a little in front, on the confines of the hell of the magicians, where those spirits who, during their life in the world, have been in the science of faith, and have nevertheless lived a life of evil, are cast down into their hell. Hence now it is that by dust is signified what is damned, and by shaking off the dust damnation.

² It was because of this signification that the Lord commanded His disciples, if they were not received, to shake off the dust of their feet, on which subject it is thus written in Matthew, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, *shake off the dust of your feet*. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (x. 14, 15; Mark vi. 11; Luke ix. 5; x. 10-12). In this passage, by the disciples are not meant disciples, but all things of the Church, thus all things of faith and charity (see nos. 2089, 2129 end, 2130 end, 3354, 3858, 3913, 6397). By not receiving and not hearing them is signified rejecting the truths of faith and the goods of charity; by shaking off the dust of the feet is signified damnation; the reason it would be more tolerable for Sodom and Gomorrah than for that city is, because Sodom and Gomorrah mean those who are in evil of life, but who have known nothing of, and thus could not receive, the Lord and the Word. From this it may

appear that the house or city which should not receive the disciples is not meant, but those who are within the Church, and do not live the life of faith. Every one can see that a whole city could not be damned for not receiving the disciples, and instantly acknowledging the new doctrine which they preached. The dust which in olden times they put on the head when they ³ were in grief and penitence, also signifies what is damned; as in Jeremiah, "The elders of the daughter of Zion sit upon the earth, they keep silence; *they have made dust go up upon their heads*; they have girded themselves with sackcloth; the virgins of Jerusalem have made their heads go down *to the earth*" (Lam. ii. 10). In Ezekiel, "They shall cry bitterly, *and shall make dust go up upon their heads*; they shall roll themselves in ashes" (xxvii. 30). In Micah, "Weeping weep ye not in the house of Aphrah; *roll thyself in the dust*" (i. 10). In John, "*They cast dust on their heads*, and cried, weeping and wailing" (Apoc. xviii. 19); and also in the historical parts of the Word throughout. Dust on the head, and the casting down of the body and the head to the earth, and there rolling in the dust, represented humiliation, which, when genuine, is such that the man acknowledges and perceives himself damned, but is rescued from damnation by the Lord (see nos. 2327, 3994, 4347, 5420, 5957). The dust ⁴ into which the golden calf, which they made in the wilderness, was crushed and ground, also signifies what is damned, concerning which it is thus written in Moses, "I took your sin, *the calf* which ye had made, and burnt it with fire; *and I crushed it, grinding it thoroughly, until it became reduced to dust*; and I cast the dust thereof into the brook that descended from the mount" (Deut. ix. 21). In the following passages also dust signifies what is damned: in Genesis, "Jehovah God said unto the serpent, Upon thy belly shalt thou go, and *dust shalt thou eat* all the days of thy life" (iii. 14). In Micah, "Feed thy people as in the days of eternity: . . . the nations shall see, and shall be ashamed at all their power; *they shall lick the dust like a serpent*" (vii. 14, 16, 17). In Isaiah, "*Dust shall be the serpent's bread*" (lxv. 25). Again, "Come down, and *sit upon the dust*, O virgin daughter of Babel" (xlvi. 1). In David, "*Our soul is bowed down to the dust*; our belly cleaveth unto the earth" (Psalm xlv. 25). Again, "*My soul cleaveth unto the dust*; quicken Thou me" (cxix. 25). In the Word, dust also signifies a grave, likewise what is lowly, and also what is numerous.

7419. *And it shall become lice*, signifies that hence shall rise up evils. This appears from the signification of lice, as denoting evils. But what evils these are, and from what origin, may appear from the correspondence of evils with such vermin: they are chiefly the evils which are in the sensual, or in the altogether external man: the correspondence is from this

circumstance that lice are in the outermost skin, and are within the dirt there, and under a scab. Of this character also is the Sensual of those who have been in the science of faith, but in a life of evil: when deprived of that science, as happens to such in the other life, they become dense and dull in mind: they have sometimes appeared; they are foul and inspire aversion. Infestations by evils are signified by the biting of these vermin. That lice have this signification, cannot be confirmed from other passages from the Word, for they are mentioned only in David, where he is speaking of Egypt (Psalm cv. 31).

7420. *In all the land of Egypt*, signifies throughout the whole natural mind. This appears from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301).

7421. *And they did so*, signifies the effect. This appears without explanation.

7422. *And Aaron stretched out his hand with his staff*, signifies the power of internal truth through external truth. This appears from what was said above, no. 7382, where like words occur.

7423. *And smote the dust of the land*, signifies that things damned were removed: This appears from what was said above, no. 7418.

7424. *And it became lice in man and in beast*, signifies that thence were interior and exterior evils of lusts. This appears from the signification of lice, as denoting evils (see no. 7419); from the signification of man, as denoting good (see nos. 4287, 5302), thus in the opposite sense evil; and from the signification of beast, as denoting the affection of good, and in the opposite sense the affection of evil, or lust (see nos. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3218, 3519, 5198). But when man and beast are named together, man signifies interior good, and in the opposite sense interior evil, and beast exterior good, and in the opposite sense exterior evil. The reason why man signifies interior good or evil is, that man is man by virtue of his internal man and its quality, but not by virtue of the external man, for the external man is not man without the internal. In order that the external man also may be man, it must be entirely subordinate to the internal, so as to act not from itself but from the internal. Beast signifies exterior good, and in the opposite sense exterior evil, because beasts have not an Internal such as man has;

the Internal which they have is immersed in the External, so completely, as to be one with it; at the same time it looks downwards or towards the earth, without any elevation towards interior things. It is said "evils of lusts," because all evils are of lusts, since lusts are of the loves. Interior evils are distinguished from exterior evils by this, that interior evils are such as belong to the thought and will, and exterior evils are such as belong to the action. That there are interior evils which are not at the same time exterior, is evident from the consideration, that a man (*homo*) may be evil, and yet in the outward form appear as an upright man (*vir*), nay, as a man of faith and conscience; some have the skill even to counterfeit angels, when yet interiorly they are devils. So great may be the difference between the interior form, which is of the spirit, and the exterior form, which is of the body.

7425. *All the dust of the land became lice in all the land of Egypt*, signifies that those evils were from things damned. This appears from the signification of the dust of the land, as denoting what is damned (see above, no. 7418); from the signification of lice, as denoting evils (see no. 7419); and from the signification of the land of Egypt, as denoting the natural mind (see also above, no. 7420).

7426. *And the magicians did so with their enchantments to bring forth lice*, signifies the endeavour to pervert Divine order, and to effigiate something similar in these things also. This appears from the signification of "they did," as denoting an endeavour to do the like, for it follows that "they could not"; from the signification of magicians and enchantments, as denoting to pervert Divine order, and to effigiate what is like in the external form (see nos. 7296, 7297, 7337); and from the signification of bringing forth lice, as denoting to produce those evils which are signified by lice (see no. 7419).

7427. *But they could not*, signifies that it was in vain. This appears without explanation.

7428. *And there was lice in man and in beast*, signifies interior and exterior evils. This appears from what was said above, no. 7424, where like words occur.

7429. *And the magicians said unto Pharaoh*, signifies perception and [its] communication with those who are in evils. This appears from the signification of saying, as denoting perception (see nos. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509, 5743), also communication (see nos. 3060, 4131, 6228, 7291, 7381); from the signification of magicians, as de-

noting those who pervert Divine order, and effigiate what is like in the external form (see just above, no. 7426); and from the representation of Pharaoh, as denoting those who are in falsities and infest (see nos. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7317), in the present case those who are in evils, because they are now in a state of evil, after false reasonings have been taken away, as is evident from what precedes.

7430. *This is the finger of God*, signifies that the power was from the Divine. This appears from the signification of the finger of God, as denoting power from the Divine; the reason why the finger denotes power is, that the fingers belong to the hands, and hands signify power (nos. 878, 4931–4937, 6344, 6424, 6948). That the finger denotes power, is manifest from the following passages: “When I look at the heavens, *the work of Thy fingers*, the moon and the stars, which Thou hast prepared” (Psalm viii. 3). In Luke, “Jesus said, If I, *by the finger of God*, cast out demons, no doubt the kingdom of God is come unto you” (xi. 20). Jesus taking the deaf man who had an impediment in his speech apart from the people, *and putting His finger into his ears*, and spitting, and touching his tongue (Mark vii. 32, 33), was also representative of Divine power. That the finger represents power, is further evident from the rituals of the Church among the Jews, in that blood should be put upon the thumb, and that the priest should sprinkle the blood with his finger, respecting which it is thus written in Moses, “Thou shalt slay the ram, *and put of the blood upon the thumb of the right hand of Aaron and his sons, and upon the great toe of their right foot*” (Exod. xxix. 20). “The priest shall take of the blood of the guilt-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed from the leprosy, *and upon the thumb of his right hand, and upon the great toe of his right foot*. . . . Afterwards the priest shall dip *his right finger* in the oil that is *upon his left palm*, and shall sprinkle of the oil *with his finger* seven times before Jehovah. And of the rest of the oil that is upon his palm shall the priest put upon the tip of the right ear of him that is to be cleansed, *and upon the thumb of his right hand, and upon the great toe of his right foot*” (Lev. xiv. 14, 16, 17). “Thou shalt take of the blood of the bullock, and put it upon the horns of the altar *with thy finger*” (Exod. xxix. 12; also Lev. iv. 6; ix. 9). That all these particulars signified arcana of heaven, and holy things, is manifest from this, that the Word is from the Divine, and that it is inspired as to every tittle (Luke xvi. 17); so also with these passages, from the internal sense of which it is clear that the thumb and finger denote the power of good through truth. Power is also signified by the finger in David, “Blessed be Jehovah, who teacheth *my hands* to fight, and

my fingers to war" (Psalm cxliv. 1). And in Isaiah, "He shall not look to the altars, *the work of his hands, neither that which his fingers have made*" (xvii. 8). Altars stand for worship in general (no. 4541); the work of the hands, and what the fingers have made, denote such things as are from the proprium, thus which are from one's own power.

7431. *And he listened not unto them*, signifies disobedience. See above, nos. 7224, 7275, 7301, 7339.

7432. *As Jehovah had spoken*, signifies according to the prediction. See also above, nos. 7302, 7340, 7414.

7433. Verses 16-20. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he goeth forth to the waters; and thou shalt say unto him, Thus saith Jehovah, Let My people go, that they may serve Me. For if thou lettest not My people go, behold, I will send upon thee, and upon thy servants, and upon thy people, and into thy houses, the baneful flying thing; and the houses of the Egyptians shall be filled with the baneful flying thing, and also the land whereon they are. And I will sever in that day the land of Goshen, on which My people stand, that the baneful flying thing be not there; to the end that thou mayest know, that I Jehovah am in the midst of the land. And I will put a redemption between My people and between thy people: by tomorrow shall this sign be. And Jehovah did so; and there came a grievous baneful flying thing into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was destroyed by reason of the baneful flying thing.*

And Jehovah said unto Moses, signifies further instruction: *Rise up early in the morning*, signifies elevation to a still greater sign of power: *and stand before Pharaoh*, signifies the appearance of the Divine to those who are in evils: *lo, he goeth forth to the waters*, signifies that from those evils they again think falsities: *and thou shalt say unto him, Thus saith Jehovah*, signifies command: *Let My people go, that they may serve Me*, signifies that they should let alone those who are of the spiritual Church, so that they may worship their God in freedom. *For, if thou lettest not My people go*, signifies if they would not let alone: *behold, I will send upon thee, and upon thy servants, and upon thy people, and into thy houses, the baneful flying thing*, signifies that they should have malevolent falsity in each and all things: *and the houses of the Egyptians shall be filled with the baneful flying thing, and also the land whereon they are*, signifies that falsities of malevolence shall occupy all things of the natural mind. *And I will sever in that day the land of Goshen, on which My people stand, that the baneful flying thing be not there*, signifies that they shall not be able to

infest, by means of falsities of malevolence, those who are of the spiritual Church, although they shall be near them : *to the end that thou mayest know that I Jehovah am in the midst of the land*, signifies apperception thence, that the Lord is the only God of the Church. *And I will put a redemption between My people and between thy people*, signifies the deliverance of those who are of the spiritual Church from those who are in the hells near : *by to-morrow shall this sign be*, signifies the manifestation of Divine power thence for ever. *And Jehovah did so*, signifies that it was done as it was said : *and there came a grievous baneful flying thing into the house of Pharaoh, and into the houses of his servants, and into all the land of Egypt*, signifies that malevolent falsities burst forth from all sides among them : *and the land was destroyed by reason of the baneful flying thing*, signifies that the natural mind was corrupted as to truth.

7434. *And Jehovah said unto Moses*, signifies further instruction. This appears from the signification of saying, when Jehovah speaks to Moses, as denoting instruction (see nos. 7186, 7226, 7267, 7304, 7380, 7415), here further instruction, because it is said what should be further done.

7435. *Rise up early in the morning*, signifies elevation to a still greater sign of power. This appears from the signification of rising up in the morning, as denoting elevation, elevation being denoted by rising (see nos. 2401, 2785, 2912, 2927, 3171, 4103), and also by the morning (see no. 7306). Strictly speaking, rising up in the morning signifies a state of illustration (see nos. 3458, 3723), but, inasmuch as illustration, which is effected by the Divine through the influx of good and truth, does not exist with the evil, who are represented by Pharaoh and the Egyptians, but only elevation to attention, therefore such elevation is here signified by rising up early in the morning. That it denotes to a still greater sign of power, is evident from what follows, where yet another sign is treated of.

7436. *And stand before Pharaoh*, signifies the appearance of the Divine to those who are in evils. This appears from the signification of standing before any one, as denoting presence, here the appearance of the Divine, because Moses was to stand, who denotes the truth from the Divine, through which the Divine appears ; and from the representation of Pharaoh, as denoting those who are in falsities, in the present case who are in evils (as above, no. 7429).

7437. *Lo, he goeth forth to the waters*, signifies that from those evils they again think falsities. This appears from the signification of going forth, as denoting thought from evils to falsities,

for those who are in evils, when they think from those evils to falsities, are said to go forth : for evil, because it is of the will, is inmost, and falsity is outside of it, because falsity is of the understanding, consequently of the thought ; this is signified by going forth in the spiritual sense ; evil action is also from an evil will, as in Mark vii. 20-23 ; and from the signification of waters, as denoting truths, and, in the opposite sense, falsities (see nos. 739, 790, 2702, 3058, 3424, 4676, 5668), the waters of the river of Egypt, to which Pharaoh would go forth, denoting falsities (see no. 7307). Respecting thought from evils to falsities, it is to be borne in mind that those who are in evils cannot do otherwise than think from them to falsities, for evils are of their will and consequent love, and falsities are of their thought and consequent faith, for what a man wills, he loves, and what he loves, he confirms and defends, and evils cannot be confirmed and defended except by means of falsities ; hence, in the Word, where evil is compared to a city, falsities are compared to the fortifications around the city. The reason why those who are in evils think to falsities, by means of which they may defend the evils, is, because evils are the very delight of their life, insomuch that they are their life itself. When, therefore, they apprehend from others that evils are evils, to prevent their appearing as such they contrive falsities, by means of which they may make evils believed not to be evils. But if the evils do not dare to appear through the falsities, they are concealed in the interiors, nor do they manifest themselves except when the fear of the law, or the fear of the loss of reputation for the sake of gain, or for the sake of acquiring honours, ceases, in which case evils burst forth either by artifices or by hostilities. From these considerations it may be manifest, that those who are in evils cannot do otherwise than think from evils to falsities. The case is the same with those who are in a state of good, in that they cannot do otherwise than think from good to truths. For good and truth are conjoined, and so also are evil and falsity, insomuch that he who knows that anyone is in good, may know that he is in the truth of his own good ; and that he who is in evil is in the falsity of his own evil, and that he is so far in falsity as he excels in the talent of reasoning and perverting, and in such case so far as he is in the fear of the loss of reputation for the sake of gain and honours, and as he desires to be in the freedom of doing evil. What is wonderful, persons of this character, after they have for some time defended evils by falsities, come to persuade themselves that evils are goods, and that falsities are truths.

7438. *And thou shalt say unto him, Thus saith Jehovah,* signifies command (see above, nos. 7036, 7310).

7439. *Let My people go, that they may serve Me*, signifies that they should let alone those who are of the spiritual Church, so that they may worship their God in freedom. This appears from the signification of letting go, or dismissing, as denoting letting alone; from the representation of the sons of Israel, who are here “My people,” as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of serving Jehovah, as denoting worshipping. That they should worship in freedom, is evident from what follows (verses 21–23), and from this, that
 2 all worship, to be truly worship, must be in freedom. The sons of Israel are called the people of Jehovah, not because they were better than other nations, but because they represented the people of Jehovah, that is, those who are of the Lord’s spiritual kingdom. That they were not better than other nations, is evident from their life in the wilderness, in that they had not the least belief in Jehovah, but in their heart believed in the gods of the Egyptians. This is manifest from the golden calf which they made to themselves, and which they called their gods, who brought them forth out of the land of Egypt (Exod. xxxii. 8); it is also evident from their life afterwards in the land of Canaan, treated of in the historical parts of the Word; also from
 3 and lastly by the Lord. Hence also it is that few of them are in heaven, for they have received a condition in the other life according to their life. Do not, therefore, believe that they were elected to heaven in preference to others. Those who believe that they were elected to heaven in preference to others, do not believe that every one’s own life remains to him after death; nor do they believe that man is to be prepared for heaven throughout his whole life in the world, and that this is effected of the Lord’s Mercy, and that they are not admitted into heaven from mercy alone, without regard to the manner in which they have lived in the world. Such an opinion concerning heaven and concerning the Lord’s Mercy is induced by the doctrine respecting faith alone, and respecting salvation by faith without good works; for such have no concern about the life. Hence, too, they believe that evils can be washed off as dirt is by water, and thus that man can instantaneously be transmitted into the life of good, and consequently admitted into heaven; not knowing that if the life of evil were taken away from the evil, they would have nothing whatever of life; and that if those who are in the life of evil were to be admitted into heaven, they would feel hell in themselves, and this more grievously the more interiorly they
 4 were admitted into heaven. From these considerations it may now appear that the Israelites and Jews were not elected at all, but only accepted to represent heavenly things; and that this had to be done in the land of Canaan, because the Lord’s Church

had been there from the Most Ancient times, in consequence of which all the places there were made representative of heavenly and Divine things. Thus also the Word could be written, in which names might signify such things as relate to the Lord and to His kingdom.

7440. *For, if thou lettest not My people go*, signifies if they would not let alone. This appears from the signification of letting go, as denoting letting alone; and from the signification of the people of Jehovah, as denoting those who are of the Lord's spiritual Church (see just above, no. 7439).

7441. *Behold, I send upon thee, and upon thy servants, and upon thy people, and into thy houses, the baneful flying thing*, signifies that they should have the falsity of malevolence in each and all things. This appears from the signification of Pharaoh, of his servants, and of his people, as denoting all and each of the things which are of the natural mind (see no. 7396); when "into the houses" is added, it signifies into the interiors of that mind also (as above, no. 7407); and from the signification of the baneful flying thing, as denoting falsities of that evil which was signified by the prodigy which precedes, consequently the falsities of malevolence. What falsities, therefore, and of what kind, are here signified by the baneful flying thing, is plain from the evils from which they are; those evils were the evils that are in the extremes of the natural mind, thus which are in the Sensual (see above, no. 7419); the falsities thence derived are of the same kind. These falsities are also signified by the ² flies of Egypt in Isaiah, "It shall come to pass in that day, *Jehovah shall hiss for the fly that is in the extremity of the rivers of Egypt*, and for the bee that is in the land of Assyria; and they shall come, and shall all rest in the rivers of desolations, and in the clefts of the rocks" (vii. 18, 19). The fly in the extremity of the rivers of Egypt denotes the falsities which are in the extremes of the natural mind, thus which are in the Sensual nearest the body. These are compared to such an insect, because the falsities that are there are precisely like insects flying in the air, obscuring interior things, and also inflicting injury on them; for the things which are there are for the most part imaginary, and are fallacies, the reasonings from which are like things founded in the air. The baneful flying thing of this kind is mentioned only in David (Psalm lxxviii. 45; cv. 31), where also Egypt is treated of. It is to be observed, that the flying things mentioned in the Word all signify things intellectual, and thus truths, and, in the opposite sense, falsities (nos. 40, 745, 776, 778, 866, 988, 3219, 5149). But flying things of the lowest kind, which are insects,

signify truths; and in the opposite sense falsities, which are meaner and more obscure, such as are those peculiar to the Sensual, for these, unless illustrated by interior things, are entirely in obscurity and darkness, for they are next to the body, and thus near terrestrial things, where heavenly things terminate, and are immersed in thick darkness.

7442. *And the houses of the Egyptians shall be filled with the baneful flying thing, and also the land whereon they are,* signifies that falsities of malevolence shall occupy all things of the natural mind. This appears from the signification of filling, as denoting occupying; from the signification of a house of the Egyptians, as denoting the interiors of the natural mind (see above, no. 7407); from the signification of the baneful flying thing, as denoting falsities of malevolence (see just above, no. 7441); and from the signification of the land of Egypt, as denoting the natural mind in general (see nos. 5276, 5278, 5280, 5288, 5301). How the case is with this circumstance, that the interiors of the natural mind also shall be occupied by the falsities of evil, which are in the extremes of that mind, shall be stated in a few words. Those things which inflow through heaven from the Lord with man, inflow into his interiors, and proceed to the ultimates or extremes, where they become sensible to man, consequently they inflow even into the Sensual, and through this into the things which are of the body. If the Sensual is filled up with phantasies arising from fallacies and appearances, and more especially if from falsities, then the truths which inflow are turned there into similar things, for they are received there according to the form induced (see no. 7343). So far also as truths are turned into falsities, so far the interiors, through which the passage is effected, are closed, and at length there is no larger opening than is just sufficient for the flowing through of that amount [of light] which may give the faculty of reasoning, and of confirming evils by means of falsities. This being the case with man, it is necessary that, when he is being regenerated, his Natural should be regenerated even down to the Sensual; for unless this be regenerated, there is no reception of truth and good, since, as stated above, the inflowing truth is perverted there, and in this case the interiors are closed up; wherefore, when the exteriors have been regenerated, the whole man is regenerated. This was signified by the Lord's words to Peter, when He washed his feet, in John, "Simon Peter saith, Lord, Thou shalt wash not my feet only, but also my hands and my head. Jesus saith unto him, He that is bathed needeth not save to be washed as to his feet, but is clean every whit" (xiii. 9, 10); the feet signify natural things (nos. 2162, 3761, 3986, 4280, 4938-4952); washing signifies purifying (nos. 3147, 5954 end); the hands signify the interiors of the Natural, and the

head spiritual things. From this it is evident what is meant by him that is bathed needing not to be washed except as to the feet, and being wholly clean, namely, that man is regenerated when he has been regenerated even as to the exteriors, which are of the Natural. When, therefore, a man is regenerated even as to the Natural, then all things there are subordinated to the interiors; and when interior things inflow there, they inflow as into their generals, by means of which they render themselves sensible to the man. When this is the case with a man, there is then felt by him the affection of the truth which is of faith, and the affection of the good which is of charity. Yet the 4 Sensual itself, which is the ultimate of the Natural, can only be regenerated with difficulty, by reason that it is altogether filled up with material ideas arising from things terrestrial, corporeal, and worldly. For this reason, the man who is being regenerated, especially at the present day, is not regenerated as to the Sensual, but as to the Natural which is proximately above it, to which he is elevated by the Lord from the Sensual when he thinks concerning the truths and goods of faith. With the faculty of elevation from the Sensual, the man is gifted who is being regenerated by the Lord. Respecting the quality of the Sensual, and concerning elevation of the thought above it, see nos. 5084, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6314, 6316, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949.

7443. *And I will sever in that day the land of Goshen, on which My people stand, that the baneful flying thing be not there*, signifies that they shall not be able to infest, by means of falsities of malevolence, those who are of the spiritual Church, although they are near them. This appears from the signification of severing, as denoting to separate, so that there shall be no communication; from the signification of day, as denoting state (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850); hence severing in that day denotes to separate in that state; from the signification of the land of Goshen, as denoting the midst or inmost in the Natural (see nos. 5910, 6028, 6031, 6068), and, because the sons of Israel were in Goshen, denoting also the Church (no. 6649); from the representation of the sons of Israel, who are here the people of Jehovah, as denoting those who are of the spiritual Church (see above, no. 7439); and from the signification of the baneful flying thing, as denoting falsity of malevolence (see above, no. 7441); thus, by the baneful flying thing not being there, is denoted that they shall not be able to inflow, consequently not to infest by means of those falsities. The reason why they could not infest by means of those falsities is, because those falsities are falsities resulting from evils in the extremes of the natural mind, or in the Sensual, from which

Sensual, thus from the falsities there, those who are in good and truth are capable of being elevated, according to what was said just above (no. 7442); and when they were elevated, they are then also separated from those who are in falsities there.

7444. *To the end that thou mayest know that I Jehovah am in the midst of the land*, signifies apperception that the Lord is the only God of the Church. This appears from the signification of knowing, as denoting apperception; and from the signification of the midst of the land, as denoting where those who are of the Lord's Church have truth and good. The inmost is where truth from good is (nos. 3436, 6068, 6084, 6103), thus by the midst of the land is signified the Church, as by the land of Goshen just spoken of (no. 7443): I am Jehovah, signifies that He is the only I AM, thus that He is the only God. That Jehovah in the Word is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956; hence it is evident that the words, "To the end that thou mayest know that I Jehovah am in the midst of the land," signify apperception that the Lord is the only God of the Church.

7445. *And I will put a redemption between My people and between thy people*, signifies the deliverance of those who are of the spiritual Church from those who are in the hells near. This appears from the signification of redemption, as denoting a bringing forth out of hell (see no. 7205), and as being specifically said of those who are delivered from vastation (no. 2959); from the representation of the sons of Israel, who here are "My people," as denoting those who are of the spiritual Church (see above, no. 7439); and from the representation of the Egyptians, who are here "thy people," as denoting those who are in the hells near and infest (see no. 7090). Hence it is evident that the words, "I will put a redemption between My people and between thy people," signify the deliverance of those who are of the spiritual Church from those who are in the hells.

7446. *By to-morrow shall this sign be*, signifies the manifestation of Divine power thence for ever. This appears from the signification of to-morrow, as denoting for ever (see no. 3998); and from the signification of a sign, as denoting a confirmation of the truth, and thus cognition (see no. 6870), consequently the manifestation of Divine power; for formerly the truth was manifested by signs, and Divine power was manifested at the same time.

7447. *And Jehovah did so*, signifies that it was done as it was said. This appears without explanation.

7448. *And there came a grievous baneful flying thing into the house of Pharaoh, and into the houses of his servants, and into all the land of Egypt*, signifies that malevolent falsities burst forth from all sides among them. This appears from the signification of the baneful flying thing, as denoting falsities of malevolence (see above, no. 7441); and from the signification of the house of Pharaoh, the house of his servants, and all the land, as denoting all things in general and particular in the Natural (see nos. 7396, 7441, 7442), in the present case from all things in general and particular, or from all sides, because it is signified that those falsities burst forth. The baneful flying thing coming into the house, signifies, proximately, that falsities entered where evils were, and that they conjoined themselves with evils; but when falsities have been conjoined with evils, then evils burst forth through falsities; hence it is, that by the baneful flying thing coming into the house of Pharaoh, and into the houses of his servants, and into all the land of Egypt, is signified that malevolent falsities burst forth, and, indeed, from all sides.

7449. *And the land was destroyed by reason of the baneful flying thing*, signifies that the natural mind was corrupted as to all truth. This appears from the signification of being destroyed, as denoting to be corrupted; from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301); and from the signification of the baneful flying thing, as denoting falsity of malevolence (see no. 7441); it is said that it was corrupted as to all truth, for truth is altogether corrupted by falsity from evil.

7450. Verses 21-28. *And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is not meet so to do; because we should sacrifice the abomination of the Egyptians to Jehovah our God: lo, should we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go a way of three days into the wilderness, and sacrifice to Jehovah our God, as He hath said unto us. And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only ye shall not go very far away: supplicate for me. And Moses said, Behold, I go out from with thee, and I will supplicate unto Jehovah that He remove the baneful flying thing from Pharaoh, from his servants, and from his people, to-morrow: only let not Pharaoh continue to mock in not letting the people go to sacrifice to Jehovah. And Moses went out from with Pharaoh, and supplicated unto Jehovah. And Jehovah did according to the word of Moses; and He removed the baneful flying thing from Pharaoh, from his servants, and from his people; there was not one left. And Pharaoh made his heart heavy this time also, and he did not let the people go.*

And Pharaoh called for Moses and for Aaron, signifies the presence of the Divine Law: *and said, Go ye, sacrifice to your God in the land*, signifies that they did not oppose their worshipping their God, if in their vicinity. *And Moses said*, signifies the answer: *It is not meet to do so; because we should sacrifice the abomination of the Egyptians to Jehovah our God*, signifies that infernal noisomeness and defilement would flow in: *lo, should we sacrifice the abomination of the Egyptians before their eyes*, signifies that if in their presence Divine worship would be infested by such things: *and will they not stone us?* signifies that thus they would extinguish the truths of faith, which are of worship. *We will go a way of three days into the wilderness*, signifies that they would altogether remove themselves, so as to be in freedom: *and sacrifice to Jehovah our God*, signifies that thus there would be worship: *as He hath said unto us*, signifies as He had commanded. *And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness*, signifies that they would let them alone, and not infest, so that they might worship their God in freedom: *only ye shall not go very far away*, signifies although they are in the vicinity: *supplicate for me*, signifies that they should intercede. *And Moses said, Behold, I go out from with thee*, signifies the removal of the appearance of truth Divine with them: *and I will supplicate unto Jehovah*, signifies intercession: *that He remove the baneful flying thing from Pharaoh, from his servants, and from his people*, signifies that there may be an end of that state as to falsities of malevolence: *to-morrow*, signifies for ever: *only let not Pharaoh continue to mock in not letting the people go to sacrifice to Jehovah*, signifies provided he do not deceive by a lie, in not letting them alone, that they may worship their God in freedom. *And Moses went out from with Pharaoh*, signifies the removal of the appearance of truth Divine with those who are in the falsities of malevolence: *and supplicated unto Jehovah*, signifies intercession. *And Jehovah did according to the word of Moses*, signifies that it was so done according to the word of the Lord: *and He removed the baneful flying thing from Pharaoh, from his servants, and from his people*, signifies the end of this state of falsity: *there was not one left*, signifies full removal: *and Pharaoh made his heart heavy at this time also*, signifies obstinacy again: *and he did not let the people go*, signifies that they did not let alone those who are of the spiritual Church.

7451. *And Pharaoh called for Moses and for Aaron*, signifies the presence of the Divine Law. This appears from the signification of calling, as denoting presence (see nos. 6177, 7390); and from the representation of Moses and Aaron, as denoting the Divine Law, Moses the internal Law, and Aaron the external Law (see nos. 7381, 7390).

7452. *And said, Go ye, sacrifice to your God in the land*, signifies that they did not oppose their worshipping their God, if in their vicinity. This appears from the signification of "he said, Go ye," as denoting that they did not oppose; from the signification of sacrificing, as denoting worshipping (see above, no. 7393); and from the signification of in the land, namely, in the land of Egypt, as denoting in the vicinity. That in the land denotes in the vicinity, is evident from the reply of Moses, "That it was not meet so to do; because they should sacrifice the abomination of the Egyptians before their eyes; but that they would go a way of three days into the wilderness, and sacrifice to Jehovah their God;" also from the reply of Pharaoh, "That they should not go very far away" (ver. 21-24); consequently, by the land in the internal sense is meant where those are who are in falsities and infest, concerning the nearness of whom, see no. 7090.

7453. *And Moses said*, signifies the answer (see above, nos. 7103, 7394).

7454. *It is not meet to do so; because we should sacrifice the abomination of the Egyptians to Jehovah our God*, signifies that infernal noisomeness and defilement would flow in. This appears from the signification of its not being meet to do so, as denoting that it cannot so be done; from the signification of abomination, as denoting infernal noisomeness and defilement; and from the signification of sacrificing to Jehovah God, as denoting worshipping their God (see above, no. 7452). Hence, sacrificing to Jehovah God the abomination of the Egyptians signifies that they would worship God with a worship which would be abominated by those who are in falsities from what is infernal contrary to that worship, which would infest it. How the case herein is, may also be evident from the things which manifest themselves in the other life. Every spirit, and still more every society, have around them the sphere of their own faith and of their own life, which is a spiritual sphere; by this, a spirit, and still more a society, is distinguished as to its quality, for it is perceived by those who are in perception, sometimes at a considerable distance: and this although they are in concealment, and do not communicate either by thought or speech. This spiritual sphere may be compared to the material sphere, which in the world encompasses a man's body, which is a sphere of the effluvia that exhale from him, and is perceptible to keen-scented animals. Concerning the spiritual sphere which encompasses spirits, see nos. 1048, 1053, 1316, 1504, 1519, 2401, 2489, 4464, 5179, 6206 end. From these considerations it may appear, that ³ if infernal spirits were to be near at hand where those in Divine worship are, they would infest them by their sphere, for those

who are in Divine worship would thus perceive what is noisome and abominable. Hence it may be known how it is to be understood, that infernal noisomeness and defilement would inflow if they were to worship God in the vicinity. From what has been said about the spiritual sphere, or the sphere of faith and life, which is exhaled from every spirit, and still more from a society of spirits, it may also appear, that there is absolutely nothing concealed, but everything is uncovered, whatever a man in the world has thought, spoken, and done, for these things are what constitute that sphere. Such a sphere also exhales from the spirit of a man whilst he is in the body in the world; from this also his quality is known. Believe not, therefore, that what a man thinks in secret, and what he acts in secret, is concealed: for it is as manifest in heaven as that which appears in mid-day light, according to the Lord's words in Luke, "There is nothing covered up, that shall not be revealed; or hid, that shall not be known. Therefore, whatsoever ye have said in the darkness shall be heard in the light; and that which ye have spoken into the ear in bed-chambers shall be proclaimed upon the house-tops" (xii. 2, 3).

7455. *Lo, should we sacrifice the abomination of the Egyptians before their eyes*, signifies that if in their presence, Divine worship would be infested by such things. This appears from what has been explained just above, no. 7454.

7456. *And will they not stone us?* signifies that thus they would extinguish the truths of faith, which are of worship. This appears from the signification of stoning, as denoting extinguishing and blotting out falsities, but in the opposite sense, when by the evil, as denoting extinguishing and blotting out the truths which are of faith. If the infernal noisomeness and defilements already spoken of (no. 7454) were to flow in with those who are in a holy [state] of worship, that holy state would be extinguished; the reason is, that man, when he is in a holy state of worship, is withheld from such things, and those who are in the good of faith and of life are elevated from the Sensual, where such things are; but when such objects flow in, then are excited the defilements that are in the Sensual, and from which, as was said, man is withheld when he is in a holy state of worship, and from which those who are in good are elevated. Hence the holy state of worship is extinguished. This may also be evident from experience; for when man is in Divine worship, if a defiling object appears, and is not removed, so long worship perishes and is extinguished. This is what is meant by the truths of faith which are of worship being extinguished by those who are in falsities from
 2 evils, if they were in the vicinity. With regard to the
 360

signification of stoning, it is to be borne in mind that among the Israelites and Jews, with whom the representative of a Church had been instituted, there were two penalties of death, the one was stoning, and the other was hanging upon wood. Stoning was inflicted if any one wanted to destroy the truths of worship that were commanded, and hanging, if any wanted to destroy the good of life. The reason why those who wanted to destroy the truths of worship were stoned, was, that a stone signified truth, and in the opposite sense falsity (see nos. 643, 1298, 3720, 6426); and the reason why those who wanted to destroy the good of life were hanged upon wood, was that wood signified good, and in the opposite sense the evil of lusts (see nos. 643, 2784, 2812, 3720). That the punishment of stoning was inflicted 3 if any one destroyed the truths which are of worship, is evident from the following passages: in Ezekiel, "They shall also bring up a company against thee, *and they shall stone thee with stones*, and cut thee to pieces with their swords" (xvi. 40); speaking of Jerusalem perverted, and of the destruction of the truth of faith by falsities; hence it is said that they shall stone with stones, and also that they shall cut to pieces with swords, for the sword signifies truth combating and destroying falsity; and, in the opposite sense, falsity combating and destroying truth (see nos. 2799, 4499, 6353, 7102). Likewise in another 4 passage in the same prophet, "I will bring up a company against them, *that the company stone them with stones*, and cut them down with their swords" (xxiii. 46, 47); speaking of Jerusalem and Samaria, which signify the Church, Jerusalem the celestial-spiritual Church, Samaria the spiritual Church; and in that chapter is described how the goods and truths of faith were destroyed in them. In Moses, "If an ox strike a man (*vir*) or a 5 woman (*mulier*) with his horn, that he die, then *the ox being stoned shall be stoned*" (Exod. xxi. 28); striking a man or woman with the horn, signifies falsity combating and destroying truth and good, for a horn denotes falsity combating, and also the power of falsity (no. 2832); in the Word, man (*vir*) and woman (*femina*) signify truth and good: hence it is evident what the internal sense of that command is, and the reason why the ox was to be stoned. Again, "He that blasphemeth the 6 name of Jehovah, being put to death he shall be put to death, *all the congregation stoning shall stone him*" (Lev. xxiv. 16); blaspheming the name of Jehovah signifies inflicting violence through malevolent falsities on the truths and goods of worship; the name of Jehovah denotes everything in one complex by which Jehovah is worshipped (see nos. 2724, 3006), consequently it denotes everything of faith and charity (no. 6674); hence also "the Israelitish woman's son, who blasphemed the name of Jehovah, *was brought forth outside the camp and stoned*" (Lev. xxiv. 11, 14, 23). It was also ordered "*that those who served*

other gods should be stoned" (Deut. xvii. 3, 5); also, "those who incited to *serve other gods*" (Deut. xiii. 7-11); by serving other gods is signified profane worship, by which true worship is 7 extinguished. A married damsel, if the tokens of virginity were not found with her, *was to be stoned*, because she had wrought folly in Israel, "*by committing whoredom in her father's house*" (Deut. xxii. 20, 21); the reason of which was, that whoredom signified the falsification of truth, consequently, its destruction (nos. 2466, 4865). That "if a man (*vir*) lay in the city with a damsel, a virgin betrothed to a man (*vir*), *they were both to be stoned*" (Deut. xxii. 23, 24), was for the same reason, namely, on account of whoredom, for spiritual whoredom is the falsification of truth. In Luke, "They concluded amongst themselves, if they should say that the baptism of John was from heaven, He would say, Why did ye not believe him? but if they should say, It was of men, *all the people would stone them*" (xx. 5, 6); in which passage also mention is made of stoning, because [they were] contrary to truth. The reason why the Jews wanted to *stone* Jesus, because He said, "Before Abraham was, I am" (John viii. 58, 59), was, because that nation believed it to be false. In like manner when they wanted to *stone* Jesus, because He said that "He and His Father were One" (John x. 30-33); for this they believed to be blasphemy, as it is also there said. From these considerations now it is evident what stoning means, and why it was commanded, and also that the punishment of stoning from ancient times, because [it prevailed] in Egypt, was derived from the representatives of the Ancient Church.

7457. *We will go a way of three days into the wilderness*, signifies that they would altogether remove themselves, so as to be in freedom. This appears from the signification of going a way of three days into the wilderness, as denoting altogether to remove themselves; that this is signified, follows from what is contained above in the internal sense, namely, that they could not worship God in the vicinity and presence of those who were from hell (see above, nos. 7452, 7454-7456); consequently, that they removed themselves, in order that they might be in freedom.

7458. *And sacrifice to Jehovah our God*, signifies that thus there would be worship. This appears from the signification of sacrificing to Jehovah, as denoting worship (see above, nos. 7393, 7452); and there is worship when [the worshippers are] in freedom (no. 7349).

7459. *As He hath said to us*, signifies as He has commanded. This appears without explanation.

7460. *And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness*, signifies that they would let them alone, and not infest, so that they might worship their God in freedom. This appears from the signification of letting go, as denoting to let alone, consequently, not to infest; and from the signification of sacrificing to Jehovah God, as denoting to worship their God (see above, no. 7458). That it denotes in freedom, follows, for it is said that they should sacrifice in the wilderness, consequently not in the vicinity, as before: that in the vicinity denotes not in freedom, see nos. 7454, 7456.

7461. *Only ye shall not go very far away*, signifies although they are in the vicinity. This appears from the signification of not going very far away, as denoting not to be afar off, or not to be far from the land of Egypt.

7462. *Supplicate for me*, signifies that they should intercede. This appears from the signification of supplicating for him, when it is said by Pharaoh to Moses, as denoting intercession (as above, no. 7396).

7463. *And Moses said, Behold, I go out from with thee*, signifies the removal of the appearance of truth Divine with them. This appears from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752), thus also truth Divine (nos. 7014, 7382); and from the signification of going out, as denoting removal (as above, no. 7404); for Pharaoh calling Moses and Aaron signifies the presence of truth Divine (no. 7451); hence in the present case going forth from him signifies removal. Respecting the presence and removal of truth Divine with the evil, it should be known that sometimes truth from the Divine appears to them, and this by the presence of an angel near them: but truth from the Divine does not flow in with them through the interiors, as with the good, for with them the interiors are closed; but it only affects their exteriors. When this takes place, they are in fear, and thence in humiliation, for the presence of truth from the Divine dismays them, and strikes them with fear as of death; but when truth from the Divine is removed, they return into their original state, and are without fear. This is meant by the presence of the appearance of truth Divine, and by its removal. This, too, was represented by Pharaoh, in that he, when Moses was present with him, humbled himself, and promised to let the people go, that they might sacrifice to Jehovah; but when Moses went out from him, he made his heart heavy (verse 28); for Moses, as was shown above, represented the Divine Law, or truth Divine. The Divine Law is the same thing² with truth Divine, because the Divine Law signifies the Word,

- and consequently truth Divine. That the Law signifies the Word, and consequently truth Divine, appears from the following passages: in John, "Jesus said, *Is it not written in your Law*, I said, Ye are gods? If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken" (x. 34, 35); written in the Law denotes in the Word, for it is written in David. Again, "The multitude said, *We have heard out of the Law* that Christ abideth to eternity" (xii. 34); this, too, is written in David. Again, "Jesus said, *That the Word might be fulfilled which is written in the Law*, They held Me in hatred without a cause" (xv. 25); this also is in David. In Luke, "*It is written in the Law of the Lord*, that every male that openeth the womb should be called holy to the Lord: and that they should give a sacrifice according to that which is written in the Law of the Lord, A pair of turtle-doves, or two young pigeons" (ii. 23, 24, 39); this is in Moses. Again, "A lawyer tempting Jesus, said, What shall I do to inherit eternal life? Jesus said unto him, *What is written in the Law?* how readest thou?" (x. 25, 26).
- 3 Again, "*The Law and the Prophets* were until John; since then the kingdom of God is preached. It is easier for heaven and earth to pass away, than for one tittle of the Law to fall" (xvi. 16, 17). Besides these passages, there are others where the Word is called *the Law and the Prophets* (as Matt. v. 18; vii. 12; xi. 13; xxii. 40). In Isaiah, "Bind up the testimony, seal the Law for My disciples" (viii. 16); here the Law denotes the Word. Again, "Lying sons, sons that would not hear *the Law of Jehovah*" (xxx. 9). Again, "He shall set judgment in the earth; and the isles shall hope in *His Law*" (xlii. 4), speaking of the Lord; His Law denotes the Word. Again, "Jehovah shall magnify *His Law*" (xlii. 21). In Jeremiah, "Thus saith Jehovah, If ye will not obey Me, to walk in *My Law*, which I have given before you, to hear *the word of My servants the prophets*" (xxvi. 4, 5); here the Law denotes the Word; besides in many other passages. Hence it is evident that the Law denotes the Word, and because it denotes the Word, it denotes truth Divine, as in Jeremiah, "This shall be the covenant that I will make with the house of Israel; after those days, saith Jehovah, *I will give My Law in the midst of them, and write it on their heart*" (xxxii. 33); here Jehovah's Law denotes truth Divine.
- 4 That the Law, in an extended sense, denotes the whole Word, in a less extended sense the historical Word, in a still less extended sense the Word written through Moses, and in a confined sense the precepts of the Decalogue, see no. 6752. From these considerations now it may appear why it is said that Moses represents both the Divine Law and also truth Divine.

7464. *And I will supplicate unto Jehovah*, signifies intercession. See nos. 7396, 7462.

7465. *That He remove the baneful flying thing from Pharaoh, from his servants, and from his people*, signifies that there may be an end of that state as to falsities of malevolence. This appears from the signification of the baneful flying thing, as denoting the falsities of malevolence (see no. 7441); from the representation of Pharaoh, as denoting those who are in falsities from evils, and infest (see above); and from the signification of his servants and his people, as denoting all and each (see nos. 7396, 7441); to remove those falsities of malevolence from all and each of those that infest, is to put an end to this state. It should be known that every miracle done in Egypt signifies a peculiar state into which those come who are in falsities and infest in the other life. There are ten states into which they successively come before they are entirely stripped of all truth, thus before they are cast into hell. For, after death, those who are in the knowledge of faith, but in evil of life, are not conveyed into hell immediately, but successively; they are first convinced that they are in evil, and afterwards the knowledge of faith is taken away from them, and at length they are left to the evil of their own life. This is effected by several successive states. These states are what are described by the miracles done in Egypt, consequently by the evils which befell the Egyptians before they were immersed in the Sea Suph. These arcana cannot be known without revelation: to the angels they are among the things most familiar.

7466. *To-morrow*, signifies for ever. See nos. 3998, 7399.

7467. *Only let not Pharaoh continue to mock in not letting the people go to sacrifice to Jehovah*, signifies provided he do not deceive by a lie in not letting them alone, so that they may worship their God in freedom. This appears from the representation of Pharaoh, as denoting those who are in falsities from evils, and infest; from the signification of mocking, as denoting deceiving by a lie; and from the signification of letting go, as denoting letting alone; from the representation of the sons of Israel, as denoting those who are of the spiritual Church; and from the signification of sacrificing to Jehovah, as denoting worshipping their God (see nos. 7393, 7452, 7458); which must be in freedom (see nos. 7454, 7456). From these considerations it is evident that the words, "Only let not Pharaoh continue to mock in not letting the people go to sacrifice to Jehovah," signify provided he do not deceive by a lie, and if he leave those who are of the spiritual Church to worship their God in freedom.

7468. *And Moses went out from with Pharaoh*, signifies the removal of the appearance of truth Divine with those who

are in the falsities of malevolence. This appears from what was said above (nos. 7463).

7469. *And supplicated unto Jehovah*, signifies intercession. See above, nos. 7396, 7462.

7470. *And Jehovah did according to the word of Moses*, signifies that it was so done according to the word of the Lord. This appears from what was explained above (no. 7406).

7471. *And He removed the baneful flying thing from Pharaoh, from his servants, and from his people*, signifies the end of this state of falsity. This appears from what was said above (no. 7465), where like words occur.

7472. *There was not one left*, signifies full removal. This appears without explanation.

7473. *And Pharaoh made his heart heavy [at this time also]*, signifies obstinacy again. This appears from the signification of making stubborn, of hardening, and of making heavy the heart, as denoting obstinacy (see nos. 7272, 7300, 7305).

7474. *And he did not let the people go*, signifies that they did not let alone those who are of the spiritual Church. This appears from the signification of letting go, as denoting letting alone; and from the representation of the sons of Israel, who are here the people, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). With regard to the spiritual Church, here represented by the sons of Israel, it should be known that it is internal and external; and that those who are in the good of charity are in the internal Church, and that those who are in the good of faith are in the external Church. They who are in the good of charity are those who, from charity towards the neighbour, see the truths of faith: but they who are in the good of faith are those who from faith look to charity, consequently, who do good, not from the affection of charity, but from the obedience of faith, that is, because it is so commanded. It is these who are here properly represented by the sons of Israel, for it is these who in the other life are infested by those who are in falsities. For those who are in the affection of charity cannot be so infested, since the spirits who are in falsities and evils cannot have access to those who are in that good, because the Lord is in that good. If these are infested, it is only as to the fallacies and appearances through which they believed what is not true to be true, and as to such things as the doctrine of their Church taught for truths, which yet are not truths. In the other life they willingly

reject falsities, and receive truths, by reason that the good of charity is recipient of truth, because it loves it and desires it. Inasmuch as infestations have been so frequently mentioned, ³ it must be stated what they are and what their character is. Infestations are effected by means of injections of falsity against truths, and those falsities are refuted by means of an influx out of heaven, that is, through heaven from the Lord, with those who are infested. Those who are in vastation as to falsities, are kept in such a state until they have imbibed the truths of faith, and, by degrees, interior truths; and in proportion as they have imbibed these truths, they are delivered from infestation. Infestations are not temptations, for temptations are effected with anguish of conscience, those who are in temptations being kept in a state of damnation: hence they have anguish and grief. From these considerations it is evident what is the ⁴ character of vastations in the other life, in which those who are in the good of faith are. These vastations are vastations of falsity. But vastations with those who have not been in the good of faith, but scientifically in some truth of faith, yet in the life of evil, are vastations of truth. Those who are vastated as to falsities, successively imbibe the truths and goods of faith and charity; but those who are vastated as to truths, successively put off truths, and put on the evils which have been of their life. From these considerations it may appear, what is meant in the Word by vastations and desolations.

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS
OF THE PLANET MARS.

7475. *The spirits of Mars appear to themselves as men, such as they had been in the world; on which account they also appear similarly to others, for in the other life every one appears to others as he appears to himself, because the perception is communicated. When I wondered at this, they said that they could not appear otherwise, because, when they lived in the world, they knew that they were spirits clothed with a body, and because they then thought little about their body, but about the life of their spirit in the body. When, therefore, they come into the other life, they hardly know that the state of life is changed, and since they continue to think about the life of their spirit in the same way as they did in the world, they then appear to themselves like [what they formerly were]. All spirits are, it is true, in the human form, but not so conspicuously as the spirits of Mars, for with these the idea remains such as they had it in the world. Moreover, with those who, during their abode in the world, know and believe that in the other life they shall be in the human form, that thought increases as the body*

decreases; wherefore, when they put off the body, which had served them for use in the world, they, from the idea impressed, remain like their former selves.

7476. *Of all the spirits who are from the earths of this solar system, the spirits of Mars are the best, being for the most part celestial men, not unlike those who were of the Most Ancient Church on this Earth, concerning whom, see nos. 1114-1125, and elsewhere. When they are represented as to their quality, they are represented with the face in heaven, and the body in the world of spirits; and those of them who are angels, with the face towards the Lord, and the body in heaven.*

7477. *They acknowledge and adore our Lord more than other spirits. They say that He is the only God, and that He rules both heaven and the universe; and that all good is from Him. They said that it is the Lord who leads them, and that on their earth He very frequently appears among them. That the Lord rules both heaven and the universe is also known to Christians on this Earth from the Lord's words in Matthew: "All power is given unto Me in heaven and on earth" (xxviii. 18); but they do not believe it as those who are from the earth Mars do.*

7478. *On one occasion, when the Lord was named, I saw that those spirits humbled themselves inmosty and profoundly, to such a degree as cannot be described. For in their humiliation they had the thought that of themselves they are in hell, and are thus utterly unworthy of looking to the Lord, who is the Holy itself. So profoundly were they in that thought from faith, that they were, as it were, outside of themselves, and in that thought they remained on their knees, until the Lord raised them, and then drew them as it were out of hell. When they thus emerge from humiliation, they are filled with good and love, and hence with joy of heart. When they humble themselves in this manner, they do not turn the face to the Lord, for this they dare not do then, but turn it away. The spirits who were around me said that they had never seen such humiliation.*

7479. *I have spoken with some from that earth respecting the faith of those who dwell there. They said that there they believe that nothing appertains to them but what is filthy and infernal, and that all good is the Lord's: nay, they said further, that of themselves they are devils, and that the Lord draws them out of hell, and continually withholds them. They wondered that there were so many evil spirits about me, and that they spoke to me. But it was given me to reply, that this was permitted them, in order that I might by this means know their character, and why they are in hell, and that this is according to their life. It was also given me to*

say that among them were many whom I had known when they lived in the world, and that they had then been in stations of great dignity, and that then they had nothing at heart but the world: but that no evil spirit, even the most infernal, could possibly do me any injury, because I was continually protected by the Lord.

7480. *I have been instructed that the spirits of Mars have reference to something that is interiorly in man, and indeed to what is intermediate between the Intellectual and the Voluntary, consequently to thought from affection, and those who are the best of them, to the affection of thought. Hence it is that their face acts in unity with their thought, nor can they simulate in the presence of any one. On this subject see what was previously said respecting them, nos. 7360, 7361.*

7481. *Since they have reference to this in the Grand Man, that middle province which is between the cerebrum and the cerebellum corresponds to them; for with those in whom the cerebrum and the cerebellum are conjoined as to spiritual operations, the face acts in unity with the thought, so that from the face the very affection of the thought shines forth, and from the affection, by certain indications that show out of the eyes, the general [character] of the thought. For this reason, when they were close by me, I sensibly apperceived a drawing back of the fore part of the head towards the hinder part, thus of the cerebrum towards the cerebellum.*

7482. *On one occasion when the spirits of Mars were with me, and occupied the sphere of my mind, there arrived spirits from our Earth, who wished to intrude themselves also into that sphere; but the spirits of our Earth then became as if insane: the reason was that they are altogether out of harmony; for the spirits of our Earth regard themselves and the world, consequently they are in an idea turned to themselves; but the spirits of Mars regard heaven, consequently the Lord and the neighbour, and hence are in an idea turned from themselves; from this there arises contrariety. But there then arrived some angelic spirits of Mars, by whose coming the communication was taken away, and so the spirits of our Earth retired.*

7483. *An inhabitant of that earth was exhibited to me. His face was like that of the inhabitants of our Earth, but the lower part of the face was black, not from a beard, which they have not, but from blackness in its place; this is also from correspondence: that blackness extended itself to underneath the ears on both sides. The upper part of the face was ruddy, like the faces of the inhabitants of our Earth who are not quite fair.*

7484. *They said that they subsist on the fruits of trees, and*

especially on a certain kind of round fruit, which grows out of their earth; and also on pulse.

7485. *They are clothed with garments which they make from the fibres of the inner bark of certain trees, which fibres have such a consistence as to admit of their being woven, and also of being cemented together by a kind of gum they have with them.*

7486. *Besides other particulars, they also said that on their earth they know how to make fluid fires, from which they have light in the evening and night.*

7487. *The inhabitants and spirits of Mars will continue to be treated of at the close of the following chapter.*

EXODUS.

CHAPTER THE NINTH.

THE DOCTRINE OF CHARITY.

7488. FROM what has been said concerning the loves of self and of the world, it is evident that all evils come into existence from them; and since all evils have this origin, so have all falsities. On the other hand, from love to the Lord and love towards the neighbour all goods come into existence, and since all goods have this origin, so have all truths.

7489. Such being the case, it is evident that in proportion as a man is in the loves of self and of the world, he is not in love towards the neighbour, still less in love to the Lord; for they are opposite.

7490. It is also evident, that in proportion as a man is in the loves of self and of the world, he does not know what charity is, until at last he becomes ignorant of its existence. Also, that in the same proportion a man is ignorant of what faith is, until at length he becomes ignorant that there is such a thing. And further, that in the same proportion a man is ignorant what conscience is, until at length he becomes ignorant of its existence. Nay, that in the same proportion a man knows not what that which is spiritual is, and, consequently, what the life of heaven is. And lastly, that he does not believe there is a heaven, and a hell; nor, consequently, that there is a life after death. Such are the effects of the loves of self and of the world when they reign.

7491. The good of heavenly love and the truth of its faith are continually flowing in from the Lord, but they are not received where the loves of self and of the world reign. But with those with whom these loves reign, that is, are continually in the thought, are regarded as an end, are in the will, and constitute the life, the good and truth that flow in from the Lord are either rejected, or extinguished, or perverted.

7492. With those with whom they are rejected, the good that is of love, and the truth that is of faith, are held in contempt and also in aversion. With those, however, with whom they are extinguished, the good that is of love, and the truth that is of faith, are denied, and evils and falsities, which are contrary, are affirmed. But with those with whom they are perverted, the good that is of love, and the truth that is of faith, are wrongly explained, and employed to favour evil and the consequent falsity.

7493. The loves of self and of the world with a man begin to reign when he comes to judge for himself, and makes his own decision; for then a man begins to think from himself, or from his own [intelligence], and he then begins to appropriate those evils to himself, and this the more he confirms himself in evil as to the life. In proportion as a man appropriates evils to himself, the Lord separates the good of innocence and of charity, which the man has received in infancy and childhood, and at times receives afterwards, and stores them up in his interiors; for the good of innocence and the good of charity cannot in any wise be together with the evils of those loves; and the Lord is not willing that they should perish.

7494. Those, therefore, who either pervert, or extinguish, or reject, in themselves, the good that is of love, and the truth that is of faith, have no life in them; for the life which is from the Divine consists in willing good and believing truth. But those who do not will good but evil, and do not believe truth but falsity, have the opposite of life; this opposite of life is hell, and is called death, and they are called dead. The life of love and faith is called life, and also life everlasting, and those who have it within them are called living men; and the opposite to life is called death, and also eternal death, and those [who have it within them] are called dead: this appears from many passages in the Word, as, Matt. iv. 16; viii. 21, 22; xviii. 8, 9; xix. 16, 17, 29; John iii. 15, 16, 36; v. 24, 25; vi. 33, 35, 47, 48, 50, 51, 53, 57, 58, 63; viii. 21, 24, 51; x. 10; xi. 25, 26; xiv. 6, 19; xvii. 2, 3; xx. 31; and other places.

CHAPTER IX.

1. AND JEHOVAH said unto Moses, Go in unto Pharaoh, and speak unto him, Thus saith JEHOVAH the God of the Hebrews, Let My people go, that they may serve Me.

2. For if thou refuse to let them go, and wilt still keep them back,

3. Behold, the hand of JEHOVAH shall be upon thy cattle which

CHAPTER IX.

is in the field, upon the horses, upon the asses, upon the camels, upon the herd, and upon the flock : an exceedingly grievous pestilence.

4. And JEHOVAH shall sever between the cattle of Israel and between the cattle of the Egyptians : and nothing shall die of all that belongeth to the sons of Israel.

5. And JEHOVAH appointed a set time, saying, To-morrow JEHOVAH shall do this word in the land.

6. And JEHOVAH did this word on the morrow ; and all the cattle of the Egyptians died ; and of the cattle of the sons of Israel died not one.

7. And Pharaoh sent, and, behold, there was not even one of the cattle of Israel dead. And Pharaoh's heart became heavy, and he did not let the people go.

8. And JEHOVAH said unto Moses and unto Aaron, Take to you the fulness of your fists, of ashes of the furnace, and let Moses sprinkle it towards heaven before the eyes of Pharaoh ;

9. And it shall become dust upon all the land of Egypt, and it shall be upon man, and upon beast, a boil breaking forth with blains, in all the land of Egypt.

10. And they took ashes of the furnace, and stood before Pharaoh ; and Moses sprinkled it towards heaven ; and it became a boil of blains, breaking forth in man and in beast.

11. And the magicians could not stand before Moses because of the boil ; for the boil was in the magicians and in all the Egyptians.

12. And JEHOVAH made the heart of Pharaoh stubborn, and he listened not unto them ; as JEHOVAH had spoken unto Moses.

13. And JEHOVAH said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith JEHOVAH the God of the Hebrews, Let My people go, that they may serve Me.

14. For this time I am sending all My plagues upon thy heart, and upon thy servants, and upon thy people, to the end that thou mayest know that there is none like Me in all the earth.

15. For now I might put forth My hand, and smite thee and thy people with pestilence ; and thou mightest be cut off from the earth.

16. But yet for this have I made thee stand, for to make thee see My strength ; and that My name may be declared in all the earth.

17. As yet exaltest thou thyself against My people, that thou wilt not let them go ?

18. Behold, I cause it to rain about this time to-morrow a very grievous hail, such as hath not been like it in Egypt from the day when it was founded and even until now.

19. And now send, gather together thy cattle, and all that belongeth to thee in the field ; every man and beast which shall

EXODUS.

be found in the field, and shall not be gathered to the house, the hail shall come down upon them, and they shall die.

20. And he that feared the word of JEHOVAH among the servants of Pharaoh made his servants and his cattle flee unto the houses :

21. And he that set not his heart unto the word of JEHOVAH left his servants and his cattle in the field.

22. And JEHOVAH said unto Moses, Stretch forth thy hand towards heaven, and there shall be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field, in the land of Egypt.

23. And Moses stretched forth his staff towards heaven ; and JEHOVAH gave voices and hail, and fire went towards the earth ; and JEHOVAH caused hail to rain upon the land of Egypt.

24. And there was hail, and fire therewith going in the midst of the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25. And the hail smote in all the land of Egypt all that was in the field, from man and even unto beast ; and the hail smote every herb of the field, and brake every tree of the field.

26. Only in the land of Goshen, where the sons of Israel were, there was no hail.

27. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time : JEHOVAH is righteous, and I and my people are wicked.

28. Supplicate unto JEHOVAH, and let it be enough ; let the voices of God, and the hail, cease, and I will let you go, and ye shall not continue to stay.

29. And Moses said unto him, When I go out of the city, I will spread out my palms unto JEHOVAH ; the voices shall cease, and there shall be no more hail ; to the end that thou mayest know that the earth is JEHOVAH'S.

30. And thou, and thy servants, I know that ye fear not yet the face of JEHOVAH GOD.

31. And the flax and the barley was smitten : for the barley was a ripening ear, and the flax a pod.

32. And the wheat and the spelt were not smitten ; for they were hidden.

33. And Moses went forth from with Pharaoh out of the city, and spread out his palms unto JEHOVAH : and the voices and the hail ceased, and the rain was not poured upon the earth.

34. And Pharaoh saw that the rain ceased, and the hail, and the voices, and he continued to sin, and made his heart heavy, he and his servants.

35. And the heart of Pharaoh became stubborn, and he did not let the sons of Israel go ; as JEHOVAH had spoken by the hand of Moses.

THE CONTENTS.

7495. This chapter continues the subject of the vastation of those who infest those who are of the spiritual Church. In the internal sense it treats of the sixth, seventh, and eighth states or degrees of their vastation, which are described by the *pestilence*, the *boil* breaking out into blains, and the *rain of hail*; which signify vastation as to the things which are of the Church with them.

THE INTERNAL SENSE.

7496. Verses 1-7. *And Jehovah said unto Moses, Go in unto Pharaoh, and speak unto him, Thus saith Jehovah the God of the Hebrews, Let My people go, that they may serve Me. For if thou refuse to let them go, and wilt still keep them back, Behold, the hand of Jehovah shall be upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the herd, and upon the flock: an exceedingly grievous pestilence. And Jehovah shall sever between the cattle of Israel and between the cattle of the Egyptians: and nothing shall die of all that belongeth to the sons of Israel. And Jehovah appointed a set time, saying, To-morrow Jehovah shall do this word in the land. And Jehovah did this word on the morrow; and all the cattle of the Egyptians died; and of the cattle of the sons of Israel died not one. And Pharaoh sent, and, behold, there was not even one of the cattle of Israel dead. And Pharaoh's heart became heavy, and he did not let the people go.*

And Jehovah said unto Moses, signifies instruction anew: *Go in unto Pharaoh, and speak unto him*, signifies the appearance of truth from the Divine with those who infest: *Thus saith Jehovah the God of the Hebrews*, signifies command from the Lord, the God of the Church: *Let My people go, that they may serve Me*, signifies to let alone those of the spiritual Church, that they may worship the Lord. *For if thou refuse to let them go, and wilt still keep them back*, signifies if they still obstinately persisted in infesting. *Behold, the hand of Jehovah shall be upon thy cattle which is in the field*, signifies the vastation of the truth and good of faith which they had from the Church to which they had belonged: *upon the horses, upon the asses, upon the camels*, signifies upon the intellectual things and scientifics of the truth which is of faith: *upon the herd, and upon the flock*, signifies upon voluntary things: *an exceedingly grievous pestilence*, signifies consumption in general. *And Jehovah shall sever between the cattle of Israel, and between the cattle of the Egyptians*, signifies the difference between the truths and goods of faith of those who are of the spiritual

Church, and the truths and goods of faith from the Church that belong to those who infest: *and nothing shall die of all that belongeth to the sons of Israel*, signifies that they shall not be consumed. *And Jehovah appointed a set time*, signifies predetermination: *saying, To-morrow Jehovah shall do this word in the land*, signifies that this they shall have for ever, as to the things that are of the truth and good of the faith of the Church. *And Jehovah did this word on the morrow*, signifies the effect, according to the predetermination: *and all the cattle of the Egyptians died*, signifies the consumption of the truth and good of faith with those who infest: *and of the cattle of the sons of Israel died not one*, signifies that nothing of faith was consumed with those who were of the spiritual Church. *And Pharaoh sent, and, behold, there was not even one of the cattle of Israel dead*, signifies that this was made known to those who infest. *And Pharaoh's heart become heavy*, signifies obstinacy: *and he did not let the people go*, signifies that they would not let them alone.

7497. *And Jehovah said unto Moses*, signifies instruction anew, as before (nos. 6879, 6881, 6883, 6891, 7226, 7304, 7380).

7498. *Go in unto Pharaoh and speak unto him*, signifies the appearance of truth from the Divine with those who infest. This appears from the signification of going in or entering in to any one, as denoting presence or appearance, of which presently; from the signification of speaking, as denoting communication; from the representation of Pharaoh, as denoting those who infest those who are of the spiritual Church, in the other life (see nos. 7107, 7110, 7126, 7142, 7220, 7228, 7317); and from the representation of Moses, who was to enter in unto Pharaoh and speak to him, as denoting truth from the Divine (see nos. 6771, 6827, 7014, 7382). Going and entering in denote presence or appearance, because in the spiritual sense they signify [actions] that belong to the mind, consequently to the thought; and when going or entering in to any one is predicated of the thought, it denotes making that person present with oneself, for he who thinks of any one places him in his presence; and, what is wonderful, in the other life, he of whom any one thinks from a desire to speak with him, also becomes present. From this it is evident that in these matters what one in the other life thinks as a man in the world thinks, is there presented to the life. From this it may now be known that going or entering in to any one signifies presence or appearance.

7499. *Thus saith Jehovah the God of the Hebrews*, signifies command from the Lord, who is the God of the Church. **This**

appears from the signification of saying, as denoting a command (see nos. 7036, 7107, 7310); and from the signification of the Hebrews, as denoting those who are of the Church, thus, the Church (see nos. 5136, 5236, 6675, 6684, 6738). That Jehovah, where named in the Word, is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956. The Lord in the Word is called Jehovah as to Divine Good, for Divine Good is the Divine itself, and the Lord is called the Son of God as to Divine Truth; for Divine Truth proceeds from Divine Good, as a son from a father, and is also said to be born. How the case herein is, shall be further stated:—The Lord, when in the world, made His Human Divine Truth, and then He called the Divine Good, which is Jehovah, His Father, since, as just stated, Divine Truth proceeds and is born from Divine Good. But after the Lord had fully glorified Himself, which was done when He endured the last of temptation on the cross, He then also made His Human Divine Good, that is, Jehovah, and from it the very Divine Truth proceeded from His Divine Human. It is this Divine Truth that is called the Holy Spirit, and is the Holy which proceeds from the Divine Human. From this it is evident what is meant by the Lord's words in John, "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39). That it is Divine Good which is named the Father, and Divine Truth which is named the Son, see no. 3704.

7500. *Let My people go, that they may serve Me*, signifies to let alone those who are of the spiritual Church, that they may worship the Lord. This appears from the signification of letting go, as denoting letting alone, as frequently above; from the representation of the sons of Israel, who are here "My people," as denoting those who are of the spiritual Church (see nos. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of the words "that they may serve Me," as denoting that they may worship the Lord. That serving denotes worshipping, is evident, and that Jehovah, whom they were to serve, denotes the Lord, see just above, no. 7499.

7501. *For if thou refuse to let them go, and wilt still keep them back*, signifies if they still obstinately persisted in infesting. This appears from the signification of refusing, as denoting being obstinate; hence refusing to let go denotes obstinately to persist in not letting alone; and from the signification of keeping back, as denoting still to infest; for those who are infested are detained by the evil spirits who infest. With regard to the circumstance of those who are infested being detained or kept back by evil spirits, the case is this:—When evil spirits assail any one, they

know how to insinuate themselves into the delights of his lusts, and also into the pleasures which are of his principles, consequently into the things which belong to his love; and so long as they are in such insinuation, they detain him whom they infest as one bound, and, however he labours, he cannot be released, except by the Lord's Divine aid, for love and insinuation into the delight of love conjoin. Such is the art practised by evil spirits and genii in the other life. This is also evident from a similar fact in the world, for he who insinuates himself into the delight of another's love holds him bound, and also leads him.

7502. *Behold the hand of Jehovah shall be upon thy cattle which is in the field*, signifies the vastation of the truth and good of faith which they had from the Church to which they had belonged. This appears from the signification of the hand of Jehovah being upon any one, as denoting a plague or punishment, for the hand signifies power (nos. 4931–4937, 6292, 6947, 7188, 7189), and the hand of Jehovah, omnipotence (nos. 878, 3387); and since those who are in the externals of the Church believe, according to the appearance, that every plague or punishment comes from Jehovah—for they attribute everything to His power—therefore the hand of Jehovah being upon any one signifies punishment, here vastation, for the degrees of the vastation of those who infested were punishments; from the signification of cattle, as denoting the truths and goods of faith (see nos. 6016, 6045, 6049); and from the signification of a field, as denoting the Church (see nos. 2971, 3310). A field denotes the Church, because the seeds which are cast into a field signify the truths which are of faith, and also because the produce of the field, such as wheat, barley, spelt, and so forth, denote the goods which are of charity, and the truths which are of faith, consequently such things as belong to the Church. As to the circumstance, that the infernal spirits who infest the well-disposed in the other life are vastated as to the truths of faith which belong to the Church, it should be observed, that those who infest the well-disposed in the other life are such as, during their life in the world, belonged to the Church; for those who have not been of the Church cannot infest those who are, since the falsities, which are contrary to the truths of faith of the Church, are the means by which they infest. Those who have been outside of the Church cannot infest any one by means of such [falsities], because they never knew them. That those who have made a profession of faith, but have lived a life of evil, turn themselves in the other life to falsities and infest the well-disposed, see nos. 7097, 7127, 7317. Lest, therefore, the truth of faith which they have had from the doctrine of their Church, when they lived in the world (for they carry with them into

the other life everything which they knew in the life of the body, nor is anything missing), should give them anything of light from heaven, and lest they should employ the things which belong to the light of heaven to defend falsities and evils which are of hell, they are deprived of everything of the kind, and are at length left to the evils of their life, and the consequent falsities. This vastation is now being treated of. The 3 reason why those who have been of the Church, and have lived a life of evil, are thus by degrees devastated before they are cast down into hell, is, because they had been acquainted with the truths of faith, and by means thereof have had communication with heaven. The heavenly societies with which they have had communication, and with which they also have communication in the other life, can only be separated from them by degrees. For there is such order in heaven from the Lord, that nothing is done violently, but everything in freedom as from themselves; therefore those heavenly societies are not torn from them, but are gradually separated, so that they seem to depart of their own accord. From these considerations it is manifest, how it is with vastation with those who have known the truths of faith that are of the Church, and yet have lived a life of evil. That 4 the case is so, no one can know but from revelation; for, except from revelation, man has no cognition of the things that exist in the other life. And since man is but little solicitous to examine the truths and goods which are of faith from the Word, being in no affection of truth for the sake of truth, still less for the sake of life, therefore neither are such things revealed to him. Nevertheless they are conspicuous in the Word, and in its internal sense as to every series and process. Since, therefore, the man of the Church is in no affection of knowing truth from the Word, but only in the affection of confirming the doctrinals of his own Church, whether they be true or false, for worldly reasons, therefore he knows nothing whatever of the state after death, nothing of heaven, and nothing of hell. He does not even know what makes heaven, and what makes hell, with man; nay, in such ignorance are men, that they teach and believe that every one can be admitted into heaven, some from power which they have arrogated to themselves, and some from the mercy of the Lord, however they may have lived; and hardly any know that heaven is given to man whilst he lives in the world, through a life of charity and faith, and that that life continues. These things have been said in order that it may be known what is the character of the man of the Church who professes faith alone, and is not concerned about the life of faith; for these are the persons represented by the Egyptians here and in what follows.

7503. *Upon the horses, upon the asses, upon the camels,* signifies the intellectual things and scientifics of the truth which

is of faith. This appears from the signification of horses, as denoting things intellectual (see nos. 2761, 2762, 3217, 5321, 6125, 6534); from the signification of asses, as denoting the things that are serviceable to the Intellectual, consequently also scientifics (see nos. 5492, 7024); and from the signification of camels, as denoting scientifics in general (see nos. 3048, 3071, 3143, 3145). These three animals signify things that are of the intellectual part; others, that belong to the herd and to the flock, signify those that are of the voluntary part. With regard to the intellectual part, it is that which receives the truths of faith, for the intellect is the internal sight, which is enlightened by the light of heaven, and, in proportion as it is enlightened, it apperceives, sees, and acknowledges the truths of faith, when it reads the Word. Hence it is that those who are in perception of the truth of faith, are called intelligent and wise, and also enlightened. That the Intellectual is the recipient of the truth of faith, see nos. 5114, 6125, 6222.

7504. *Upon the herd, and upon the flock*, signifies voluntary things. This appears from the signification of the herd, as denoting the good of the exterior Natural; and from the signification of the flock, as denoting the good of the interior Natural (see no. 5913); and, since they signify good, they signify the Voluntary, for all good has relation to the will, and all truth to the understanding.

7505. *An exceedingly grievous pestilence*, signifies consumption in general. This appears from the signification of a pestilence, as denoting the vastation of truth, and since it is called an exceedingly grievous pestilence, it signifies the consumption of truth. That a pestilence signifies the vastation of truth, is evident from the following passages in the Word: in Ezekiel, "When I send My four evil judgments upon Jerusalem, the sword, and the famine, and the evil wild beast, and *the pestilence, to cut off from it man and beast*" (xiv. 21); to cut off man and beast denotes to vastate interior and exterior good. Again, "The sword outside, and *the pestilence* and the famine within; he that is in the field shall die by the sword; but he that is in the city, *the famine and the pestilence shall devour him*" (vii. 15); the pestilence denotes the vastation of good. Again, "Surely because thou hast polluted My sanctuary with all thine abominations, *a third part of thee shall die by the pestilence, and they shall be consumed* in the midst of thee" (v. 11, 12); the pestilence denotes the consumption of good. In Amos, "*I have sent upon you the pestilence in the way of Egypt, your young men have I slain with the sword, with the captivity of your horses*" (iv. 10). The pestilence in the way of Egypt denotes the vastation of good and truth by means of falsities,

which are the way of Egypt; I have slain your young men with the sword, with the captivity of horses, denotes the vastation of truth; young men denote truths, and horses things intellectual, as above, no. 7503. In David, "Thou shalt not be afraid of the dread of the night; nor of the arrow that flieth by day; *nor of the pestilence that creepeth in darkness*, nor of the death that wasteth at noonday" (Psalm xci. 5, 6); the pestilence that creepeth in darkness denotes the evil which vastates secretly; the death that wasteth at noonday denotes the evil that vastates openly. Besides in other passages.

7506. *And Jehovah shall sever between the cattle of Israel, and between the cattle of the Egyptians*, signifies the difference between the truths and goods of faith of those who are of the spiritual Church, and the truths and goods of faith that belong to those who infest. This appears from the signification of severing, as denoting difference; from the signification of cattle, as denoting the truths and goods of faith (as above, no. 7502); from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see also above, no. 7500); and from the signification of the cattle of the Egyptians, as denoting the goods and truths of the Church which belong to those who infest. That the Egyptians denote those who have been of the Church, and in consequence have been in the knowledge of the truth and good of faith, but in a life of evil, and who infest in the other life, see nos. 7097, 7127, 7317, 7502. With regard to the difference ² between the truths and goods of faith of those who are of the Church and are saved, and the truths and goods of faith of those who are of the Church and are damned, the matter shall be stated in a few words. The truths and goods of faith which belong to those who are of the Church and are saved, are from the good of charity; and since the affection of charity is the Spiritual itself, those truths and goods are spiritual, and flow in through heaven from the Lord, for their interiors, which are recipient, are open to heaven. But the truths and goods of those who are of the Church and are damned, are not from the good of charity, consequently, neither are they spiritual; they do, indeed, flow in through heaven, but they are received in cold and thick darkness,—in cold, because there is no good of charity, in thick darkness, because the light by which they receive them is as it were the light of winter, which, compared with the light of heaven, is as thick darkness; nor are their interiors open to heaven, but to the world, and into this they direct the influx of truth and good from heaven. Hence, too, the ideas which these persons have of the good and truth of faith; they are merely natural, nay, material, which in the spiritual world are represented as deformed, and have no likeness to a man. But the ideas concerning the truth and good of faith that belong to

those who are of the Church and are saved, are spiritual, and although they terminate in the material things of the world, they are still separate from them, for they can be raised up from them : the ideas of these in the spiritual world are represented as beautiful, and have the likeness of a man. Such is the difference, however like they may appear in external form, that is, in speech and profession. The cause of such difference is the life : for the good of life, which is from charity, when it inflows into the Intellectual, which is the receptacle of truth, forms beautiful ideas concerning the goods and truths of faith ; but evil of life, which is contrary to charity, when it inflows into the Intellectual, produces deformed ideas concerning the goods and truths of faith, and such ideas as are not acknowledged in heaven.

7507. *And nothing shall die of all that belongeth to the sons of Israel*, signifies that they shall not be consumed. This appears from the signification of nothing dying, as denoting that nothing is consumed ; and from the signification of cattle, of which it is said that it shall not die, as denoting the truth and good of faith (see above, no. 7502) ; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church. The reason why the goods and truths of faith which belong to those who are of the Church cannot die is, because through charity they are conjoined with the Divine, and the Divine is life itself, and is eternal ; what is conjoined with life itself and with what is eternal cannot die, or be consumed, but remains to eternity, and is continually being perfected. But the things of faith with those who are of the Church and are damned, these things, inasmuch as they are not conjoined with the Divine, and therefore have not life in them, die ; for they are lifeless images which, because they are not living, are, in the other life, consumed, that is, taken away.

7508. *And Jehovah appointed a set time*, signifies predetermination. This appears without explanation.

7509. *Saying, To-morrow Jehovah shall do this word in the land*, signifies that this they shall have for ever, as to the things that are of the truth and good of the Church. This appears from the signification of to-morrow, as denoting for ever (see no. 3998). That it denotes as to those things which are of the truth and good of the Church, is evident from what precedes, for these are treated of, namely, that they shall be consumed with those who are meant by the Egyptians, and that they will remain with those who are represented by the sons of Israel.

7510. *And Jehovah did this word on the morrow*, signifies the

effect, according to the predetermination. This appears from the signification of doing this word, as denoting the effect; and from the signification of a stated time, here the morrow, as denoting predetermination (as above, no. 7508); predetermination by the Divine, when it has reference to what is perpetual, is expressed by the morrow.

7511. *And all the cattle of the Egyptians died*, signifies the consumption of the truth and good of faith with those who infest. This appears from the signification of dying, namely, by the pestilence, as denoting consumption (as above, nos. 7505, 7507); and from the signification of the cattle of the Egyptians, as denoting the truths and goods of the Church with those who infest (as also above, no. 7506).

7512. *And of the cattle of the sons of Israel died not one*, signifies that nothing of faith was consumed with those who are of the spiritual Church. This appears from what has just been explained (nos. 7506, 7507).

7513. *And Pharaoh sent, and, behold, there was not even one of the cattle of Israel dead*, signifies that this was made known to those who infest. This appears from the representation of Pharaoh, as denoting those who infest (see above, no. 7498). That its being made known to them, namely, that nothing of the goods and truths of faith perished with those who are of the spiritual Church, is signified by his sending and finding that there was not anything dead of the cattle of Israel, is evident.

7514. *And Pharaoh's heart became heavy*, signifies obstinacy, as above (nos. 7272, 7300, 7305).

7515. *And he did not let the people go*, signifies that they would not let them alone, namely, those who are of the spiritual Church, whom they infested. See no. 7474, where the same words occur.

7516. Verses 8-12. *And Jehovah said unto Moses and unto Aaron, Take to you the fulness of your fists, of ashes of the furnace, and let Moses sprinkle it towards heaven before the eyes of Pharaoh. And it shall become dust upon all the land of Egypt, and it shall be upon man, and upon beast, a boil breaking forth with blains, in all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it towards heaven; and it became a boil of blains, breaking forth in man and in beast. And the magicians could not stand before Moses because of the boil; for the boil was in the magicians and in all the Egyptians. And Jehovah made the heart of Pharaoh*

stubborn, and he listened not unto them; as Jehovah had spoken unto Moses.

And Jehovah said unto Moses and unto Aaron, signifies instruction anew: *Take to you the fulness of your fists*, signifies power, given so far as it could be received: *of ashes of the furnace*, signifies of exciting the falsities of lusts by presence with those who infest: *and let Moses sprinkle it towards heaven*, signifies that those falsities were shown to those in heaven: *before the eyes of Pharaoh*, signifies in the presence. *And it shall become dust upon all the land of Egypt*, signifies the damnation of those falsities in the natural mind: *and it shall be upon man, and upon beast*, signifies which are from interior and exterior evil: *a boil breaking forth with blains*, signifies filthinesses, with blasphemies thence: *in all the land of Egypt*, signifies in the whole natural mind. *And they took ashes of the furnace*, signifies the falsities of lusts: *and stood before Pharaoh*, signifies in the presence of those who infest: *and Moses sprinkled it towards heaven*, signifies those falsities shown to those in heaven: *and it became a boil of blains, breaking forth in man and in beast*, signifies filthinesses with blasphemies from interior and exterior evil. *And the magicians could not stand before Moses because of the boil*, signifies that those could not be present who abused Divine order by effigiating the like in the external form: *for the boil was in the magicians*, signifies that similar filthinesses came forth from them: *and in all the Egyptians*, signifies as were in those who infested: *And Jehovah made the heart of Pharaoh stubborn*, signifies that they made themselves obstinate: *and he listened not unto them*, signifies that they did not obey: *as Jehovah had spoken unto Moses*, signifies according to the prediction.

7517. *And Jehovah said unto Moses and unto Aaron*, signifies instruction anew. This appears from the signification of Jehovah said, as denoting instruction (as above, no. 7497). Instruction anew is denoted, because now a new state is treated of, the former being ended. The instruction which is from Jehovah is effected by means of the truth which proceeds from Him; the truth which proceeds from Jehovah is represented by Moses and Aaron, internal truth by Moses, and external by Aaron (no. 7382).

7518. *Take to you the fulness of your fists*, signifies power, given so far as it could be received. This appears from the signification of the fists or palms, as denoting power. The fists or palms denote power, because the hands signify power, of which presently; so far as can be received is signified by fulness. As regards the signification of the fists or palms, it should be known that the arms in the Grand Man correspond to power;

hence not only do the arms themselves signify power, but also the shoulders, and also the hands, even to the fingers. That the arms denote power, see nos. 878, 4932, 4934, 4935, 7205; the shoulders, nos. 1085, 4937; also the hands, nos. 878, 3387, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189; also the fingers, no. 7430; concerning their correspondence in general, see nos. 4931-4937. The reason why all the parts that belong to the arms correspond to power is, that the body exercises its power through them. From these considerations it may appear what is signified by *sitting on the right hand* in Matthew, "Jesus said, Hereafter shall ye see the Son of Man *sitting on the right hand of power (potentia)*" (xxvi. 64); and in Luke, "Hereafter shall the Son of Man *sit on the right hand of the might (virtus) of God*" (xxii. 69), namely, that it denotes the Omnipotence which belongs to the Lord; wherefore it is said, on the right hand of power (*potentia*), and, on the right hand of might (*virtus*); as also in David, "*Thou hast an arm with might (virtus), strong is Thy hand, Thy right hand shall be exalted*" (Psalm lxxxix. 14). From these considerations it is evident what light the internal sense gives in the Word, for unless it were known from it that the right hand signifies power, it would be understood literally that the Lord was to sit on the right hand of Jehovah.

7519. *Of ashes of the furnace*, signifies of exciting the falsities of lusts by presence with those who infest. This appears from the signification of ashes of the furnace, as denoting the falsities of lusts, of which presently. That it denotes excitation by presence with those who infest, appears from the following part of the verse, for it is said that Moses was to sprinkle it towards heaven, in the eyes of Pharaoh; in the eyes signifies presence, and Pharaoh signifies those who infest, as has often been shown. How these things are, cannot be known without ² revelation, for they are such as occur in the other life, and are not known in the world. Evil or infernal spirits, so long as they are remote and separate from heaven, that is, from the good of love and the truth of faith which prevail there, know not that they are in evils and falsities, for they then believe falsities to be truths, and evils to be goods. But as soon as heaven, that is, any heavenly society, comes nearer to them, they apperceive falsities and evils, for the truth of faith which then flows in enables them to apperceive falsities, and the good of love which flows in enables them to apperceive evils; and the nearer heaven comes, or the more present the influx of the good of love and the truth of its faith is, these being intolerable to them, the more grievously are they tormented by their evils and falsities. From these considerations it may now appear ³ why Moses was commanded to take ashes of the furnace, and sprinkle it towards heaven, and this in the eyes of

- Pharaoh; also why the command to sprinkle the ashes towards heaven was given to him, but not to Aaron. For the ashes being sprinkled towards heaven signifies the influx of heaven; this being done in the eyes of Pharaoh, signifies in the presence of those who infest; Moses, and not Aaron, was to do this, because it is the truth immediately proceeding from the Divine that produces that effect amongst the evil; for Moses denotes the truth which proceeds immediately from the Divine, and Aaron that which proceeds mediately (see no. 7010). From these considerations it is manifest what is the meaning, in the internal sense, of the contents of this verse and those which next follow, namely, that the filthy and loathsome things of lusts with blasphemies, which are signified by the boil breaking forth with blains, may be excited; and they are excited when
- 4 Divine Truth flows in and heaven comes nearer. Every one can see that such a command as that Moses should take ashes of the furnace, and sprinkle it towards heaven, would never have been given him by Jehovah unless there were a heavenly arcana in it. Such means of producing an effect would never have been ordered by Jehovah unless they contained something heavenly, to which they correspond. From this may be seen the character of the Word, namely, that it is most replete with arcana, but arcana which are not obvious in the sense of the
- 5 letter. The reason why ashes of the furnace signify falsities of lusts is, that ashes come from burnt substances, and what is burnt, as also fire itself, signifies in the Word, in a good sense, the good of heavenly affections, but, in the opposite sense, the evil of infernal lusts. That fire has this signification, see nos. 934, 1861, 2446, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324; and that burning denotes the evil of lusts, see nos. 1297, 5215. Hence it is that ashes signify falsities; for falsities are from the evils of lusts. As the evils of lusts are signified by fire, they are also signified by a furnace; a furnace is what contains, which frequently involves the same as the contents.
- 6 That a furnace has this signification, appears from the following passages; in Malachi, "Behold, the day cometh that shall *burn as a furnace*; and all the proud, and everyone that doeth wickedness, shall be stubble: and the day that cometh shall *set them on fire*, it shall leave them neither root nor branch" (iv. 1); burning as a furnace denotes the lusts of evil; setting them on
- 7 fire denotes kindling with lusts. In the Book of Genesis, "Abraham looked against the faces of Sodom and Gomorrah, and against all the faces of the land of the plain, and saw, and the smoke went up, as the *smoke of a furnace*" (xix. 28); the smoke of a furnace denotes falsities from the evils of lusts, for Sodom denotes the evil of lusts from the love of self, and Gomorrah denotes the falsity thence (see nos. 2220, 2246, 2322). In John, "From the pit of the abyss there went up a smoke, as

the smoke of a furnace" (Apoc. ix. 2); the smoke of a furnace in like manner denotes falsities from evils of lusts; the pit of the abyss stands for hell. In Matthew, "The Son of man shall send His angels, who shall gather out of His kingdom all things that offend, and them that do iniquity, *and shall cast them into a furnace of fire*" (xiii. 41, 42); a furnace of fire denotes the evils of lusts; for the fire of lusts is what is meant in the Word by the fire of hell; loves also are nothing but the fires of life; lust is the continuation of the love. In Nahum, "Draw thee waters for the siege, fortify thy strongholds: enter into the mire, and tread the clay, *make strong the brick furnace*; there shall the fire devour thee; the sword shall cut thee off" (iii. 14, 15); entering into the mire denotes into falsity, treading the clay denotes evil (no. 6669); the brick furnace denotes the falsities which they contrive, and which are injected by the evil (nos. 1296, 6669, 7113); the fire denotes the lust of evil (nos. 1861, 2446, 5071, 5215, 6832, 7324); the sword denotes falsity (no. 4499). In Jeremiah, "Take great stones in thy hand, and hide them in the clay *in the brick furnace*, which is at the inner door of Pharaoh's house in Tahpanhes, in the eyes of the men (*viri*) of Judah; and say unto them, Behold, I will send and take Nebuchadnezzar, the king of Babel, and I will set his throne upon these stones that I have hidden; so that he shall spread his tent over them: he shall come and smite the land of Egypt" (xliii. 9, 10, 11). The signification of these words also cannot be known without the internal sense: great stones denote falsities; the brick furnace denotes the lust of falsity from evil; Nebuchadnezzar king of Babel the destroyer of truth and good; his throne and tent being set upon these stones denotes that he shall cause falsities to reign; the land of Egypt which he shall smite denotes the natural mind.

7520. *And let Moses sprinkle it towards heaven*, signifies that those falsities were shown to those in heaven. This appears from the signification of ashes, as denoting falsities, of which presently; and from the signification of sprinkling towards heaven, as denoting to show these falsities to those who are in heaven. That sprinkling denotes to show is evident, for hence they are made to appear. Heaven in the internal sense means the angelic heaven. The signification of these words is evident from what was stated just above (no. 7519), namely, that by truth from the Divine, which is represented by Moses, the falsities of the lusts of those who infest were shown and manifested to heaven, whence the presence of heaven, and, from its presence, the coming forth, with the evil, of such things as are signified by the boil breaking forth with blains. That ashes denote falsity, may be confirmed by passages where cinders are named, for cinders are from a similar origin, and consequently have a

similar signification, as ashes; see, for example, Isa. xlv. 15, 20; lviii. 5; Jer. vi. 26; Ezek. xxvii. 30; xxxviii. 18; Jonah iii. 6; Psalm cii. 10; Job ii. 8; xxx. 19.

7521. *Before the eyes of Pharaoh*, signifies in the presence. This appears without explanation.

7522. *And it shall become dust in all the land of Egypt*, signifies the damnation of those falsities in the natural mind. This appears from the signification of dust, as denoting what is damned (see above, no. 7418); from the signification of the ashes of the furnace, which were made dust, as denoting the falsities of lusts (see just above, nos. 7519, 7520); and from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301). That dust denotes what is damned, is evident from the passages in the Word quoted above (no. 7418), and from the following in Moses, "If thou wilt not obey the voice of Jehovah thy God, cursed shalt thou be in the city, and cursed shalt thou be in the field. Jehovah shall make the rain of thy land *fine dust and thick dust*: from heaven shall it come down upon thee, until thou be destroyed" (Deut. xxviii. 15, 16, 24).

7523. *And it shall be upon man and upon beast*, signifies which are from interior and exterior evil. This appears from the signification of man (*homo*), as denoting the affection of good, and, in the opposite sense, the lust of evil; so likewise beast, but when mention is made of man and beast, man signifies interior affection or lust, and beast exterior (see no. 7424). The interior good, and also the interior evil, which are signified by man, are those of the intention or end, for the intention or end is the inmost of man; but the exterior good and also the exterior evil, which are signified by beast, are those of the thought, and, consequently, when nothing opposes, of the action. What is exterior is signified by beast, because man as to his external or natural man is nothing but a beast, for he enjoys similar lusts, and pleasures, and appetites, and senses: and what is interior is signified by man, because man as to the internal or spiritual man is man, enjoying in that capacity affections of good and truth such as belong to the angels in heaven, and because through that man he rules his natural or animal man, which is a beast. That a beast denotes the affection of good, and, in the opposite sense, the lust of evil, see nos. 45, 46, 142, 143, 246, 714, 715,

² 719, 776, 2179, 2180, 3218, 3519, 5198. Such is the signification of man and beast in the following passages also: in Jeremiah, "Mine anger and My wrath is poured out upon this place, *upon man and upon beast*" (vii. 20). Again, "I will smite the inhabitants of this city, *both man and beast*; they shall die

of a great pestilence" (xxi. 6). Again, "He shall make his land a desolation, that there shall be none to dwell therein, *from man even to beast* they have removed themselves, they have gone away" (l. 3). In Ezekiel, "When the land sinneth against Me, by trespassing a trespass, I will cut off from it *man and beast*" (xiv. 13, 19, 21). Again, "I will stretch out My hand upon Edom, and will cut off from it *man and beast*, and will make it a waste" (xxv. 13). In Zephaniah, "I will consume *man and beast*; I will consume the bird of the heavens, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off *man* from the surface of the earth" (i. 3). *Man* and *beast* denote interior and exterior good in the following passages: in Jeremiah, "I have made the earth, *the man and the beast* by My great power" (xxvii. 5). Again, "Behold the days come, saith Jehovah, that I will sow the house of Israel, and the house of Judah, *with the seed of man, and with the seed of beast*" (xxxii. 27). Again, "The earth shall be a desolation, so that there is no *man and beast*" (xxxii. 43). Again, "In the cities of Judah, and in the streets of Jerusalem, that are devastated, *without man*, and without inhabitant, and *without beast*" (xxxiii. 10; li. 62). In David, "Thy righteousness is as the mountains of God; thy judgments are a great deep. O Jehovah, thou preservest *man and beast*" (Psalm xxxvi. 6). Since this is the signification of man and beast, therefore, "the first-born of the Egyptians both of *men and of beasts* died" (Exod. xii. 29); and therefore "the first-born both of *man and of beast*" was sanctified (Numb. xviii. 15); and for the same reason it was commanded by the king of Nineveh, in accordance with a holy rite, that "both *man and beast* should fast, and also be covered with sackcloth" (Jonah iii. 7, 8).

7524. *A boil breaking forth with blains*, signifies filthinesses, with blasphemies thence. This appears from the signification of a boil, as denoting filthinesses which are from evils; and from the signification of blains, as denoting the blasphemies that come thence. Boils in a man's body correspond to the filthinesses which are from evils; and blains to blasphemies; and they would also be in every evil man, were he not, during his stay in the world, in a state of receiving the good and truth of faith, for the sake of which state the Lord prevents such maladies from bursting forth from [his] evils. That boils signify filthinesses with blasphemies, is also evident in John, "The first angel poured out his vial upon the earth: and there fell an *evil and baneful boil* upon the men which had the mark of the beast. The fifth angel poured out his vial upon the throne of the beast; and they blasphemed the God of heaven because of their pains and because of their boils" (Apoc. xvi. 2, 10, 11). And in Moses, "*Jehovah will smite thee with the boil of Egypt*,

and with the hæmorrhoids, and with the scab, and with the itch, so that thou canst not be healed; . . . so that thou shalt be insane, for the sight of thine eyes with which thou shalt see. Jehovah shall smite thee upon the knees, and upon the thighs, with an *evil boil*, of which thou canst not be healed. Jehovah shall bring thee, and thy king, which thou shalt set up over thee, unto a nation which thou hast not known" (Deut. xxviii. 27, 34-36); the boil of Egypt denotes filthinesses with blasphemies; and since blasphemies too are signified, it is said that he should become insane, for the sight of the eyes, for he who blasphemes God is
 3 insane. The kinds of sores are hæmorrhoids, the scab, and the itch, which signify so many kinds of falsities from evils. Nearly similar is the signification of boils on the knees and thighs. And since they signify falsities, it immediately follows, that the king they were about to set up should be led away; for a king signifies truth, and, in the opposite sense, falsity (nos. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 6148). The sores of the leprosy, as the rising, the spreading, the blotch, the burning, the scurf, the scall (which are named in Lev. xiii. 1 to end), also denote such things, for the leprosy in the spiritual sense denotes
 4 the profanation of truth (no. 6963). That *wounds* also signify such things, appears in Isaiah, "From the sole of the foot even unto the head there is no soundness in it; but *wounds*, and weals, and fresh stripes; they have not been pressed out, nor bound up, nor soothed with oil" (i. 6). And in David, "Mine iniquities are gone over my head. *My wounds have become stinking, they have festered*, because of my foolishness" (Psalm xxxviii. 4, 5).

7525. *In all the land of Egypt*, denotes the natural mind (see just above, no. 7522).

7526. *And they took ashes of the furnace*, signifies the falsities of lusts. This appears from the signification of ashes of the furnace, as denoting the falsities of lusts (see above, no. 7519).

7527. *And stood before Pharaoh*, signifies in the presence of those who infest. This appears from the signification of standing before any one, as denoting in his presence; and from the representation of Pharaoh, as denoting those who infest (see nos. 7107, 7110, 7126, 7142, 7220, 7228).

7528. *And Moses sprinkled it towards heaven*, signifies those falsities shown to those in heaven. This appears from what was said above (at no. 7520), where like words occur.

7529. *And it became a boil of blains, breaking forth in man and in beast*, signifies filthinesses with blasphemies from interior

and exterior evil. This appears from the signification of a boil of blains, as denoting filthinesses with blasphemies (see above, no. 7524); and from the signification of man and beast, as denoting interior and exterior evil (see also above, no. 7523).

7530. *And the magicians could not stand before Moses, because of the boil*, signifies that those could not be present who abused Divine order by effigiating the like in the external form. This appears from the signification of being unable to stand before any one, as denoting being unable to be present; from the signification of magicians, as denoting those who abuse Divine order by effigiating the like in the external form (see nos. 7296, 7337); and from the signification of a boil, as denoting filthinesses with blasphemies (see above, no. 7524).

7531. *For the boil was in the magicians*, signifies that similar filthinesses came forth from them. This appears from what was said just above, no. 7530.

7532. *And in all the Egyptians*, signifies as upon those who infested. This appears from the signification of the Egyptians, as denoting those who infest (see nos. 7097, 7317).

7533. *And Jehovah made the heart of Pharaoh stubborn*, signifies that they made themselves obstinate. This appears from the signification of the heart being made stubborn, being hardened, and being made heavy, as denoting obstinacy (see nos. 7272, 7300, 7305). The expression, "Jehovah made the heart of Pharaoh stubborn," signifies, in the internal sense, that they themselves, and not Jehovah, made their heart stubborn, that is, made themselves obstinate; for it is the evil with a man that makes him stubborn or obstinate against Divine things, and evil comes from man, and flows in from hell, but not from heaven. Nothing but good flows in through heaven from the Lord. Evil cannot come forth from good, much less from the Veriest Good. Evil comes from its own origins, namely, from the contraries of love to God and love towards the neighbour; such origins are in man, and not at all in God. Hence it is evident that when it is said in the Word that God brings evil on, it is expressed according to the appearance. But on this subject, see nos. 2447, 6991, 6997.

7534. *And he listened not unto them*, signifies that they did not obey. This appears from the signification of not listening to any one, as denoting not obeying (as also at nos. 7224, 7275, 7301, 7339, 7413).

7535. *As Jehovah had spoken [unto Moses]*, signifies according to the prediction (as before, nos. 7302, 7340, 7414, 7432).

7536. Verses 13-18. *And Jehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith Jehovah the God of the Hebrews, Let My people go, that they may serve Me. For this time I am sending all My plagues upon thy heart, and upon thy servants, and upon thy people, to the end that thou mayest know that there is none like Me in all the earth. For now I might put forth My hand, and smite thee and thy people with pestilence; and thou mightest be cut off from the earth. But yet for this have I made thee stand, for to make thee see My strength; and that My name may be declared in all the earth. As yet exaltest thou thyself against My people, that thou wilt not let them go? Behold, I cause it to rain about this time to-morrow a very grievous hail, such as hath not been like it in Egypt from the day when it was founded and even until now.*

And Jehovah said unto Moses, signifies instruction again as to what was to be done: *Rise up early in the morning, and stand before Pharaoh*, signifies the raising of the attention of those who infest, by presence: *and say unto him, Thus saith Jehovah the God of the Hebrews*, signifies command from the Lord, who is the God of the Church: *Let My people go, that they may serve Me*, signifies to let alone those who are of the spiritual Church, that they may worship the Lord their God. *For this time I am sending all My plagues*, signifies that it might come to pass that all the coming evils would together rush in upon them: *upon thy heart*, signifies upon the inmost: *and upon thy servants, and upon thy people*, signifies upon all things in general and particular: *to the end that thou mayest know that there is none like Me in all the earth*, signifies that it is thence known to them that the Lord is the only God. *For now I might put forth My hand*, signifies that all communication might be taken away: *and smite thee and thy people with the pestilence*, signifies thus [there might be] total devastation: *and thou mightest be cut off from the earth*, signifies that thus there would no longer be communication by means of the things that are of the Church. *But yet for this have I made thee stand*, signifies that as yet communication would remain, and that they would pass through states according to order: *for to make thee see My strength*, signifies in order that they may apperceive how great the Divine power is: *and that My name may be declared in all the earth*, signifies in order that thus the Lord may be acknowledged as the only God where the Church is. *As yet exaltest thou thyself against My people*, signifies because he does not yet desist from infesting those who are in truth and good: *that thou wilt not let them go*, signifies and does not yet let them alone. *Behold, I cause it to rain about this time to-morrow a very grievous hail*, signifies falsities destroying all things of the Church with them: *such as hath not been like it in Egypt from the day when it was founded and even until now*,

signifies that with others there is no such destruction in the natural mind.

7537. *And Jehovah said unto Moses*, signifies instruction again as to what was to be done (see above, no. 7517).

7538. *Rise up early in the morning, and stand before Pharaoh*, signifies the raising of the attention of those who infest, by presence. This appears from the signification of rising up early in the morning (see no. 7435); from the signification of standing before any one, as denoting presence (see no. 7527); and from the representation of Pharaoh, as denoting those who infest (see nos. 7107, 7110, 7126, 7142, 7220, 7228).

7539. *And say unto him, Thus saith Jehovah the God of the Hebrews*, signifies command from the Lord, who is the God of the Church. This appears from the signification of saying, when it is by Jehovah, or the Lord, to those who are in evils and infest, as denoting command (see nos. 7036, 7310); and from the signification of the Hebrews, as denoting those who are of the Church, consequently, as denoting the Church (see nos. 6675, 6684, 6738). That when Jehovah is named in the Word, it is the Lord who is meant, see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6281, 6303, 6905, 6945, 6956, consequently, Jehovah the God of the Hebrews denotes the Lord who is the God of the Church.

7540. *Let My people go, that they may serve Me*, signifies to let alone those who are of the spiritual Church, that they may worship the Lord their God. See above, no. 7500, where the same words occur.

7541. *For this time I am sending all My plagues*, signifies that it might come to pass that all the coming evils would together rush in upon them. This appears from the signification of plagues, as denoting evils, here evils that would continue to come until they were completely cast into hell, for which reason it is said "all" plagues; and from the signification of sending, as denoting to rush in upon, for plagues or evils are not sent by Jehovah, or the Lord, but rush in from evil itself; for evil in the other life carries punishment along with it, and has it as it were within itself (see nos. 696, 697, 1857, 6559). Hence it is that "I will send all My plagues," signifies that all evils would rush in upon them. It is according to order that ² one plague should follow another, and that the evil should thus be successively cast down into hell, wherefore it is here said that it might come to pass that they would rush in together. The man of the Church, inasmuch as .

he has no cognition concerning the state of life after death, believes that man after the life in the body is instantly either raised into heaven or cast into hell; when nevertheless this is effected successively. Still this takes place with much variety as to times and as to states. With the good, who are to be raised into heaven, evil is successively separated, and they are filled with goods according to the faculty of reception acquired in the world; and with the evil, who are to be cast into hell, good is successively separated, and they are filled successively with evils, according to the faculty of reception acquired in the
 3 world. Moreover, man in the other life enters into new states, and undergoes changes. Those who are being raised into heaven, and afterwards when they have been raised, are perfected to eternity; but those who are being cast into hell, and afterwards when they have been cast, endure evils continually more grievous, and this until they dare not inflict evil on any one; and afterwards they remain in hell to eternity; they cannot be taken out thence, because it cannot be given them to will good to any one, but simply, from the fear of punishment, to refrain from doing evil to anyone, the desire always remaining.

7542. *Upon thy heart*, signifies upon the inmost. This appears from the signification of the heart, as denoting that which is of the will, thus which is of the love (see nos. 2930, 3313, 3888, 3889), consequently, of the very life, for the love, inasmuch as it is of the will, constitutes the very life. Hence it is that the heart signifies the inmost. The inmost with the good is love to the Lord and love towards the neighbour, but the inmost with the evil is the love of self and the love of the world. It is this inmost that is here meant. The things which encompass the inmost and constitute as it were the circumferences, are the evils with the falsities which favour them; and these are arranged in the order in which they favour. In the other life, these things are unfolded according to the order in which they are arranged; first come forth those things which occupy the ultimate circumferences, next those which occupy the interior [parts], and at length is manifested the inmost. Hence it is that man in the other life passes through many states, and that the evil by degrees successively incur plagues before they are cast into hell, according to what was said just above. The inmost, at which they finally arrive, is hell itself with them, for it is the evil itself which had been of their love, thus the end for the sake of which they had done all things, and which in the world they had hidden away inmost.

7543. *Upon thy servants and upon thy people*, signifies upon all things in general and particular. This appears from the signification of servants and people, as denoting all persons in

general and particular, thus all things in general and particular (see no. 7396).

7544. *To the end that thou mayest know that there is none like Me in all the earth*, signifies that it is thence known to them that the Lord is the only God. This appears from what was stated above (no. 7401).

7545. *For now I might put forth My hand*, signifies that communication might be taken away. This appears from the signification of the hand, as denoting power (see nos. 4931-4937, 6292, 6947, 7188, 7189, 7518); Jehovah's hand denotes omnipotence (see nos. 878, 3387, 7518), therefore, putting forth the hand denotes to show power, and from omnipotence to do it. This omnipotence is described by His being able to send all plagues upon his heart, upon his servants, and upon his people, which signifies that all evils would rush in together, and that communication with the things which are of heaven would thus be taken away: it is this power which is signified by those words. How the case is with this communication, has already been stated; namely, that those who infest the well-disposed in the other life are such as in the world have been in the Church, have read the Word, and been acquainted with the doctrinals of faith of their own Church, and have also professed them, but have lived a life of evil. So long as such in the other life retain the things which are of faith, they have communication with heaven, and cannot be cast down into hell; wherefore these are the things that by degrees are taken away from them. When these things have been taken away from them, they no longer possess the means of preserving their elevation, but, like weights without supports, or like birds deprived of their wings, they fall downwards or into the deep. From these considerations it is evident what is meant when it is said that communication might be taken away from them.

7546. *And smite thee and thy people with the pestilence*, signifies thus [there might be] total devastation. This appears from the signification of the pestilence, as denoting the vastation of good and truth (see no. 7505), here, total devastation, because it is said that Pharaoh and his people should be smitten with it; whereas previously (verse 3) it was said that the cattle should be smitten, where, accordingly, pestilence does not signify total devastation, but vastation in general as to the things which are of the truth and good of the Church, and are outside.

7547. *And thou mightest be cut off from the earth*, signifies that thus there would no longer be communication by means of the things that are of the Church. This appears from the significa-

tion of being cut off, when said of the things that are of the Church, as denoting being separated; and when they are separated, or when there is no longer communication with heaven by the things which are of the Church, the man falls into hell, which is denoted by being cut off (see above, no. 7545); and from the signification of the earth, as denoting the Church (see nos. 662, 1067, 1262, 1733, 1850, 2117, 2118 end, 2571, 2928, 3355, 4535, 4447, 5577).

7548. *But yet for this have I made thee stand*, signifies that as yet communication would remain, and that they would pass through states according to order. This appears from the signification of causing to stand, when it is said of plagues or evils, that they should not rush in together (no. 7541), and of communication with heaven, that it should not be taken away from them (no. 7545), as denoting that communication would still remain, consequently that they would pass through states according to order, that is, that they would be devastated by degrees successively (no. 7541).

7549. *For to make thee see My strength*, signifies in order that they may apperceive how great the Divine power is. This appears without explanation.

7550. *And that My name may be declared in all the earth*, signifies in order that thus the Lord may be acknowledged as the only God where the Church is. This appears from the signification of name, as denoting everything in one complex by which the Lord is worshipped (see nos. 2724, 3006, 6674); and since the veriest essential of worship is the acknowledgment that the Lord is the only God, and that His Human is Divine, and that from it proceeds everything of faith and love, therefore, by the name of Jehovah being declared, is signified that the Lord should be acknowledged as the only God; (that the Lord's Divine Human is the name of Jehovah, see nos. 2628, 6887;) and from the signification of the earth, as denoting the Church (see just above, no. 7547). When in this and many other passages it is said Jehovah or the Lord wills that His strength and power should appear and His name be declared, and, in other places, that He should be worshipped and adored with humility, it seems as if He willed to display His glory, and as if He loved adoration for His own sake. But it is altogether otherwise. It is not for His own sake, but for the sake of mankind, not from self-glory, but from love: for He wills to be conjoined with mankind, and to give them everlasting life and happiness; and this cannot be done unless man is in humble worship; and there is no humble worship, unless man acknowledges and believes that he is dust and ashes, that is, nothing but evil, and that Jehovah or

the Lord is the Most Great and Most Holy, and that of himself he dare not approach Him. When a man is in such humble worship, the Lord can flow in with the life of His love, and give heaven and eternal happiness. This is the reason why Jehovah or the Lord so greatly extols His power and glory in the Word.

7551. *As yet exaltest thou thyself against My people?* signifies because he does not yet desist from infesting those who are in truth and good. This appears from the signification of yet lifting himself up, as denoting not yet to desist from infesting; for those who infest believe they have dominion over those who are infested, when they see them in anguish and not yet delivered, and themselves admonished; and from the representation of the sons of Israel, who are here "My people," as denoting those who are of the spiritual Church, or, what is the same, those who are in truth and good (see nos. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7552. *That thou wilt not let them go,* signifies and does not yet let them alone. This appears from the signification of letting go, as denoting letting alone, as has already occasionally been stated.

7553. *Behold, I will cause it to rain about this time to-morrow a very grievous hail,* signifies falsities destroying all things of the Church with them. This appears from the signification of a rain of hail, as denoting falsities from evil destroying the truths and goods of faith, thus the things which are of the Church. A rain of hail has this signification, because it is like stones, destroying both men and beasts, and the produce of the field, and also because it is cold. In general a rain signifies a blessing, and in the opposite sense a curse (no. 2445); when a blessing, it signifies the influx and reception of the truth which is of faith and the good which is of charity, for these are a blessing; but when a curse, it signifies the falsity that is contrary to the truth of faith, and the evil that is contrary to the good of charity, for these are a curse. But a rain of hail in general signifies a curse, which is of falsity from evil, and indeed of falsity from evil contrary to the truths and goods of the Church. This is the signification of a rain of hail in the following passages: ² in Ezekiel, "I will plead with Gog with pestilence and with blood; and an overflowing rain, and hailstones, fire and sulphur will I make to rain upon him, and upon his wings, and upon the many peoples that are with him" (xxxviii. 22): Gog denotes external worship separate from internal, consequently, those who place everything of Divine worship in externals, after extinguishing charity; hailstones denote falsities from evil. Again, ³ "My hand shall be upon the prophets that see vanity, and that

divine a lie. Say unto them that daub untempered mortar, that it shall fall: and there shall be an overflowing rain, by which ye, *hailstones*, shall fall, and a wind of storms shall rend it" (xiii. 9, 11): the prophets that see vanity, and that divine a lie, stand for those who teach evils and falsities; daubing untempered mortar, denotes that they contrive falsities, and make them as it were like truth; these are called hailstones from falsities; but hail, in this and in the passage above quoted, is, in the original language, expressed by another term, which signifies great hail. In Isaiah, "Then Jehovah shall cause the glory of His voice to be heard, and shall see His arm at rest, with the indignation of anger, and with the flame of devouring fire, with scattering and inundation, and with the *hailstone*" (xxx. 30, 31); the hailstone denotes the vastation of truth by falsities. Again, "Behold, the Lord is mighty and strong, as an *inundation of hail*, a storm of slaughter, as an inundation of mighty waters overflowing, He will cast down to the earth with the hand. . . . *The hail shall overturn the refuge of a lie*, and they shall overflow the hiding-place of the waters" (xxviii. 2, 17); an inundation denotes immersion into falsities, and thereby the vastation of truth (see nos. 705, 739, 790, 5725, 6853); an inundation of hail denotes the destruction of truth by falsities. In David, "*He smote their vine with hail, and their sycomore-trees with grievous hail. And He shut up their beast to the hail, and their cattle to the coals. He sent upon them the wrath of His anger*" (Psalm lxxviii. 47-49). Again, "*He gave them hail for rains*, and flaming fire in their land. And He smote their vine and their fig-tree, and brake the tree of their boundary" (cv. 32, 33); hail and rain denote the vastation of truth and good by falsities from evil; the vine denotes the truth and good of the internal Church; the sycomores and the fig-tree denote the truths and goods of the external Church. Again, "Who giveth snow like wool: he scattereth the hoar-frost like dust. *Who casteth forth His hail like balls*; who can stand before His cold?" (cxlvii. 16, 17); hail denotes falsities from evils. Again, "He made darkness His hiding-place; His tent round about Him, darkness of waters, clouds of the heavens. At the brightness before Him the clouds passed, *with hail and coals of fire*. Jehovah thundered in the heavens, and the Highest gave His voice: *hail and coals of fire*, so that He sent His arrows and scattered them" (xviii. 11-14); hail denotes falsities from evils which vastate truths and goods. In John, "The first angel sounded, *and there was hail and fire mingled with blood*, and it fell upon the earth: so that the third part of trees was burnt, and all green grass was burnt up" (Apoc. viii. 7); hail denotes falsities from evil; fire mingled with blood denotes the evil of lusts, with falsified truths; the trees that were burnt denote the cognitions of truth destroyed by the evil of lusts; the

green grass that was burnt up denotes the scientifics of truth similarly destroyed. That fire denotes the evil of lusts, see nos. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324; that blood denotes falsified truth, see nos. 4735, 6978, 7317, 7326; that trees denote cognitions, see nos. 2722 end, 2972. In Joshua, 7 "It came to pass, as they fled before Israel in the going down of Beth-horon, when Jehovah cast down *great stones from the heavens* upon them unto Azekah, so that they died; *they were more which died with hailstones* than they whom the sons of Israel slew with the sword" (x. 11): the five kings who fought against Gibeon are here being treated of; these five kings and their people represented those who are in falsities from evils, and therefore they died by hailstones; balls of hail are called stones, because stones also signify falsities. From these passages it is evident what is signified by hail and a rain of hail, namely, falsities from evils; and as they signify this, they also signify the vastation of truth and good, for this vastation is effected by falsities from evils.

7554. *Such as hath not been like it in Egypt from the day when it was founded, and even until now*, signifies that with others there is no such destruction in the natural mind. This appears from the signification of a rain of hail, to which these words allude, as denoting the destruction of truth by falsities (see just above, no. 7553); and from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301); "from the day when it was founded and even until now" denotes that with others there is no such destruction, because a day signifies a state, and foundation its quality, and Egypt the natural mind in general. The reason there is no such destruction with others, as with those who infest the well-disposed in the other life, is, that those who infest had belonged to the Church when they were in the world (nos. 7317, 7502). Those who have filled the memory, which belongs to the natural mind, with such things as belong to faith from the Word and from the doctrine of their Church, and yet have lived contrary to them, when they are being vastated, the things which belong to faith are torn out, and at the same time very many things that adhered to them, leaving deep and foul chasms and hollows. To these, evils of lusts, and also falsities, cannot but in some measure be adjoined. Since the former and the latter cannot be together, it is evident that if they cannot be separated, they must be cast out to the boundaries. This gives rise to vacuities within, which emit a stench, for every stench is from evils mingled with goods, and from falsities mingled with truths. These things do not occur with those who are outside of the Church, for they have known nothing of the truths of faith from the Word. This is what is signified by

there not being such a destruction with others in the natural mind.

7555. Verses 19-21. *And now send, gather together thy cattle, and all that belongeth to thee in the field; every man and beast which shall be found in the field, and shall not be gathered to the house, the hail shall come down upon them, and they shall die. And he that feared the word of Jehovah among the servants of Pharaoh made his servants and his cattle flee unto the houses: And he that set not his heart unto the word of Jehovah left his servants and his cattle in the field.*

And now send, gather together thy cattle, signifies that the truth of good is to be collected: *and all that belongeth to thee in the field*, signifies what belongs to the Church: *every man and beast*, signifies interior and exterior good: *which shall be found in the field*, signifies which belongs to the Church: *and shall not be gathered to the house*, signifies which is not reserved: *the hail shall come down upon them, and they shall die*, signifies that it shall be utterly destroyed by falsity. *And he that feared the word of Jehovah among the servants of Pharaoh*, signifies those things in the natural mind which were of the Lord: *made his servants and his cattle flee unto the houses*, signifies that they were stored up and reserved in the interiors. *And he that set not his heart unto the word of Jehovah*, signifies the things which were not from the Lord: *left his servants and his cattle in the field*, signifies that they were not stored up and reserved.

7556. *And now send, gather together thy cattle*, signifies that the truth of good is to be collected. This appears from the signification of gathering together, as denoting collecting; and from the signification of cattle, as denoting the good of truth, and also the truth of good (see nos. 6016, 6045). What the truth of good and the good of truth are, see nos. 2063, 3295, 3332, 3669, 3688, 3882, 4337, 4353, 4390, 5526, 5733. This and the two following verses treat of the good and truth which are reserved by the Lord, even with the evil; for the good and truth which have not been adjoined to evils and falsities, are not vastated, but are stored up by the Lord in the interiors, and are afterwards brought forth for use. The reservation by the Lord of good and truth with man is signified by remains in the Word (concerning which, see nos. 468, 530, 560, 561, 576, 661, 798, 1738, 1906, 2284, 5135, 5342, 5344, 5897-5899, 6156).

7557. *And all that belongeth to thee in the field*, signifies what belongs to the Church. This appears from the signification of a field, as denoting the Church (see nos. 2971, 3317, 3766, 4440, 4443, 7502).

7558. *Every man and beast*, signifies interior and exterior good. This appears from the signification of man and beast, as denoting interior and exterior good (see above, nos. 7424, 7523).

7559. *Which shall be found in the field*, signifies which belongs to the Church. This appears from the signification of a field, as denoting the Church (see just above, no. 7557).

7560. *And shall not be gathered to the house*, signifies which is not reserved. This appears from the signification of not being gathered to the house, as denoting not being reserved, for the house denotes the interior natural mind, where good is with truth; it also denotes the rational mind, and thus the man himself (see nos. 3538, 4973, 5023, 7353), whence being gathered to the house denotes being gathered to the interior, and there stored up. The reason why good and truth are stored up within, and are there reserved by the Lord, even with the evil, is, that there still may be something of what is human remaining; for man without good and truth is not man, for it is these that are stored up and reserved. By means of these there is communication with heaven, and in proportion as man has communication with heaven, in the same proportion he is man. There is, indeed, a communication of the evil, even of those who are in hell, with heaven, but no conjunction by means of good and truth, for the instant good and truth flow down out of heaven and come into hell, they are turned into evil and falsity, whence the conjunction is immediately broken off. Such is the communication. By means of the good and truth, however, which are stored up and reserved in the interiors, there is conjunction; but the truths and goods there, with the evil, have no further effect than to give them the ability of reasoning, and of thinking and thence speaking from the Sensual, and thereby of confirming falsity, and defending evil. More cannot be let out from the goods and truths stored up and reserved with them, for, if more were let out, the truths and goods would perish, and thus nothing of what is human would remain with them.

7561. *The hail shall come down upon them, and they shall die*, signifies that what belongs to the Church shall be utterly destroyed by falsity. This appears from the signification of hail, as denoting falsity from evil, and thus the vastation of good and truth by falsities (see no. 7553); and from the signification of dying, as denoting ceasing to be (see nos. 494, 6587, 6593), and, since it is said of the vastation of good and truth, it denotes being destroyed.

7562. *And he that feared the word of Jehovah among the servants of Pharaoh*, signifies those things in the natural mind

which were the Lord's. This appears from the signification of him that fears the word of Jehovah, as denoting those things which are of the Lord; for he that fears, in the internal sense, does not mean the person that fears, but the thing: (that, in heaven, the idea of person is turned into the idea of thing, see nos. 5225, 5287, 5434;) therefore, he that fears the word of Jehovah means good and truth which are from the Lord; and from the signification of the servants of Pharaoh, as denoting the things that belong to the natural mind. That Pharaoh denotes the Natural in general, see nos. 5160, 5799; hence his servants denote the things which are in the Natural, or, what is the same, which are in the natural mind; for the things which are in the Natural, by virtue of which man thinks and forms conclusions, constitute his mind. What, in the natural mind, is of the Lord, and what is not of the Lord, see below, no. 7564.

7563. *Made his servants and his cattle flee unto the houses*, signifies that they were stored up and reserved in the interiors. This appears from the signification of servants, as denoting the things that are in the natural mind (as immediately above, no. 7562); from the signification of cattle, as denoting truth and good (see also above, no. 7556); and from the signification of houses, as denoting the things which are inwardly in man, where good and truth from the Lord are stored up and reserved (see no. 7560). Hence it is evident that by making his servants and his cattle flee to the houses, is signified that the truths and goods which are in the natural mind, those, namely, which are of the Lord, were collected, and stored up and reserved in the interiors.

7564. *And he that set not his heart unto the word of Jehovah*, signifies the things which were not from the Lord. This appears from what was explained above (no. 7562), where he that feared the word of Jehovah signifies the things which were of the Lord; whence, on the other hand, he that did not set his heart to the word of Jehovah, signifies the things that are not from the Lord. Goods and truths either are, or are not, of the Lord. Those which are the Lord's are those which man does for the sake of his neighbour, of his country, of the Church, of the Lord's kingdom, thus for the sake of truth and good itself, and especially for the sake of the Lord; these are the truths and goods that are of the Lord. But the truths and goods which are not of the Lord are those which man does for the sake of himself, and for the sake of the world, as the end. These sometimes appear in the external form like the others, but in the internal form they are quite different; for they lead to self, while the others lead from self. The truths and goods that are not of the Lord are also for the most part those which man does in a state of misfortune,

illness, grief, and fear, and not in a free state, for these, too, are for the sake of self. All truths and goods, it is true, flow in from the Lord, but when the Lord's goods and truths with man are bent to himself, they become the man's, and are his property to whom they are bent, for they become the goods of the love of self and the world. Such are the goods of all the evil among themselves. From these considerations it is evident which goods and truths are meant by those that are of the Lord, and which by those that are not of the Lord.

7565. *Left his servants and his cattle in the field*, signifies that they were not stored up and reserved. This appears from the signification of being left in the field, as denoting to perish by falsities from evils, signified by the hail, by which they should die (nos. 7559-7561). These are the things that have not been stored up and reserved, and are the truths and goods which are not of the Lord (concerning which see just above, no. 7564); servants signify the things in the natural mind (nos. 7562, 7563), and cattle the truths and goods, which, not being of the Lord, cannot be stored up in the interiors.

7566. Verses 22-26. *And Jehovah said unto Moses, Stretch forth thy hand towards heaven, and there shall be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field, in the land of Egypt. And Moses stretched forth his staff towards heaven; and Jehovah gave voices and hail, and fire went towards the earth; and Jehovah caused hail to rain upon the land of Egypt. And there was hail, and fire therewith going in the midst of the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote in all the land of Egypt all that was in the field, from man and even unto beast; and the hail smote every herb of the field, and brake every tree of the field. Only in the land of Goshen, where the sons of Israel were, there was no hail.*

And Jehovah said unto Moses, signifies command: *Stretch forth thy hand towards heaven*, signifies the advertence and approach of heaven: *and there shall be hail in all the land of Egypt*, signifies destroying falsity in the natural mind: *upon man, and upon beast*, signifies interior and exterior good: *and upon every herb of the field, in the land of Egypt*, signifies every truth of the Church in the natural mind. *And Moses stretched forth his staff towards heaven*, signifies communication with heaven: *and Jehovah gave voices*, signifies the recession and separation of the communication with those who are in good and truth: *and hail*, signifies those destroying falsities: *and fire walked towards the earth*, signifies the evils of lusts: *and Jehovah caused hail to rain upon the land of Egypt*, signifies the natural mind taken possession of by falsities of evil. *And there was hail, and fire*

therewith going in the midst of the hail, very grievous, signifies the persuasions of falsity together with the lusts of evil: *such as there was none like it in all the land of Egypt*, signifies that such a state of the natural mind did not befall the others: *since it became a nation*, signifies from the day when it was made capable of admitting good and the truth thence. *And the hail smote in all the land of Egypt*, signifies that that falsity destroyed the things which were in the natural mind: *all that was in the field*, signifies whatever was of the Church: *from man and even unto beast*, signifies its interior and exterior good: *and the hail smote every herb of the field*, signifies that those falsities destroyed every truth of the Church: *and brake every tree of the field*, signifies that they also destroyed all the cognitions of the truth and good of the Church. *Only in the land of Goshen, where the sons of Israel were, there was no hail*, signifies that it was not so where those of the spiritual Church were.

7567. *And Jehovah said unto Moses*, signifies command. This appears from the signification of saying, as denoting command (see nos. 7036, 7107, 7310).

7568. *Stretch forth thy hand towards heaven*, signifies the advertence and approach of heaven. This appears from the signification of stretching forth the hand, as denoting advert-ing, for by stretching forth the hand, a thing is adverted to and shown; and from the signification of heaven, as denoting the angelic heaven; and as, when heaven is adverted to and is shown to any one, he directs the sight and thought thither, therefore approach is also signified, for all approach in the spiritual world is effected by the determination of the thought. How these things are, has indeed already been stated at no. 7519, but inasmuch as they are of such a nature as to be unknown in the world, they may be still further briefly illustrated: When any change of state has to be effected with the evil who are to be vastated, as with those of whom these chapters treat, that change is effected by a more present influx of good and truth from heaven; for the nearer heaven draws to them, the more are the interior evils and falsities with them excited; for good and truth from heaven penetrate towards the interiors, and more inwardly the nearer they approach; hence it is that the infernals do not venture to draw near to any heavenly society, but retire as far as they can (see nos. 4225, 4226, 4299, 4533, 4674, 5057, 5058, 7519). From these considerations it is evident what is meant by the advertence and approach of heaven, which is signified by Moses stretching out the hand towards heaven; for a new state is now described, namely, the state of falsities from evils destroying all the goods and truths of the Church with those who infest; and since this state exists by the more

present influx of truth from the Divine, and at the same time by the drawing nigh of heaven, Moses is told to stretch out his hand towards heaven.

7569. *And there shall be hail in all the land of Egypt*, signifies destroying falsity in the natural mind. This appears from the signification of hail, as denoting the falsity from evil, that destroys every good and truth of the Church (see no. 7553); and from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301).

7570. *Upon man, and upon beast*, signifies interior and exterior good. This appears from the signification of man and beast, as denoting interior and exterior good (see nos. 7424, 7523, 7558).

7571. *And upon every herb of the field in the land of Egypt*, signifies every truth of the Church in the natural mind. This appears from the signification of herb, as denoting truth, of which presently; from the signification of the field, as denoting the Church (see above, no. 7557); and from the signification of the land of Egypt, as denoting the natural mind (see also above, no. 7569). Herb signifies truth, because the earth, and also the field, signify the Church. All their produce signifies either the truth which is of faith, or the good which is of charity, for these are of the Church. By the herb of the field is meant everything in general which grows up out of the field, as is evident from the Lord's parable in Matthew, "The kingdom of the heavens is likened unto a man which sowed good seed in his field: . . . *when the herb sprang up*, and brought forth fruit, then appeared the tares" (xiii. 24, 26); here the herb denotes the produce of the field; that the herb there signifies the truth of the Church, and tares falsity, is evident: it is, indeed, a comparison, but all comparisons in the Word are from significatives (see no. 3579). In David, "Who maketh the grass to sprout forth for the beast, *and herb for the service of man*, to bring forth bread out of the earth" (Ps. civ. 14): here, too, herb stands for the produce of the field, and it there signifies, in the internal sense, truth. Again, "*He maketh me to lie down in pastures of herb*: He leadeth me unto the waters of rest: He restoreth my soul" (Ps. xxiii. 2, 3); pastures of herb denote spiritual nourishment, which is that of the soul, wherefore it is said, "He restoreth my soul." In Isaiah, "The waters of Nimrim shall be desolations: for *the grass is withered away, the herb is consumed*, there is no green thing" (xv. 6; xxxvii. 27). Again, "I will make waste the mountains and hills, and *dry up all their herb*, and I will make the rivers islands, and I will bring the blind in a way that they knew not" (xlii. 15, 16). In Jeremiah, "How long shall the earth mourn, *and the herb of every field wither*"

away ; for the wickedness of them that dwell therein the beasts are consumed and the bird" (xii. 4). Again, "The hind calved in the field, but forsook it, *because there was no herb*. And the wild asses stood upon the hills, they snuffed up the wind like whales, *because there was no herb*" (xiv. 5, 6). In Joel, "Be not afraid, ye beasts of my fields : *for the dwelling-places of the wilderness have become full of herb*, for the tree beareth her fruit, the fig-tree and the vine shall give their strength" (ii. 22). In Amos, "When the locust made an end of *eating the herb of the land*, I said, Lord Jehovih, forgive, I beseech Thee ; how shall
 3 Jacob stand ? for he is small" (vii. 2). In Zechariah, "Ask ye of Jehovah rain in the time of the latter rain ; Jehovah shall make bright clouds, and give them the rain of a shower, *to a man (vir) the herb in the field*" (x. 1). In John, "The fifth angel sounded, and it was told them *that they should not hurt the grass of the earth, neither any green thing, neither any tree*" (Apoc. ix. 4). Every one can see that in these passages neither grass nor herb are meant, but such things as are of the Church : that the herb of the earth and the herb of the field means the truth which is of faith, is evident. Without such a spiritual sense no one would ever know what is meant in John, by their saying, when the fifth angel sounded, "that they should not hurt the grass of the earth, neither any green thing ;" nor would any one know what is meant by this passage in Jeremiah : "The hind calved in the field, and forsook it, because there was no herb. And the wild asses . . . snuffed up the wind like whales, because there was no herb : " and so of many other passages. From this it is evident how little the Word is understood, and how earthly an idea must be entertained respecting very many things it contains, unless it be known what they signify, at least that there is what is holy in every particular.

7572. *And Moses stretched forth his staff towards heaven*, signifies communication with heaven. This appears from the signification of stretching forth a staff, as denoting adverting to, thus communicating, according to what was explained above (no. 7568) ; heaven signifies the angelic heaven.

7573. *And Jehovah gave voices*, signifies the recession and separation of the communication with those who are in good and truth. This appears from the signification of voices, which were those of thunder, as denoting the truths Divine which illustrate and perfect those who are in heaven, and terrify and devastate those who are in hell ; and since they devastate these, they signify the recession and separation of the communication with those who are in good and truth, for in this way they are devastated. How these things are, is evident from what was stated before (nos. 7502, 7541, 7542, 7545, 7554),

namely, that those who have been of the Church, and have hence drawn the cognitions of truth and good from the Word, but have lived a life of evil, have communication with heaven by means of the truths and goods which they have brought with them from the world, where they were in the Church. That man brings along with him into the other life whatever he has known in the world, yea, whatever he has seen, heard, thought, spoken, willed, and acted, see nos. 2474, 2475, 2481-2486, 7398. This is the communication which is taken away when they are devastated; and when the communication is taken away, then also truths and goods with the cognitions thereof are taken away; for whatever spirits, and even angels know, flows in through heaven from the Lord, thus by means of communications (see nos. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6613-6626). From these considerations it is evident what is meant by the recession and separation of the communication with those who are in truth and good. With truth Divine in heaven and in hell, which is signified by voices, it is the same as with thunders on earth. On high mountains thunders are only heard as a gentle and quiet sound, whilst beneath near the earth they are heard as a terrible noise: so, truth Divine is gentle and placid in heaven, but terrible in hell. That voices, which² are those of thunder, signify truths Divine, which illustrate and perfect those who are in heaven, and terrify and devastate those who are in hell, is evident from the following passages: In Isaiah, "There shall be joy of heart, as when one goeth with a pipe to come unto the mountain of Jehovah, to the rock of Israel. *Then Jehovah shall make the glory of His voice to be heard*, and shall make the quietness of His arm to be seen; with the indignation of anger, and with the flame of a devouring fire, with scattering, and inundation, and the hailstone. *For by the voice of Jehovah shall the Assyrian be dismayed*" (xxx. 29-31). Here the voice of Jehovah denotes truth Divine, which illustrates and perfects those who are in good, and terrifies and devastates those who are in evil. In Joel, "Before Him the earth quaked; the sun and the moon were blackened: and the stars withdrew their shining. *And Jehovah gave out His voice before His army*; for His camp is very great; for he is without number that doeth His Word: for the day of Jehovah is great and very terrible" (ii. 10, 11). Here the sense is similar. Again, "Jehovah shall roar out of Zion, *and out of*³ *Jerusalem shall give His voice*; and the heavens and the earth shall tremble: but Jehovah will be a refuge for His people, and a fortification unto the sons of Israel" (iii. 16): the voice of Jehovah in like manner denotes truth Divine; it is said to be out of Jerusalem, because Jerusalem signifies the Lord's spiritual kingdom, in which are those who are in good from truth, and in truth from good. In David, "*Jehovah thundered in the*⁴

heavens, and the Highest gave His voice; hail and coals of fire, so that He sent out His arrows, and scattered them; and He shot out many lightnings, and discomfited them" (Ps. xviii. 13, 14); giving a voice, hail, and coals of fire, denotes the devastation of truth and good by falsities and evils of lusts. Again, "The clouds dropped waters, *the skies gave a voice*, Thine arrows also went abroad. *The voice of Thy thunder went into the world*, the lightnings lightened the world" (lxxvii. 17, 18); voice denotes truth Divine, which illustrates those who are of the Church. Again, "*The voice of Jehovah* is upon the waters: the God of glory *maketh it to thunder*; Jehovah is on many waters. *The voice of Jehovah* is in might; *the voice of Jehovah* is with honour. *The voice of Jehovah* breaketh the cedars; yea, Jehovah breaketh the cedars of Lebanon. *The voice of Jehovah* cleaveth the flames of fire. *The voice of Jehovah* maketh the wilderness to tremble. *The voice of Jehovah* maketh the hinds to calve, and layeth bare the forests" (xxix. 3-11): here the voice of Jehovah denotes truth Divine and its power; thus also the Word, for this is Truth Divine. In John, "A mighty angel came down, and cried with a great voice; and when he cried, *seven thunders uttered their voices*. I was about to write: but I heard a voice from heaven saying unto me, Seal up those things which the seven thunders spoke, and write them not" (Apoc. x. 3, 4); voices denote truth Divine, thunders those who carry it, and bring it from heaven to earth. That thunders and voices signify Divine things, and not thunders and noises, every one can see; and since they signify Divine things, and are called the voices of Jehovah, it is evident that they denote the Divine Truth; hence it was, that when Jehovah descended upon Mount Sinai, and promulgated the Divine Truth, there were *voices, lightnings, and thunders* (Exod. xix. 16; xx. 15); and that He spake out of the midst of the fire (Deut. iv. 11, 12; v. 22-25).

7574. *And hail*, signifies those destroying falsities. This appears from the signification of hail, as denoting falsities from evils destroying the goods and truths of the Church (see no. 7553). Hail signifies such falsities as destroy the truths and goods of the Church, as does also the pestilence already mentioned in this chapter; for there are very many kinds and species of falsities, as there are of the evils from which they spring: the falsities signified by hail are of that kind which destroys the things of the Church, and can have place only with those born within the Church, who have lived contrary to the truths and goods of faith there. That falsities, like evils, are of many kinds and species, is manifest from the fact that the hells are distinguished according to the kinds and species of evils and consequent falsities, and that the hells are innumer-

able. From these considerations it may appear how it is, that the miracles or plagues in Egypt signify falsities and evils, as the blood, the frogs, the lice, the baneful flying things, the pestilence, the boil of blains, the hail, the locust; namely, that each signifies some distinct kind of falsity and of evil.

7575. *And fire went towards the earth*, signifies the evils of lusts. This appears from the signification of fire, as denoting the evils of lusts (see nos. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324); and from the signification of going towards the earth, as denoting to occupy the natural mind even to its lowest parts. That the land of Egypt denotes the natural mind, see nos. 5276, 5278, 5280, 5288, 5301. Since hail signifies falsities, and fire the evils from which they spring, therefore where hail is mentioned, fire also is named (Isa. xxx. 30, 31; Psalm xviii. 13, 14; lxxviii. 47, 48; Apoc. viii. 7), as in the following verse, “*And there was hail, and fire therewith going in the midst of the hail, very grievous.*”

7567. *And Jehovah caused hail to rain upon the land of Egypt*, signifies thus the natural mind taken possession of by falsities of evil. This appears from the signification of causing to rain, as denoting to pour in, here to take possession of; raining is predicated of truth and good, and, in the opposite sense, of falsity and evil, for rain is a blessing, and it is a curse (no. 2445); from the signification of hail, as denoting the falsity of evil (see nos. 7553, 7574); and from the signification of the land of Egypt, as denoting the natural mind (as above, no. 7575).

7577. *And there was hail, and fire therewith going in the midst of the hail, very grievous*, signifies the persuasions of falsity together with the lusts of evil. This appears from the signification of hail, as denoting falsity from evil (see above, no. 7574), in the present instance the persuasion of falsity, because it is said hail very grievous; from the signification of fire, as denoting the lust of evil (see just above, no. 7575); and from the signification of going in the midst, as denoting being together, and indeed the lust of evil inmost, because falsity is from it. Here is² described the state of those who are of the Church and infest the well-disposed in the other life, when they have been vastated as to the things of the Church, that is, as to the goods and truths which they professed; namely, that in this state the persuasions of falsity together with the lusts of evil reign with them; for such is their interior state. The persuasions of falsity and the lusts of evil are inseparable, for he who is in evil as to life is in falsity as to doctrine. It may, indeed, seem otherwise to those who are themselves in evil of life, for when they make a lip-profession of truths from the Word, or from the doctrinal of their Church,

they suppose that they believe them. It even appears to them as if they did, but nevertheless they do not if the life is evil, for they either make a lip-profession which differs from their thoughts, or they think it is so from a persuasive faith, which is a faith for the sake of gain or for the sake of honours, wherefore, when honour and gain cease to be objects of ambition, that faith falls, and they then seize eagerly upon falsities which agree with the evils of lusts: falsities agreeing with the lusts of evil are interiorly with those who live evilly, howsoever they believe that they are not. That this is the case is manifested clearly in the other life. When externals are taken away there, and such persons are left to their interiors, falsities burst forth, both those which they had thought in the world and those which they had not manifestly thought; in fact, they burst forth from the evils which had been of their life, for falsities are nothing but evils reasoning and favouring themselves. From these considerations it may appear what is the character of their state in the other life, namely, that they have belonging to them persuasions of falsity together with the lusts of evil.

7578. *Such as there was none like it in all the land of Egypt*, signifies that such a state of the natural mind did not befall others. This appears from what was explained above, no. 7554, where similar words occur.

7579. *Since it became a nation*, signifies from the day when it, namely, the natural mind, was made capable of admitting good and the truth thence. This appears from the signification of a nation, as denoting good (see nos. 1159, 1259, 1260, 1416, 1849, 4574, 6005); and since this is said of the land of Egypt, which signifies scientific truth which is of the natural mind, a nation also denotes truth that is from good; and from the signification of the expression, "since it became," as denoting from the day in which it was made.

7580. *And the hail smote in all the land of Egypt*, signifies that that falsity destroyed the things which were in the natural mind. This appears from the signification of smiting, as denoting destroying; from the signification of hail, as denoting falsity from evils (no. 7553); and from the signification of the land of Egypt, as denoting the natural mind (see no. 7569).

7581. *All that was in the field*, signifies whatever was of the Church. This appears from the signification of a field, as denoting the Church (see above, no. 7557).

7582. *From man and even unto beast*, signifies its interior and exterior good. This appears from the signification of man and

beast, as denoting interior and exterior good (see nos. 7424, 7523).

7583. *And the hail smote every herb of the field*, signifies that those falsities destroyed every truth of the Church. This appears from the signification of the herb of the field, as denoting the truth of the Church (see above, no. 7571); from the signification of smiting, as denoting destroying; and from the signification of hail, as denoting falsity (see no. 7553).

7584. *And brake every tree of the field*, signifies that they also destroyed all the cognitions of the good and truth of the Church. This appears from the signification of a tree, as denoting the perceptions of good and truth (see nos. 103, 2163, 2682), and also the cognitions of good and truth (nos. 2722 end, 2972).

7585. *Only in the land of Goshen, where the sons of Israel were, there was no hail*, signifies that it was not so where those of the spiritual Church were. This appears from the signification of the land of Goshen, as denoting the inmost in the natural mind (see nos. 5910, 6028, 6031, 6068), and the Church (no. 6649); and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7586. Verses 27-30. *And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: Jehovah is righteous, and I and my people are wicked. Supplicate unto Jehovah, and let it be enough; let the voices of God, and the hail, cease, and I will let you go, and ye shall not continue to stay. And Moses said unto him, When I go out of the city, I will spread out my palms unto Jehovah; the voices shall cease, and there shall be no more hail; to the end that thou mayest know that the earth is Jehovah's. And thou, and thy servants, I know that ye fear not yet the face of Jehovah God.*

And Pharaoh sent, and called for Moses and Aaron, signifies the presence of the Divine Law: *and said unto them*, signifies humiliation: *I have sinned this time*, signifies separation from truth and good: *Jehovah is righteous, and I and my people are wicked*, signifies that Divine Good could not endure the malice of those who infested, and that hence came this [consequence]. *Supplicate unto Jehovah*, signifies that they should intercede: *and let it be enough; let the voices of God, and the hail, cease*, signifies if those falsities cease: *and I will let you go, and ye shall not continue to stay*, signifies that they would let them alone, and they should not be detained any longer. *And Moses said unto him*, signifies the reply: *When I go out of the city*, signifies separation: *I will spread out my palms unto Jehovah*, signifies interces-

sion: *the voices shall cease, and there shall be no more hail*, signifies the end of that state: *to the end that thou mayest know that the earth is Jehovah's*, signifies that it is thence known that the Lord is the only God of the Church. *And thou, and thy servants, I know that ye fear not yet the face of Jehovah God*, signifies that those who infest are not yet in fear of the Lord.

7587. *And Pharaoh sent, and called for Moses and Aaron*, signifies the presence of the Divine Law. This appears from nos. 7390, 7451, where similar words occur.

7588. *And said unto them*, signifies humiliation. This appears from the words immediately following, namely, "I have sinned this time; Jehovah is righteous, and I and my people are wicked," which are words of humiliation, and are contained in the expression "he said."

7589. *I have sinned this time*, signifies separation from truth and good. This appears from the signification of sinning, as denoting disjunction and turning away from the Divine, thus from truth and good (see nos. 5229, 5474, 5841), consequently denoting also separation, for he who turns himself away from truth and good, separates himself from them.

7590. *Jehovah is righteous, and I and my people are wicked*, signifies that Divine Good could not endure the malice of those who infested, and that hence came this [consequence]. This appears from the consideration, that Jehovah denotes the Divine Good, for by Jehovah is meant the Divine Esse, which is Divine Good, and by God the Divine Existere, which is Divine Truth (see no. 6905). Jehovah is called righteous, because He cannot endure the malice of those who infest; for Pharaoh and his people signify those who infest; and by their being wicked is signified malice.

7591. *Supplicate unto Jehovah*, signifies that they should intercede. This appears from the signification of making supplication, when it is done for another, as denoting intercession (see nos. 7396, 7462).

7592. *And let it be enough; let the voices of God, and the hail, cease*, signifies if those falsities cease. This appears from the signification of it being enough, as denoting if they cease; and from the signification of voices, which are those of thunders, as denoting truths Divine which terrify and devastate the evil, and by influx and presence excite the falsities of evil signified by hail (see no. 7573). That hail denotes falsities destroying truths, see nos. 7553, 7574.

7593. *And I will let you go, and ye shall not continue to stay*, signifies that they would let them alone, and they should not be detained any longer. This appears from the representation of Pharaoh, who says this of himself, as denoting those who infest, of which frequently above; from the signification of letting go, as denoting letting alone; and from the signification of not continuing to stay, as denoting to be detained no longer.

7594. *And Moses said unto him*, signifies the reply. This appears without explanation.

7595. *When I go out of the city*, signifies separation. This appears from the signification of going out, as denoting separation (see nos. 6100, 7404, 7463); and from the signification of the city where Pharaoh dwelt, as denoting falsity, in which those who infest are; for a city signifies a doctrinal, and, inasmuch as it signifies a doctrinal, it also signifies truth, and, in the opposite sense, falsity (see nos. 402, 2268, 2451, 2712, 2943, 3216, 4492, 4493).

7596. *I will spread out my palms unto Jehovah*, signifies intercession. This appears from the signification of spreading out the palms unto Jehovah, or of supplicating, as denoting intercession. Concerning supplicating, see nos. 7396, 7462, 7591. For supplication is of the mouth or speech, spreading out the palms is of the gesture or action, which corresponds to the supplication of the heart. There are gestures or actions of the body which correspond to every affection of the mind, as, for instance, falling down on the knees corresponds to humiliation, and prostration to the earth to deeper humiliation, whilst the spreading out of the hands towards heaven corresponds to supplication; and so forth. Those gestures or actions in the Word signify the affections themselves to which they correspond, because they represent them. Hence it may be seen what representations are.

7597. *The voices shall cease, and there shall be no more hail*, signifies the end of that state. This appears from the signification of voices, which are those of thunders, as denoting truths Divine devastating the evil (see no. 7573); from the signification of hail, as denoting falsities, destroying truths (see nos. 7553, 7574); and from the signification of ceasing, and not being any longer, as denoting their end, thus the end of that state; for each plague signifies one state of the devastation of those who infest the well-disposed in the other life.

7598. *To the end that thou mayest know that the earth is Jehovah's*, signifies that it is thence known that the Lord is the

only God of the Church. This appears from the signification of knowing (*scire*), as denoting being known (*notum esse*); and from the signification of the earth, as denoting the Church (see nos. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118 end, 2928, 3355, 4447, 4535, 5577); and that Jehovah is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956. From this it is evident that by "the earth being Jehovah's" is signified that the Church is the Lord's, thus that the Lord is the only God of the Church (as nos. 7401, 7444, 7544).

7599. *And thou, and thy servants, I know that ye fear not yet the face of Jehovah God*, signifies that those who infest are not yet in fear of the Lord. This appears from the representation of Pharaoh and his servants, as denoting those who infest (see above); and from the signification of not fearing the face of Jehovah, as denoting that there is no fear of the Lord; that the Lord is Jehovah in the Word, may be seen from the places above cited (no. 7598). It is said "the face of Jehovah," because the face of Jehovah signifies mercy, and hence peace and every good (see nos. 222, 223, 5585), and in the opposite sense no mercy, no peace, and no good (nos. 5585, 5592, 5816, 5823). The reason why no mercy, no peace, and no good are signified by the face of Jehovah, is, because the evil turn themselves away from Jehovah or the Lord, for they turn themselves away from the good which is of charity and the truth which is of faith, in which the Lord is; and in this case the things which are of the Lord are at the back, and the things that are their own are to the face; and what is at the back they neither see nor care for. Hence comes all evil, consequently unhappiness and hell to man.

7600. Verses 31 to the end. *And the flax and the barley was smitten: for the barley was a ripening ear, and the flax a pod. And the wheat and the spelt were not smitten; for they were hidden. And Moses went forth from with Pharaoh out of the city, and spread out his palms unto Jehovah: and the voices and the hail ceased, and the rain was not poured upon the earth. And Pharaoh saw that the rain ceased, and the hail, and the voices, and he continued to sin, and made his heart heavy, he and his servants. And the heart of Pharaoh became stubborn, and he did not let the sons of Israel go; as Jehovah had spoken by the hand of Moses.*

And the flax, signifies the truth of the exterior Natural: *and the barley*, signifies its good: *was smitten*, signifies that they were destroyed: *for the barley was a ripening ear, and the flax a pod*, signifies that that good and truth stood out prominently, and looked downwards. *And the wheat and the spelt*, signifies

the good of the interior Natural, and its truth : *were not smitten*, signifies that they were not destroyed : *for they were hidden*, signifies because they did not stand out prominently, and because they inclined inwards. *And Moses went forth from with Pharaoh out of the city*, signifies separation from them : *and spread out his palms unto Jehovah*, signifies intercession : *and the voices and the hail ceased*, signifies that there was an end of that state : *and the rain was not poured upon the earth*, signifies that those falsities appeared no more. *And Pharaoh saw*, signifies apperception : *that the rain ceased, and the hail, and the voices*, signifies that there was an end of that state : *and he continued to sin*, signifies recession still : *and made his heart heavy, he and his servants*, signifies obstinacy. *And the heart of Pharaoh became stubborn*, signifies that out of evil they made themselves obstinate : *and he did not let the sons of Israel go*, signifies that they did not let them alone : *as Jehovah had spoken*, signifies according to the prediction : *by the hand of Moses*, signifies by means of the Law from the Divine.

7601. *And the flax*, signifies the truth of the exterior Natural. This appears from the signification of flax, as denoting truth, but truth of the exterior Natural, of which presently. That the Natural is exterior and interior, see nos. 4570, 5118, 5497, 5649, consequently that the truth and the good therein are interior and exterior, see nos. 3293, 3294. The truth and good of the exterior Natural are signified by flax and barley ; and the good and truth of the interior Natural by wheat and spelt. This and the following verse treat of the truths and goods which have been destroyed and vastated, and of the goods and truths which have not been destroyed and vastated, thus of the truths and goods which have been stored up and reserved for use, and of those which have not been stored up and reserved. For the evil, when undergoing vastation, that is, when being separated from truths and goods and left to their own evils and falsities, are vastated as to those truths and goods that are in the exterior Natural, and are adjoined there to falsities and evils. That those truths and goods look downwards, and therefore cannot be reserved, will be seen below, at nos. 7604, 7607 ; but the truths and goods of the interior Natural are not vastated, but are brought more inwards, and are there reserved for use ; and then the communication between the interior and the exterior Natural is so completely closed that it is impossible for anything of good and truth to inflow thence into the exterior Natural, save only something general, by which they may be enabled to reason and to contrive arguments for the confirmation of falsities and evils. Those goods and truths which are reserved are, in the Word, signified by remains, respecting which, see nos. 468, 530, 560, 561, 576, 661, 798, 1738,

1906, 2284, 5135, 5342, 5344, 5897-5899, 6156, 7556. These then, are treated of in these two verses, and are signified by the flax and barley being smitten, because the barley was a ripening ear, and the flax a pod; and by the wheat and spelt not being smitten, because they were hidden. It is from representatives in heaven that flax signifies truth. In heaven, those who are in the truth of the Natural appear clothed in white, which white appears as flaxen; the truth itself of the Natural is there represented as a fabric made of the purer filaments of flax, which filaments appear like silken threads, bright, beautifully transparent and soft; and the clothing made of them is similar, if the truth so represented is from good. But, on the other hand, these threads, which look flaxen, do not appear transparent, nor bright, nor soft, but hard and brittle, and yet white, if the truth so represented is not from good. From these considerations it may now appear what is signified by angels, who have been seen by men, appearing in linen raiment; as those spoken of in John, "The seven angels, having the seven plagues, came out of the temple, *clothed in white and shining linen*, and girded about the breasts with golden girdles" (Apoc. xv. 6). In Daniel, "I lifted up mine eyes, and saw, and *behold one man (vir) clothed in linen*, whose loins were girded with gold of Uphaz" (x. 5). In Ezekiel, "Behold, six men (*vir*) came from the way of the higher gate, and every one had his instrument for smashing in his hand; *but one man (vir) in the midst of them was clothed in linen*, and a writer's ink-horn was upon his loins" (ix. 2. This angel is further treated of in the same chapter, verses 3, 4, and chapter x. 2-7). And where the same prophet speaks of the angel that measured the new temple, who "had in his hand *a line of flax* and a measuring reed" (chap. xl. 3 and following verses). The angels also, who were seen in the Lord's sepulchre, appeared *clothed in white, bright and like lightning* (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 11, 12).

5 As flax signified the truth of the exterior Natural, and the exterior Natural is what invests the interiors, therefore that truth is what was represented by the linen garments in which the angels were clothed, and also by those in which Aaron was clothed when he ministered in the holy place, and which are thus spoken of in Moses, "When Aaron enters into the Holy place, . . . *he shall put on a coat of linen of holiness*, and shall gird himself *with a belt of linen*, and shall set on him *a mitre of linen*; these are garments of holiness" (Levit. xvi. 3, 4). Likewise in Ezekiel, "the priests, the Levites, the sons of Zadoch, when they enter in at the gates of the inner court, *shall put on garments of linen*, and no wool shall come upon them while they minister in the gates of the inner court, and within; *mitres of linen shall be upon their head, breeches of linen shall be upon their loins*" (xliv. 17, 18); speaking of the new temple, and of the

New Jerusalem, by which is meant the Lord's kingdom. Therefore, also, the priests wore "*ephods of linen*" (1 Sam. xxii. 18); and Samuel "ministered before Jehovah, being a child, *girded with an ephod of linen*" (1 Sam. ii. 18). David also, when the ark was being brought up into his city, "*was girded with an ephod of linen*" (2 Sam. vi. 14). From these facts it may also appear ⁶ why the Lord, when He washed the disciples' feet, "*girded Himself with a linen cloth*, and wiped their feet *with the linen cloth* wherewith He was girded" (John xiii. 4, 5); for washing the feet signified purification from sins, which is effected by means of the truths of faith, for by them man is taught how he ought to live. In the following passages, too, linen signifies truth: ⁷ in Jeremiah, "Jehovah said unto the prophet, Go and buy thee *a girdle of linen*, and put it upon thy loins, but draw it not through water. . . . Take the *girdle*, and arise, go to the Euphrates, and hide it in a hole of the rock. . . . At the end of many days, . . . when he took the *girdle* from the place where he had hidden it, behold, the *girdle* was corrupt, it was profitable for nothing" (xiii. 1, 4, 6, 7). The girdle of linen upon the loins represented truth from good, such as it is in the beginning when a Church is being established by the Lord, and such as it becomes afterwards, when, about the end, it is corrupt, and is profitable for nothing. In Isaiah, "*They that make linen of silk* shall be ashamed, and they that weave networks" (xix. 9); speaking of Egypt, making linen of silk denotes to fashion truths. In Moses, "Thou shalt not plough with an ox and an ass ⁸ together. *Thou shalt not put on a mixed garment of wool and linen together*" (Deut. xxii. 10, 11); an ox signifies the good of the Natural, an ass its truth; so likewise wool and linen; that they should not plough with an ox and an ass together, nor put on a mixed garment of wool and linen together, signified that they should not be in two states at once, namely, in good, and thence regard truth, and, at the same time, in truth, and thence regard good. The above words involve the same as what the Lord says in Matthew, "Let him who is on the roof of the house not come down to take anything out of his house; neither let him which is in the field return back to take his garment" (xxiv. 17, 18; concerning which see no. 3652 end). For those who from good regard truth are in the interior heaven; whilst those who from truth regard good are in the exterior heaven; the latter from the world regard heaven, the former from heaven regard the world, whence they are in a certain opposite relation, wherefore if they were together, the one would destroy the other.

7602. *And the barley*, signifies its good. This appears from the signification of barley, as denoting the good of the exterior Natural. Barley has this signification, because it is the produce of the field, and is a corn that serves for food; for corn in general

signifies the good of truth (see nos. 3580, 5295, 5410, 5959), in particular, barley and wheat; barley signifies the good of the exterior Natural, and wheat the good of the interior Natural. This is the signification of barley in Joel, "The meat-offering and the drink-offering are cut off from the house of Jehovah; the priests, the ministers of Jehovah, mourned. The field is devastated, the land mourned; *for the corn is devastated*, the new wine is dried up, the oil languisheth; the husbandmen were ashamed; the vine dressers howled, *because of the wheat and because of the barley*; because the harvest of the field is perished" (i. 9-11). This passage in the prophet treats of the vastation of good and truth, as is manifest from the sequel; wherefore, corn, new wine, wheat, and barley, signify not those productions, but things spiritual, thus wheat signifies interior good, and barley exterior good: barley has the same signification in Ezek. iv. 9 and Deut. viii. 8. In the Book of Judges, "When Gideon was come to the camp, a man (*vir*) was telling a dream unto his companion, and said, Behold, dreaming I dreamed, and, *lo, a cake of barley bread rolled into the camp of Midian*, and came unto a tent, and smote it that it fell, and turned it upside down, so that the tent fell along" (vii. 13): Midian signifies those who are in the truth of simple good, and, in the opposite sense, those who are not in good of life (see nos. 3242, 4756, 4788, 6773); this good is the good of the exterior Natural, and is signified by barley bread; but the delight of pleasures, if regarded as an end instead of that good, is what is signified by a cake of barley bread. The state which the Midianites at that time represented is the state there described.

7603. *Was smitten*, signifies that they were destroyed. This is evident without explanation.

7604. *For the barley was a ripening ear, and the flax a pod*, signifies that that good and truth stood out prominently, and looked downwards. This appears from the signification of barley and flax, as denoting the good and truth of the exterior Natural (see just above, nos. 7601, 7602); and from the signification of a ripening ear and of a pod, as denoting that they stood out prominently, for of the wheat and the spelt, it is said in the next verse that they were hidden, that is, that they did not stand out prominently; for ripened [grains] stand forth in their ear and pod, so that they may drop down; this, in the spiritual sense, which treats of the good of faith and charity, signifies that they looked downwards. How this is, is evident from what was stated above, no. 7601. The reason why goods and truths in the exterior Natural with the evil look downwards is, that they are there together with evils and falsities, and are adjoined to them. All evils and falsities look downwards, that

is, outwards to the earth and to the world, and consequently the goods and truths adjoined to them do the same, for evils and falsities draw these along with them, which is effected by means of wrong applications. These are the goods and truths that are vastated with the evil; for if they were not vastated, the goods and truths stored up and reserved by the Lord in the interior Natural would flow in and conjoin themselves with those in the exterior Natural, and thus act in unity, whence they also would be bent downwards, and thus perish. Man is distinguished from brute animals by his being able to look upwards, that is, to the Divine: without that faculty man would be like a beast, for a beast looks downwards only. Hence, then, it is evident why the goods and truths with the evil, which look downwards, are taken away from them, and why, when they are taken away, communication is closed with the interiors, where goods and truths have been stored up and reserved for use by the Lord.

7605. *And the wheat and the spelt*, signifies the good of the interior Natural, and its truth. This appears from the signification of wheat, as denoting the good of love and charity (see no. 3941), and, as it is a more excellent grain than barley, it denotes the good of the interior Natural; and from the signification of spelt, as denoting the truth of the interior Natural corresponding to the good signified by wheat. That spelt denotes that truth, may be manifest from the consideration that in the Word, where good is mentioned, truth is also mentioned, and this on account of the heavenly marriage, which is that of good and truth, which exists in all the particulars of the Word, and, in the supreme sense, on account of the union of the Divine Itself and the Divine Human in the Lord, to which the marriage of good and truth in heaven corresponds; thus the Lord Himself, as to the Divine Itself and the Divine Human, is inmost in the Word (see nos. 683, 793, 801, 2173, 2516, 2618, 2712, 2803, 3132, 4138 end, 5502, 6179, 6343). From this it is evident that spelt signifies truth corresponding to the good signified by wheat.

7606. *Were not smitten*, signifies that they were not destroyed. This is evident without explanation.

7607. *For they were hidden*, signifies because they did not stand out prominently, and because they inclined inwards. This appears from the signification of being hidden, as denoting not to stand out prominently; in the spiritual sense because they were in the interior Natural, and there inclined inwards. The reason they could not be destroyed is, that they looked to heaven and the Lord, which is looking inwards, and not to the earth and the world, which is looking outwards. It shall be

briefly stated what is meant by looking inwards, and what by looking outwards. Man is so created that he can look above himself to heaven, even to the Divine, and also that he can look below himself to the world and the earth: in this man is distinguished from brute animals. Man looks above himself, or to heaven, even to the Divine, when he regards as an end his neighbour, his country, the Church, heaven, and especially the Lord; and he looks below himself, when he regards as an end himself and the world. To regard as an end is to love, for what is loved is regarded as the end, and what is loved reigns universally, that is, in every particular of the thought and will. Whilst man looks one way, he does not look the other, that is, whilst he looks to the world and to himself, he does not look to heaven and to the Lord, and conversely; for ² these are opposite determinations. From man's ability to look above himself, that is, to think of the Divine, and be conjoined with the Divine through love, it clearly appears that there is an elevation of the mind by the Divine, for it is quite impossible for any one to look above himself, except by an elevation by Him who is above. From this it is also evident that all good and truth with man is the Lord's; it is also evident from this, that when man looks below himself, he separates himself from the Divine, and determines his interiors to himself and to the world, just as they have been determined in the case of brute animals, and that he then so far puts off humanity. From these considerations it may now appear what is meant by looking inwards or above one's self, and by looking outwards or below one's self.

7608. *And Moses went forth from with Pharaoh out of the city*, signifies separation from them. This appears from what was explained above, no. 7595, where like words occur.

7609. *And spread out his palms unto Jehovah*, signifies intercession (see above, no. 7596).

7610. *And the voices and the hail ceased*, signifies the end of that state (as above, no. 7597).

7611. *And the rain was not poured upon the earth*, signifies that those falsities appeared no more. This appears from the signification of rain, here the rain of hail, as denoting falsities (see nos. 7553, 7574); and from the signification of not being poured upon the earth, as denoting that they, namely, the falsities signified by the rain of hail, were ended, and thus also that they did not appear.

7612. *And Pharaoh saw*, signifies apperception. This appears

from the signification of seeing, as denoting apperception (see nos. 2150, 3764, 4723, 5400).

7613. *That the rain ceased, and the hail, and the voices*, signifies the end of that state (as above, nos. 7597, 7610).

7614. *And he continued to sin*, signifies recession still. This appears from the signification of adding (or continuing), as denoting till now and further; and from the signification of sinning, as denoting disjunction, recession, and separation from good and truth (see nos. 5229, 5474, 5841, 7589).

7615. *And made his heart heavy, he and his servants*, signifies obstinacy. This appears from the signification of making heavy, hardening, and making stubborn the heart, as denoting making one's self obstinate (see nos. 7272, 7300, 7305).

7616. *And the heart of Pharaoh became stubborn*, signifies that out of evil they made themselves obstinate. This appears from the signification of the heart being made stubborn, as denoting making one's self obstinate (see just above, no. 7615, where it is said that he made his heart heavy); the difference is, that making the heart heavy is from falsity, but making the heart stubborn is from evil.

7617. *And he did not let the sons of Israel go*, signifies that they did not let them alone. This appears from the signification of letting go, as denoting letting alone, as frequently above; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church, whom they infested (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

7618. *As Jehovah had spoken*, signifies according to the predi-
 ction (see above, nos. 7302, 7340, 7414, 7432, 7535).

7619. *By the hand of Moses*, signifies by means of the Law from the Divine. This appears from the signification of by the hand of any one, as denoting mediately, of which presently; and from the representation of Moses, as denoting the Law from the Divine (see nos. 6771, 6827). The reason why speaking by the hand of any one denotes by his means, or mediately, is because the hand signifies power, thus the hand of any one vicarious power, which is the same as mediately, for what is done mediately is done by the power of another in himself; hence it is that in the Word this form of speech is used, as in the Books of the Kings, where mention is several times made of the Word which Jehovah spake by the hand of any one, as when He *spake by the hand of* Ahijah the prophet (1 Kings xiv. 18); *by the hand of* Ahijah the

Shelonite (xv. 29); *by the hand* of Jehu the prophet (xvi. 7, 12); *by the hand* of Joshua (xvi. 34); *by the hand* of Elias (xvii. 16); *by the hand* of Jonah the prophet (2 Kings xiv. 25).

CONTINUATION CONCERNING THE SPIRITS AND INHABITANTS OF
THE EARTH MARS.

7620. *I saw a certain flaming object, exceedingly beautiful; it was of various colours, crimson, and also a glowing ruby hue, and from the flame these colours also glowed beautifully. I also saw a hand, which did not hold this flaming object, but to which it adhered, at first on the back, afterwards on the palm or hollow, and from thence it played round about the hand. This continued for some time. Presently this hand with the flaming object was removed to a distance, and where it rested there was a bright light. In that bright light the hand disappeared, and then the flaming object was changed into a bird, having at first the same colours as the flaming object, and the colours gleamed in the same manner; but these colours gradually changed, and with them the vigour of life in the bird. It flew about, at first about my head, then forwards into a kind of narrow chamber; and as it flew onwards, its life departed, till at length it became stony; it was then at first of a pearly, afterwards of a dusky colour; but although without life, it still continued flying.*

7621. *While this bird was flying about my head, and still in the vigour of life, a spirit appeared rising up from below, through the region of the loins to that of the breast, and from there he wanted to take away that bird; but because of its great beauty, the spirits who were about me prevented his doing so, for they all kept their sight fixed upon it. But this spirit who had risen up from below used all his power to persuade them that the Lord was with him, and thus that he acted from the Lord. Although, because he came from below, few of them believed this, still the spirits who were about me no longer hindered him from taking away the bird; but as at that instant heaven flowed in, he was unable to retain it, but immediately set it free from his hand.*

7622. *When this had taken place, the spirits who were around me, and who had intently watched the bird and its successive changes, began talking with each other about it, and continued talking for a considerable time. They perceived that such a sight could not but signify something heavenly. They knew that what is flaming signifies celestial love and its affections; that a hand, to which the flaming object adhered, signifies life and its power; that changes of colours signify the variations of life as to wisdom and intelligence; that a bird has the same signification, with this difference, that a flaming object signifies celestial love and the things that*

belong to that love, while a bird signifies spiritual love and the things that belong to that love ; (celestial love is love to the Lord, and spiritual love is mutual love and charity towards the neighbour ;) and that the changes of colours, and at the same time of life in the bird until it became stony, signify the successive variations of spiritual life with respect to intelligence. They knew also that ² the spirits, who ascend from below through the region of the loins to that of the breast, are in a strong persuasion that they are in the Lord, and hence believe that all they do, even what is evil and wicked, they do of the Lord's will. But notwithstanding they knew all this, they could not know who were meant by this sight. At length they were instructed from heaven, that the inhabitants of Mars were meant ; that their celestial love, in which many of them still are, was signified by the flaming object which adhered to the hand ; that their wisdom and intelligence were signified by the successive variations of the colours ; and that the bird at first, while it was in the beauty of its colours and the vigour of its life, signified their spiritual love ; but that the bird when it had become as it were stony and devoid of life, and then of a dusky colour, signified those inhabitants who have removed themselves from the good of love, and who are in evil, but yet believe that they are in the Lord. As, however, various particulars relating to the inhabitants who are of such a character, and to the state of their life, have been disclosed, and also shown, it is permitted to relate them at the close of the following chapter.

EXODUS.

CHAPTER THE TENTH.

THE DOCTRINE OF CHARITY.

7623. THERE are two things that proceed from the Lord, and which therefore are Divine in their origin: the one is GOOD, the other is TRUTH. These, consequently, are the two things which reign in heaven, yea, which make heaven. In the Church these two are called charity and faith.

7624. Good and truth, when they proceed from the Lord, are perfectly united, and so united that they are not two but one. Hence also those two are one in heaven; and since in heaven they are one, heaven is an image of the Lord. This the Church would likewise be, if charity and faith there made one.

7625. An idea respecting the good which is of charity, and respecting the truth which is of faith, may be formed from the sun and its light. When the light that proceeds from the sun is conjoined to heat, as it is in the time of spring and summer, all things in the earth germinate and live; but when, as in the time of winter, there is no heat in the light, all things in the earth become torpid and die away. In the Word, too, the Lord is compared to the sun; and the truth which proceeds from Him, conjoined to good, is compared to light. In the Word, also, the truth of faith is called light, and the good of love is called fire. Love is also the fire of life, and faith is the light of life.

7626. From these facts and considerations, an idea may also be formed respecting the man of the Church, as to what his character is when, with him, faith is conjoined to charity, and as to what his character is when, with him, faith is not conjoined to charity. In the former case he is like a garden and a paradise; in the latter, he is like a wilderness, and like the earth when covered with snow.

7627. From the mere lumen of his natural man, every one may see that truth and good agree together, and also that they can be conjoined; and that truth and evil do not agree together, and that they cannot be conjoined: so, too, with faith and charity. Experience itself bears the same testimony. He who is in evil as to the life, either is in falsity as to faith, or is in no faith, or is entirely opposed to faith. And, what is an arcanum, he who is in evil as to the life, is in the falsity of his own evil, although he believes himself to be in the truth. The reason of his believing himself to be in the truth is, that he is in persuasive faith, which faith will be treated of in the following pages.

CHAPTER X.

1. AND JEHOVAH said unto Moses, Come unto Pharaoh: for I have made his heart heavy, and the heart of his servants, to the end that I may set these My signs in the midst of him:

2. And to the end that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have set among them, that ye may know that I am JEHOVAH.

3. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith JEHOVAH the GOD of the Hebrews, How long wilt thou refuse to be humbled before Me? Let My people go, that they may serve Me

4. For if thou refuse to let My people go, behold, to-morrow will I bring the locust into thy boundary.

5. And it shall cover the surface of the land, and one shall not be able to see the land: and it shall eat the residue of that which is escaped, which is left unto you from the hail; and shall eat every tree growing for you out of the field.

6. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground until this day. And he looked back, and went out from with Pharaoh.

7. And Pharaoh's servants said unto him, How long shall this be a snare unto us? Let the men (*viri*) go, that they may serve JEHOVAH their GOD; knowest thou not yet that Egypt is perishing?

8. And Moses and Aaron were brought back unto Pharaoh: and he said unto them, Go, serve JEHOVAH your GOD; but who and who are they that go?

9. And Moses said, With our boys and with our old men will we go, with our sons and with our daughters, with our flock and with our herd, will we go; for we must hold a feast unto JEHOVAH.

10. And he said unto them, So be JEHOVAH with you, when I let you go, and your children; see ye, that evil is before your faces.

11. Not so; go now, ye young men, and serve JEHOVAH; for this ye do seek. And he drove them out from the faces of Pharaoh.

12. And JEHOVAH said unto Moses, Stretch out thy hand over the land of Egypt for the locust, that it may come up upon the land of Egypt, and eat every herb of the land, all that the hail hath left.

13. And Moses stretched out his staff over the land of Egypt, and JEHOVAH brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust.

14. And the locust went up over all the land of Egypt, and rested in all the boundary of Egypt, very grievous; before it was not such a locust as it, neither after it shall be such.

15. And it covered the surface of the whole land, and the land was darkened; and it ate every herb of the land, and all the fruit of the tree which the hail had left; and there was not any green thing left in the tree, and in the herb of the field, in all the land of Egypt.

16. And Pharaoh hastened to call for Moses and Aaron; and he said, I have sinned against JEHOVAH your GOD, and against you.

17. And now forgive thou, I pray, my sin, only this time, and supplicate ye unto JEHOVAH your GOD, that He remove from upon me this death only.

18. And he went out from with Pharaoh, and supplicated unto JEHOVAH.

19. And JEHOVAH turned a very strong wind of the sea; and it lifted up the locust, and cast it into the Sea Suph; there was not one locust left in all the boundary of Egypt.

20. And JEHOVAH made Pharaoh's heart stubborn, and he did not let the sons of Israel go.

21. And JEHOVAH said unto Moses, Stretch out thy hand towards heaven, that there may be thick darkness over the land of Egypt, so that one may grope in thick darkness.

22. And Moses stretched out his hand towards heaven; and there was dense thick darkness in all the land of Egypt three days.

23. They saw not a man (*vir*) his brother, neither rose up any one from under him for three days: and all the sons of Israel had light in their habitations.

24. And Pharaoh called unto Moses, and said, Go ye, serve JEHOVAH; only your flock and your herd shall stay: your children also shall go with you.

25. And Moses said, Thou must also give into our hand

sacrifices and burnt-offerings, that we may make [sacrifices] unto JEHOVAH our GOD.

26. And our cattle also must go with us : there must not a hoof be left ; for thereof must we take to serve JEHOVAH our GOD ; and we know not with what we must serve JEHOVAH, until we come thither.

27. And JEHOVAH made Pharaoh's heart stubborn ; and he would not let them go.

28. And Pharaoh said unto him, Go away from with me, take heed to thyself, that thou continue not to see my faces : for in the day thou seest my faces thou shalt die.

29. And Moses said, Thou hast spoken rightly, I will continue no more to see thy faces.

THE CONTENTS.

7628. This chapter, in the internal sense, continues further the subject of the vastation of such as infest those who are of the spiritual Church. The ninth and tenth states or degrees of vastation are now treated of : they are described by the locust and the thick darkness, which signify falsity from evil, devastating all things that are of the Church with them.

THE INTERNAL SENSE.

7629. Verses 1–6. *And Jehorah said unto Moses, Come unto Pharaoh : for I have made his heart heavy, and the heart of his servants, to the end that I may set these My signs in the midst of him : And to the end that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have set among them, that ye may know that I am Jehorah. And Moses and Aaron came unto Pharaoh, and said unto him, Thus saith Jehorah the God of the Hebrews, How long wilt thou refuse to be humbled before Me ? Let My people go, that they may serve Me. For if thou refuse to let My people go, behold, to-morrow will I bring the locust into thy boundary. And it shall cover the surface of the land, and one shall not be able to see the land : and it shall eat the residue of that which is escaped, which is left unto you from the hail : and shall eat every tree growing for you out of the field. And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians ; which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground until this day. And he looked back, and went out from with Pharaoh.*

And Jehorah said unto Moses, signifies a command : *Come unto Pharaoh,* signifies the presence of truth from the Divine with

those who infest: *for I have made his heart heavy, and the heart of his servants*, signifies that they all conjointly made themselves obstinate: *to the end that I may set these My signs in the midst of him*, signifies to the end that the evil may know they are in evil, and that the good may be illustrated respecting the state of those who within the Church live an evil life: *And to the end that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt*, signifies that those who are in truth and good may know what has befallen those who are of the Church and infest the well-disposed: *and My signs which I have set among them*, signifies that they may be illustrated concerning the state of those who are of the Church and live evilly: *that ye may know that I am Jehovah*, signifies that thus it may be known to them that the Lord is the only God. *And Moses and Aaron came unto Pharaoh*, signifies the presence of truth Divine: *and said unto him*, signifies apperception: *Thus saith Jehovah the God of the Hebrews*, signifies a command from the Lord, who is the God of the Church: *How long wilt thou refuse to be humbled before Me?* signifies disobedience: *let My people go, that they may serve Me*, signifies to let alone those who are of the spiritual Church, that they may worship the Lord. *For if thou refuse to let My people go*, signifies if they did not let them alone: *behold, [to-morrow] I will bring the locust into thy boundary*, signifies that falsity will seize upon their extremes. *And it shall cover the surface of the land*, signifies the ultimates of the natural mind thence: *and one shall not be able to see the land*, signifies the darkening of the whole natural mind thence: *and it shall eat the residue of that which is escaped, which is left unto you from the hail*, signifies the consumption of all things that have anything from truths: *and it shall eat every tree growing for you out of the field*, signifies likewise the consumption of all cognitions which they have from the Church. *And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians*, signifies that falsity will reign in all things in general and particular in the Natural from its interior to the extreme: *which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground until this day*, signifies that from ancient time there had been no such falsity in the Church as there then was. *And he looked back, and went out from with Pharaoh*, signifies deprivation of apperception, and separation.

7630. *And Jehovah said unto Moses*, signifies a command, namely, as to what was to be conveyed to Pharaoh. This appears from the signification of saying, when from Jehovah to those who infest, as denoting a command (see nos. 7036, 7107, 7310).

7631. *Come unto Pharaoh*, signifies the presence of truth from
428

the Divine with those who infest. This appears from the signification of coming or entering in to any one, as denoting presence (see nos. 5934, 6063, 6089, 7498); from the representation of Moses, as denoting truth from the Divine (see nos. 6771, 6827); and from the representation of Pharaoh, as denoting those who in the other life infest such as are of the spiritual Church (see nos. 6651, 6679, 6683, 7107, 7110, 7126, 7142, 7220, 7228).

7632. *For I have made his heart heavy, and the heart of his servants*, signifies that they all conjointly made themselves obstinate. This appears from the signification of making the heart heavy, of hardening the heart, and of making the heart stubborn, as denoting making one's self obstinate (see nos. 7272, 7300, 7305); and from the representation of Pharaoh, whose heart was made heavy, as denoting those who infest; and when it is said "he and his servants," all conjointly are signified, for the servants and he constitute the household. It is said that Jehovah made Pharaoh's heart heavy, which in the internal sense signifies that he himself made his heart heavy. In ancient times, on account of the simple, all evil was attributed to Jehovah, and this because the simple could not know, and, for the most part, could not comprehend, how events could come from any other source than Jehovah; nor how it was to be understood that Jehovah permits the diabolical crew to inflict evil, and does not restrain them, when yet He has all power. Such notions being beyond the grasp of the simple, and indeed hardly within that of the intelligent, it is therefore said, as was by many believed, that even evil derived its existence from Jehovah. This is common in the Word, the literal sense of which is in conformity with the faith of the simple. That the evil, which in the Word is attributed to Jehovah, is from man, see nos. 2447, 6071, 6991, 6997, 7533.

7633. *To the end that I may set these My signs in the midst of him*, signifies to the end that the evil may know they are in evil, and that the good may be illustrated respecting the state of those within the Church who live an evil life. This appears from the signification of signs, as denoting confirmations of truths, and thus cognitions (see no. 6870), as also enlightenments or illustrations (no. 7012), whence setting signs in the midst of him denotes that the evil may know they are in evil. That it denotes also that the good may be illustrated respecting the state of those within the Church who live evilly, is evident from what immediately follows, where it is said, "And to the end that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have set among them," which signifies that those who

are in truth and good may know what has befallen those of the Church who infest the well-disposed. That those who in the other life infest the well-disposed, are such as have been of the Church, and knew the precepts of faith, but yet lived contrary to them, see nos. 7317, 7502, 7545, 7554.

7634. *And to the end that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt,* signifies that those who are in truth and good may know what has befallen those who are of the Church, and infest the well-disposed. This appears from the signification of telling in the ears, as denoting that they may know and apperceive: from the signification of a son, and a son's son, as denoting those who are in truth and good; (that a son denotes truth, see nos. 489-491, 1147, 2623, 3373; and sons of sons, derivatives, no. 6583: here sons denote those who are in truth and also in good, because they signify those who are of the Church, and for this reason the expression, "thy son's son," is addressed to Moses, who represents the Divine Law, which is the Divine Truth proceeding from the Lord's Divine Good, thus Divine Truth to which Divine Good is united (nos. 7623, 7624), from which is the Church;) and from the signification of "what things I have wrought in Egypt," as denoting what has befallen those who in the other life infest the well-disposed. That signs signify what befalls, and Pharaoh and the Egyptians those in the other life who infest, is evident from what has been said in the preceding pages. That those who infest are those who have been of the Church, see no. 7633 at the end.

7635. *And My signs which I have set among them,* signifies that they may be illustrated respecting the state of those of the Church who live evilly. This appears from what was said just above (no. 7633), where similar words occur.

7636. *That ye may know that I am Jehovah,* signifies that thus it may be known to them that the Lord is the only God. This appears from the signification of the words "that ye may know (*ut sciatis*)," as denoting that it may be known (*notum*) to them. "I am Jehovah," denotes that the Lord is the only God, because Jehovah signifies Is, thus from Whom is the Esse and Existere of all things, which cannot but be unique and alone. That Jehovah is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956; and that by those words is meant that He is the only God, see nos. 7401, 7444, 7544, 7598.

7637. *And Moses and Aaron came unto Pharaoh,* signifies the presence of truth Divine. This appears from the significa-

tion of coming or entering in, as denoting presence (as above, no. 7631); and from the representation of Moses and Aaron, as denoting truth Divine, Moses internal, Aaron external (see nos. 7089, 7382).

7638. *And said unto him*, signifies apperception. This appears from the signification of saying, as denoting apperceiving (see nos. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5743, 5877). "They said," here denotes apperceiving, because Moses and Aaron represent truth Divine, and their coming, its presence, and the presence of truth Divine gives rise to apperception.

7639. *Thus saith Jehovah the God of the Hebrews*, signifies a command from the Lord, who is the God of the Church. This appears from the signification of saying, when from Jehovah to those who infest, as denoting command (as above, no. 7630); and from the signification of the Hebrews, as denoting those who are of the Church (see nos. 5136, 6675, 6684, 6738). That Jehovah God is the Lord, see above, no. 7636.

7640. *How long wilt thou refuse to be humbled before Me*, signifies disobedience. This appears from the signification of refusing to be humbled, as denoting disobeying. It signifies this, because it is said to those who are in evil, who cannot be humbled before the Divine. For in humiliation there are two things, the acknowledgment that in himself man is nothing but evil, and relatively to the Divine is as nothing, and the acknowledgment that the Divine is nothing but good, and that it is infinite. These two cannot exist with the evil, because they are in the love of self. If they humble themselves it is either from fear, or that they may be honoured or enriched; thus they humble themselves only as to the body, and not at all as to the soul, which then sometimes scoffs; such is the humiliation of fear, and also that on account of gain and honour. The case is just so in the sight of the Divine, although of this they are not aware; for the internal with those who are in evil from the love of self is to regard and magnify themselves alone, and turn away from all who do not favour them. As there is no humiliation with the evil, therefore in the internal sense, being humbled signifies obedience, consequently, refusing to be humbled signifies disobedience.

7641. *Let My people go, that they may serve Me*, signifies to let alone those who are of the spiritual Church, that they may worship the Lord. This appears from the explanation already given of the same words, no. 7500.

7642. *For if thou refuse to let My people go*, signifies if they did not let them alone. This appears from the signification of letting go, as denoting letting alone, as frequently above; thus, refusing to let go denotes being unwilling to let alone.

7643. *Behold [to-morrow] I will bring the locust into thy boundary*, signifies that falsity will seize upon their extremes. This appears from the signification of the locust, as denoting falsity in the extremes, of which presently; from the signification of the boundary, as denoting the extremes; and from the signification of bringing, as denoting, because it is predicated of falsity, seizing upon. It is said that Jehovah will bring the locust, but this means that it will be brought, namely, by evil. This is similar to its being attributed to Jehovah, that is, to the Lord, that He made Pharaoh's heart heavy, when nevertheless this is from man, from his evil in him (see above, no. 7632). Evil is not from the Lord, but exists from man, because man turns to himself that good which flows in from the Lord, and, instead of regarding, in every and each thing, the Lord and what is the Lord's, he regards himself. Hence the concupiscence of domineering over all, and of possessing all things that belong to others; hence also contempt for others, with hatred, revenge and cruelty against those who do not favour and court him; and hence also, contempt for all things relating to faith and charity, because these, when they flow in from the Lord, are turned to himself, thus turned away from the Lord. From these considerations it may be seen that man turns into evil the very good which flows in from the Lord. Hence also it is that in the other life the evil remove themselves as far as they can from heaven; for when heaven draws near to them, that is, when good and truth flow in more powerfully, they rush the more violently into the opposite, that is, into evil and into falsity. In the degree that evil and falsity increase they expel truth from them, and devastate themselves: in the same degree, too, they then rush into the evils of punishment, for in the other life evils and punishments
 2
 3 are conjoined. The Lord is continually arranging the heavens in order, and constantly admitting new inhabitants of heaven, to whom He gives dwellings and inheritances. When He does this, heaven approaches, that is, flows in more powerfully; hence the infernal spirits rush more violently into evils and falsities, and into their punishments, and, as a result of rushing into evils and falsities, they, as was stated, vastate themselves; nor does this cease with them until they have entirely devastated themselves, and cast themselves deeply into the hells. From these considerations it may appear that nothing proceeds from the Lord but good, and that evil is from those who are in evil. Hence, then, it may be seen how it must be understood when it is said of Jehovah, that is, the Lord, that He made Pharaoh's heart heavy,

and, in the present instance, that He will bring the locust, which signifies falsity from evil in the extremes. In the Word, when ⁴ the vastation of the evil is treated of, mention is occasionally made of the locust and the bruchus,* and the locust in the internal sense there means falsity which vastates the extremes; for, as already shown, the Natural with man is interior and exterior; the falsity which is in the extremes of the Natural is meant by the locust, and the evil in those extremes by the bruchus. Since the locust means the falsity which is in the extremes of the Natural, it is therefore said that the locust shall be brought *into the boundary*, and cover *the surface* of the earth; and afterwards, in verses 14 and 15, that “the locust went up over the land of Egypt, and rested *in all the boundary* of Egypt, and covered *the surface* of the whole land:” the boundary and the surface signify the extremes and ultimates in which the interiors rest, that is, are terminated. Such is the meaning of the locust ⁵ and bruchus in David, “He sent into them a swarm, which *consumed* them; and frogs, which destroyed them: and He gave their produce unto *the bruchus*, and their labour unto *the locust*” (Psalm lxxviii. 45, 46): and in another passage, “He said, and *the locust* came, and *the bruchus*, and that without number” (ev. 34). These things are said of Egypt, and the bruchus is mentioned, although there is no mention made of it in Moses, but only of the locust. The reason why the bruchus also is mentioned is, that the bruchus signifies evil, and the locust falsity, both in the extremes of the Natural. When, however, the locust alone is named, it signifies both falsity and evil together, for the locust denotes falsity from evil. In Nahum, ⁶ “There shall the fire devour thee; the sword shall cut thee off; it shall eat thee up like *the bruchus*: make thyself many as *the bruchus*, make thyself many as *the locust*. Thou hast multiplied thy merchants above the stars of the heavens; *the bruchus* hath spread himself, and flown away. Thy crowned ones are as *the locust*, and thy captains as *the locust of locusts*” (iii. 15–17). This passage treats of the city of bloods, which signifies the doctrine of falsity; and as falsity and evil are especially multiplied in the extremes of the Natural, for therein are the fallacies of the senses arising from the objects of the world and the earth, and the pleasures derived from various kinds of appetites, therefore the multiplication of evil and of falsity is described by the bruchus and the locust; as also in Judges vi. 5; vii. 12; and Jer. xlvi. 23. That the Sensual, which is the ultimate of the Natural, is most full of fallacies and consequent falsities, see nos. 5084, 5089, 5094, 6310, 6311, 6313, 6318, 6598, 6612, 6614, 6622, 6624, 6948, 6949. In Joel, “That which the palmerworm hath left *hath the locust eaten*; and that which *the locust* hath left *hath the cankerworm eaten*; and that which

* Another and more destructive kind of locust.

the cankerworm hath left hath *the bruchus* eaten. Awake, ye drunkards, and weep: and howl all ye drinkers of wine, because of the new wine (*mustum*) that is cut off. For a nation is come up upon my land, strong, and without number, and hath reduced my vine to wasteness, and my fig-tree to froth" (i. 4-7). Again, "The threshing-floors are full of pure corn, and the wine-presses overflow with new wine (*mustum*) and oil. And I will restore to you the years that *the locust hath consumed*, the cankerworm, *the bruchus*, and the palmerworm" (ii. 24, 25); here the locust denotes falsity in the extremes vastating truths and goods. In Moses, "Thou shalt carry much seed out into the field, but shalt gather but little in: for *the locust shall consume it*. Thou shalt plant vineyards, but shalt neither drink of the wine, nor gather it together, for the worm shall eat it" (Deut. xxviii. 38, 39); here the locust denotes falsity from evil. In John, "Out of the smoke of the opened abyss came forth *locusts* upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any tree; but only those men which had not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should torture them five months. . . . And the shapes of the locusts were like unto horses prepared for war: and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates as it were of iron; and the voice of their wings was as the voice of chariots of many horses running to war. And they had tails like unto scorpions; and there were stings in their tails, to hurt men five months. And they had a king over them, the angel of the abyss, whose name in Hebrew is *Abaddon*, but in Greek he hath the name *Apollyon*" (Apoc. ix. 3-11). What is signified by all these things, no one can see except from the internal sense. From an examination of the particulars according to the internal sense, it is manifest that locusts there signify reasonings from fallacies and falsities thence, also confirmed by philosophical considerations. Thus also locusts signify the falsities which are in the extremes with man, and are more terrestrial and corporeal than other falsities; by which men may be easily deceived and led astray, for man can comprehend the things that are obvious to the senses, but with difficulty those which oppose them. In order that it may be known that such things are signified by locusts, the particulars contained in the above passage may be explained singly: *The abyss* from which the locusts came up denotes hell; *the grass of the earth* which they were not to hurt denotes what is scientific; *the trees* denote the cognitions of good and truth; *the men* denote the affections of good; their hurting the men,

and not the grass of the earth or the trees, denotes that truth and good may be understood, although the life be not regulated according to them; *those who have the seal on their foreheads* denote those who have been regenerated; that they should *torture five months* those who had not the seal of God on their foreheads, denotes that they should vastate; *the locusts being like unto horses prepared for war*, denotes reasonings from falsities, by which combat is waged against the truths of the Church: *the crowns on their heads being like gold, and their faces as of men*, denotes that the reasonings appear like truth, and as it were from good; *the hair as of women, and the teeth as the teeth of lions*, denote the external things of the Natural, or things sensual, or the fallacies there, which cause an appearance of good; *breast-plates of iron* denote externals that cause an appearance of truth; *the voice of wings as of the chariots of many horses running to war*, denote the falsities of doctrinals, from which and for which they fight; *the tails like unto scorpions, and stings in their tails*, denote the injuries inflicted by such things; *the king of the abyss* denotes infernal falsity; *Abaddon* denotes perdition; *Apollyon* denotes reasoning from falsities which appears as if from truth, especially if those who are reputed wise confirm it by philosophical considerations wrongly applied; for the blind admiration of wisdom in them induces faith. By the locust in the good sense ¹⁰ is signified ultimate and most general truth, also its pleasantness. Hence "John's food was *locusts* and wild honey" (Matt. iii. 4; Mark i. 6). These were his food, because John represented the Word, and by his food as well as his clothing, which was of camel's hair with a leathern girdle, was represented the Word in the external sense, for external pleasantness is signified by locusts and wild honey (no. 5620), and external truth by a garment of camel's hair and by a leathern girdle (no. 3301). Hence it is that by John is meant Elias, who was to come and announce the Lord's coming. That Elias denotes the Word, see Preface to Gen. xviii. and nos. 2762, 5247 end. Locusts are among the small animals that might be eaten (Levit. xi. 22).

7644. *And it shall cover the surface of the land*, signifies the ultimates of the natural mind. This appears from the signification of the surface, as denoting the externals, thus the ultimates; and from the signification of the land, here the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301).

7645. *So that one shall not be able to see the land*, signifies the darkening of the whole natural mind thence. This appears from the signification of being unable to see, as denoting darkening, that is, no perception of truth; and from the signification

of the land of Egypt, as denoting the natural mind (as above, no. 7644). How it is that, from the vastation of the extremes in the natural mind the whole natural mind is darkened, shall be briefly stated. The interiors with man are terminated in his ultimates or extremes, and there the things which with him are successive, are together. When there is nothing in the ultimates but falsity and evil, the truths and goods that inflow from the interiors into the ultimates, inflow there into evils and falsities, and consequently are there changed into such things; and for this reason there appears nothing but falsity and evil in the whole Natural. This is meant by the darkening of the whole natural mind, which is signified by being unable to see the land. Hence also it is that infernal spirits, when they have been devastated, are in the extremes of the Natural. Their lumen, which is called intellectual lumen, is not unlike the lumen of this world, which in the other life, at the presence of the light of heaven, becomes thick darkness. Since the extreme of the Natural, which is called the Sensual, is replete with fallacies and falsities thence, and with pleasures and evils thence (nos. 6844, 6845), and since the hells are in this lumen, therefore, when man is being regenerated, he is gifted by the Lord with the faculty of being raised from that Sensual towards the interiors (see nos. 6183, 6313, 7442).

7646. *And it shall eat the residue of that which is escaped, which is left unto you from the hail*, signifies the consumption of all things that have anything from truth. This appears from the signification of eating, as denoting being consumed; and from the signification of the residue of that which is escaped, which is left from the hail, as denoting the truth not consumed by the former falsity signified by the hail. That hail denotes falsity, see nos. 7553, 7574. The falsities which the hail signifies are falsities in the exterior Natural, but those signified by the locust are falsities in its extremes. These are the falsities that consume the most general truths and goods; for exterior things are also more general, and external things are most general. When general things are destroyed, the particulars are dissipated, for general things are what contain, and particulars are what are contained.

7647. *And shall eat every tree growing for you out of the field*, signifies the consequent consumption of all cognitions which they have from the Church. This appears from the signification of eating, as denoting consumption (as just above, no. 7646); from the signification of a tree, as denoting perceptions, also the cognitions of truth and good (see nos. 2722 at the end, 2972); and from the signification of the field, as denoting the Church (see nos. 2971, 3317, 3766, 4440, 7502, 7571).

7648. *And thy houses shall be filled, and the houses of all thy servants, and the houses of all the Egyptians*, signifies that falsity will reign in all things in general and particular in the Natural, from its interior to the extreme. This appears from the signification of being filled, as denoting reigning, of which presently; and from the signification of the house of Pharaoh, the house of all his servants, and the house of all the Egyptians, as denoting all things in general and particular in the Natural (see nos. 7353, 7355), in this instance from its interior to the extreme, according to what was explained above, no. 7645. Being filled denotes reigning, because when man's mind is filled with falsities from evils, so that he finds delight in leading astray by means of falsities, and in doing evils, it is said that such an affection reigns with him, and the affection itself is said to be the reigning affection. Universally reigning is said of what fills the whole mind of man, that is, both his thought and his will. What a man loves above everything else, and regards as his ultimate end, is such a reigning [principle]; and this is in all the minutest particulars of his will and his thought. What it is that reigns universally, may be ascertained from the delight felt at its success, and from the mortification experienced at its failure. That which reigns universally with a man, constitutes the image of his spirit, whose face is quite in harmony with it. If evil and falsity are the reigning [principle], the form of his spirit is diabolical; but if good and truth are the reigning [principle], the form is angelic; for the spirit, viewed in itself, is affection in form, and the ruling affection is its veriest form, whilst its other affections adapt themselves thereto.

7649. *Which neither thy fathers have seen, nor thy fathers' fathers, from the day they have been upon the ground until this day*, signifies that from ancient time there had been no such falsity in the Church as there then was. This appears from the signification of the words, "which they have not seen," that is, the locust, as denoting that such a falsity had not been (that the locust denotes falsity in the extremes, see above, no. 7643); from the signification of fathers, and fathers' fathers, as denoting from ancient time; and from the signification of the ground, as denoting the Church (see nos. 566, 1068). "From the day they have been upon it until this day," signifies the state in which the Church was from that time to this. That a day denotes a state, see nos. 23, 487, 488, 493, 2788, 3462, 4850. On this subject see no. 7686.

7650. *And he looked back, and went out from with Pharaoh*, signifies deprivation of apperception, and separation. This appears from the representation of Moses, of whom it is said

that he looked back and went out, as denoting truth from the Divine; and from the representation of Pharaoh, as denoting those who infest (see above, no. 7631); from the signification of looking back, as denoting the deprivation of apperception, for man is deprived of apperception when truth from the Divine looks back or turns away, that is, when man turns away from it; and from the signification of going out, as denoting separation (see nos. 6100, 7404).

7651. Verses 7-11. *And Pharaoh's servants said unto him, How long shall this be a snare unto us? Let the men go, that they may serve Jehovah their God; knowest thou not yet that Egypt is perishing? And Moses and Aaron were brought back unto Pharaoh: and he said unto them, Go, serve Jehovah your God; who, and who, are they that go? And Moses said, With our boys and with our old men will we go, with our sons and with our daughters, with our flock and with our herd, will we go, for we must hold a feast unto Jehovah. And he said unto them, So be Jehovah with you, when I let you go, and your children; see ye, that evil is before your faces. Not so; go now, ye young men, and serve Jehovah; for this ye do seek. And he drove them out from the faces of Pharaoh.*

And Pharaoh's servants said unto him, signifies warning by those who are in fear: *How long shall this be a snare unto us?* signifies that thus they would be taken by their own evil: *let the men go, that they may serve Jehovah their God*, signifies that it is advisable to let them alone, that they may worship the Lord their God: *knowest thou not yet that Egypt is perishing?* signifies that from what has taken place it may be known that all who trouble those simple ones are cast down into hell, whence there is no escape. *And Moses and Aaron were brought back unto Pharaoh*, signifies the presence of truth Divine thereupon: *and he said unto them*, signifies inclination: *Go, serve Jehovah your God*, signifies that they shall be let alone that they may worship the Lord: *who, and who, are they that go*, signifies should any remain. *And Moses said*, signifies the answer: *With our boys and with our old men will we go*, signifies the simple and the wise: *with our sons and with our daughters*, signifies those who are in the affection of truth and in the affection of good: *with our flock and with our herd, will we go*, signifies those who are in interior and exterior good: *for we must hold a feast unto Jehovah*, signifies the worship of the Lord by all and each. *And he said unto them*, signifies derision: *So be Jehovah with you, when I let you go, and your children*, signifies, as if the Lord would be with them if they were let alone: *see ye, that evil is before your faces*, signifies that in the desire there is no good. *Not so*, signifies denial: *go now, ye young men, and serve Jehovah*, signifies that those shall be let alone who are in confirmed truths, that

they may worship the Lord: *for this ye do seek*, signifies that thus they have what they will: *and he drove them out from the faces of Pharaoh*, signifies that the will of those who infested was utterly opposed to truth Divine.

7652. *And Pharaoh's servants said unto him*, signifies warning by those who are in fear. This appears from the signification of saying, when it is by those who see their own destruction to those in the society who make themselves obstinate, as denoting warning; and from the signification of the servants of Pharaoh, as denoting those who infest, who are of a lower kind, and in fear. That they are in fear, is evident from their words, "How long shall this be a snare unto us? Let the men go, that they may serve Jehovah their God: knowest thou not yet that Egypt is perishing?" words which clearly arise from fear: and also from the fact that by the servants of Pharaoh are meant the evil who infest, and the evil do not urge to good save through fear (see no. 7280).

7653. *How long shall this be a snare unto us?* signifies that thus they would be taken by their own evil. This appears from the signification of this being a snare, as denoting to be taken by one's own evil, and thus led into the evil of punishment.

7654. *Let the men go, that they may serve Jehovah their God*, signifies that it is advisable to let them alone, that they may worship the Lord their God. This appears from the signification of letting go, as denoting to let alone; and from the signification of serving Jehovah, as denoting worshipping the Lord their God (as before, nos. 7500, 7540, 7641).

7655. *Knowest thou not yet that Egypt is perishing?* signifies that from what has taken place it may be known that all who trouble those simple ones are cast down into hell, whence there is no escape. This appears from the signification of "Knowest thou not yet," as denoting that from what has taken place it may be known; from the signification of perishing, as denoting being cast down into hell, whence there is no escape; this is signified in the spiritual sense by perishing, just as by dying or death, which denotes damnation and hell (see nos. 5407, 6119, 7494); and from the signification of Egypt, as denoting infestation (see no. 7278), thus also those who infest. But since it is these who speak, it is not said "those who infest," but "those who trouble," for the evil excuse and extenuate their evil: nor is it said that they trouble those who are of the spiritual Church, but "those simple ones," for the evil call all those simple who are of the Church, and who live according to its truths and goods, that is, who live a life of faith and charity.

7656. *And Moses and Aaron were brought back unto Pharaoh*, signifies the presence of truth Divine thereupon. This appears from the signification of being brought back, as denoting being made present; and from the representation of Moses and Aaron, as denoting truth Divine, Moses internal truth, and Aaron external (see nos. 7089, 7382).

7657. *And he said unto them*, signifies inclination. This appears from what follows, that under the impulse of fear he was willing to let them go. This will or inclination is contained in the words "*he said unto them*."

7658. *Go, serve Jehovah your God*, signifies that they shall be let alone, that they may worship the Lord. This appears from the signification of serving Jehovah, as denoting worshipping the Lord (as nos. 7500, 7540, 7641, 7654). That "go" or "go away," when said by Pharaoh to Moses with reference to the sons of Israel, denotes that they should be let alone, is evident.

7659. *Who and who are they that go?* signifies should any remain. This appears without explanation.

7660. *And Moses said*, signifies the answer, as is clear.

7661. *With our boys and with our old men will we go*, signifies the simple and the wise. This appears from the signification of boys, when adjoined to old men, as denoting the simple, for old men denote the wise (nos. 3183, 6524, 6890).

7662. *With our sons and with our daughters*, signifies those who are in the affection of truth and in the affection of good. This appears from the signification of sons, as denoting the truths that are of the Church (see nos. 489, 491, 533, 1147, 2623, 3373), thus, affections, because truths without affection are nothing; and from the signification of daughters, as denoting goods (see nos. 489, 490, 491), thus, the affections of good (nos. 2362, 3963).

7663. *With our flock and with our herd will we go*, signifies those who are in interior and in exterior good. This appears from the signification of flock, as denoting interior good, and of herd, as denoting exterior good (nos. 5913, 6048). By the words in this verse, "that they would go with the boys and the old men, with the sons and the daughters, and with the flock and the herd," is meant, in the internal sense, everything that is both of the external and the internal Church. The things that are of the external Church are meant by boys, sons, and herd, and those that belong to the internal Church by old men, daughters,

and flock : for old men denote wisdoms, daughters affections of good, and the flock good itself ; these are of the internal Church : whilst boys denote simplicities, sons affections of truth, and the herd external good ; these are of the external Church.

7664. *For we must hold a feast unto Jehorah*, signifies the worship of the Lord by all and each. This appears from the signification of a feast, as denoting worship from a glad mind (*animus*) (see no. 7093): it denotes the worship of the Lord, because Jehovah in the Word is the Lord (see nos. 1343, 1736, 2921, 3023, 3035, 5663, 6303, 6905, 6945, 6956): that the worship is by all and each, is evident from what immediately precedes, where it is said that they would go with the boys and the old men, with the sons and the daughters, and with the flock and the herd.

7665. *And he said unto them*, signifies derision. This appears from the words which Pharaoh says : "So be Jehovah with you, when I let you go, and your children," which are words of derision.

7666. *See ye, that evil is before your faces*, signifies that in the desire there is no good. This appears from the signification of the faces, as denoting the interiors as to the affections and the consequent thoughts (see nos. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5165, 5168, 5695, 6604); and since the faces denote affections, they also denote desires; hence it is, that "evil is before your faces," signifies that in the affections or in the desire there is no good.

7667. *Not so*, signifies denial. This appears without explanation.

7668. *Go now, ye young men, and serve Jehorah*, signifies that those shall be let alone who are in confirmed truths, that they may worship the Lord. This appears from the signification of "go," as denoting that they shall be let alone (as above, no. 7658); from the signification of young men, as denoting confirmed truths, of which presently; and from the signification of serving Jehovah, as denoting worshipping the Lord (as above, nos. 7654, 7658, 7664). Young men denote those who are in confirmed truths, because sons, boys, young men, men (*viri*), and old men, signify such things as belong to intelligence and wisdom in their order. Such things are understood in heaven in place of these terms; for those who are in heaven are in spiritual ideas into which nothing of mere nature and of the world can enter, but is instantly put off, and passes into what is conformable with the wisdom of heaven and angelic thought. Hence it is that sons, boys, young

men, men (*viri*), and old men, cannot in the spiritual sense signify such, but corresponding spiritual things, which are such as belong to intelligence and wisdom. That these are signified, is very clearly seen from the internal sense [of those passages] in the Word
 2 where they are named. By young men in the Word are meant those who are intelligent, or, according to abstract angelic ideas, intelligence; and, since intelligence is meant, confirmed truth is also meant, since this is of intelligence. The term by which “young men” is here expressed in the original language, is derived from strength and power, which truth has from good, thus which confirmed truth has; hence this name is applied to the Lord, in Zechariah, “Rise up, sword, against my shepherd, and against *the man (vir)* (young man) my neighbour: smite the shepherd, and let the sheep be scattered” (xiii. 7); that these words were spoken of the Lord, see Matt. xxvi. 31. And also in Jeremiah, “How long wilt thou wander about, O backsliding daughter? Jehovah hath created a new thing in the earth, a woman shall
 3 encompass a *man (vir)* (a young man)” (xxxi. 22). Young men, expressed by another term in the original language, denote intelligence, thus its truth, in Amos, “I have sent upon you the pestilence, in the way of Egypt: *your young men have I slain with the sword*, with the captivity of horses” (iv. 10); the way of Egypt denotes the Scientific perverted; the young men who were slain denote the truths destroyed by it: the captivity of horses de-
 4 notes the Intellectual led astray. Again, “They shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of Jehovah, and shall not find it. In that day shall the beautiful virgins, and *the young men*, faint for thirst” (viii. 12, 13); beautiful virgins denote the affection of truth; young men denote intelligence; fainting for thirst denotes being deprived of truth; therefore it is said, they shall run to and fro to seek the Word of Jehovah, and shall not find it; that beautiful virgins are not there meant, nor young men, nor faintness from thirst, is evident. In Jeremiah, “Death is come up through our windows, it is come into our palaces, to cut off the infant from the street, the *young men from the villages*” (ix. 21). Again, “How is the city of glory not left, the city of my joy! *Therefore her young men shall full in her streets*” (xlix. 25, 26; l. 30). Again, “Hear ye, I pray, all people, see my sorrow; my virgins and *my young men* have gone into captivity” (Lam. i. 18). In these passages young men denote the truths which are of intelligence.

7669. *For this ye do seek*, signifies that thus they have what they will. This appears without explanation.

7670. *And he drove them out from the faces of Pharaoh*, signifies that the will of those who infested was utterly opposed to truth Divine. This appears from the representation of Moses

and Aaron, who were driven out, as denoting truth Divine (see above, no. 7637); from the representation of Pharaoh, as denoting those who infest (see also above, no. 7631); and from the signification of faces, as denoting the interiors as to the affections (see no. 7666), thus the will; for the affections are of the will, but the thoughts are of the understanding; contrariety of the will is signified by driving out from the faces, for that is driven out which is contrary to the will, or to the affections which belong to the will.

7671. Verses 12-15. *And Jehovah said unto Moses, Stretch out thy hand over the land of Egypt for the locust, that it may come up upon the land of Egypt, and eat every herb of the land, all that the hail hath left. And Moses stretched out his staff over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all the night; and when it was morning, the east wind brought the locust. And the locust went up over all the land of Egypt, and rested in all the boundary of Egypt, very grievous; before it was not such a locust as it, neither after it shall be such. And it covered the surface of the whole land, and the land was darkened; and it ate every herb of the land, and all the fruit of the tree which the hail had left; and there was not any green thing left in the tree, and in the herb of the field, in all the land of Egypt.*

And Jehovah said unto Moses, signifies instruction: *Stretch out thy hand*, signifies the dominion of power: *over the land of Egypt for the locust*, signifies that falsity may seize upon all the Natural of those who infest: *that it may come up upon the land of Egypt*, signifies a pouring into all things therein: *and eat every herb of the land*, signifies the consumption of every truth: *all that the hail hath left*, signifies which the former falsity has not consumed. *And Moses stretched out his staff over the land of Egypt*, signifies the dominion of the power of truth Divine over the whole Natural of those who infest: *and Jehovah brought an east wind*, signifies a means of destruction: *all that day and all that night*, signifies into everything of perception, both obscure and not obscure, with those who infested: *and when it was morning*, signifies a state of heaven in order: *the east wind brought the locust*, signifies dense falsity with those who infested, by the means of destruction. *And the locust went up over all the land of Egypt*, signifies the pouring out of falsity into all things of the Natural: *and rested in all the boundary of Egypt*, signifies from the extremes there: *very grievous*, signifies that it pervaded all things in general and particular: *before it was not such a locust as it, neither after it shall there be such*, signifies that there has been no such falsity from the first time of the Church, and that no such shall be. *And it covered the surface of the whole land*, signifies that it seized upon the ultimates of the natural mind: *and the land was darkened*,

signifies that falsity was brought on where truth had been : *and it ate every herb of the land*, signifies that it consumed all the Scientific of truth : *and all the fruit of the tree [which the hail had left]*, signifies all the Cognitive of good : *and there was not any green thing left*, signifies that all the Sensitive of truth was obliterated : *in the tree and in the herb of the field*, signifies from the Cognitive and Scientific of the Church : *in all the land of Egypt*, signifies throughout the Natural.

7672. *And Jehovah said unto Moses*, signifies instruction. This appears from the signification of saying, as denoting instruction, when Moses, who represents truth Divine, is told by Jehovah what is to be done (see nos. 6879, 6881, 6883, 6891, 7186, 7267, 7304, 7380).

7673. *Stretch out thy hand*, signifies the dominion of power. This appears from the signification of stretching out, as being predicated of dominion, of which presently ; and from the signification of the hand, as denoting power (see nos. 878, 3387, 4931–4937, 5327, 5328, 5544, 6292, 6947, 7011, 7188, 7189, 7518). The outstretching of the hand denotes the dominion of power, because the hand or arm has power when it is stretched out. When therefore it is said of Jehovah that He stretches out the hand or arm, it signifies unlimited or infinite power in act. Hence it is that Jehovah so often directed Moses, when miracles were to be done, to stretch out his hand or his staff ; thus, “*Stretch out thy hand over the waters of Egypt, and they shall become blood*” (vii. 19) ; “*Stretch out thy hand over the streams, and cause frogs to come up*” (viii. 1, 2) ; “*Stretch out thy staff, and smite the dust of the land, and it shall become lice*” (viii. 12, 13) : “*Stretch out thy hand towards heaven, and there shall be hail*” (ix. 22, 23). This would never have been said, did not the stretching out of the hand, in the supreme sense, signify the
2 omnipotence of Jehovah. The same is signified where Joshua is told to stretch out the lance, of which it is thus written, “*Jehovah said unto Joshua, Stretch out the lance that is in thy hand towards Ai when therefore Joshua stretched out the lance that was in his hand towards the city, the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand ; and they came to the city, and took it. . . . Joshua drew not his hand back which he stretched out with the lance, until all the inhabitants of Ai had been given over to utter destruction*” (viii. 18, 19, 26). Being representative of Divine omnipotence, this, like all representatives, when com-
3 manded, had force at that period. In many passages, too, omnipotence is described by Jehovah stretching out the hand, also by His outstretched hand, and by His outstretched arm ; by *Jehovah stretching out the hand*, in Isaiah, “His anger is

kindled against His people, and *He hath stretched out His hand upon them*, and hath smitten them, and the mountains were shaken" (v. 25). In Ezekiel, "*I will stretch out My hand against him, and destroy him*" (xiv. 9, 13). Again, "*I will stretch out My hand against thee*, and will give thee for a spoil to the nations" (xxv. 7). "*I will stretch out My hand over Edom, and cut off man and beast from it. . . . I will stretch out My hand over the Philistines, and will cut off*" (*ib.*, ver. 13, 16; so also Ezek. xxxv. 3; Isa. xxxi. 3; Zeph. i. 4; ii. 13). Omnipotence is described by the *outstretched hand* in Isaiah, "*Jehovah's hand is stretched out over all the nations, who shall turn it back?*" (xiv. 27). In Jeremiah, "*I will fight against you with an outstretched hand*, and with a strong arm, both in anger and in fury" (xxi. 5). In Isaiah, "*His hand is stretched out still*" (ix. 12, 17; x. 4). Also by the *stretched-out arm*, in Jeremiah, "*I have made the earth, the man (homo), and the beast, by My great might, and by My outstretched arm*" (xxvii. 5). Again, "*Thou hast made the heaven and the earth by Thy great might, and by Thy stretched-out arm; no word is impossible before Thee*" (xxxii. 17). In these passages the outstretched arm evidently signifies omnipotence; and so in many other passages, where it is said, "*by a strong hand and a stretched-out arm*" (as Deut. iv. 35; v. 15; vii. 19; ix. 29; xi. 2; xxvi. 8; 1 Kings viii. 42; 2 Kings xvii. 36; Jer. xxxii. 21; Ezek. xx. 33, 34). It is also said of Jehovah that He stretcheth⁴ out the heavens, and then too stretching out signifies omnipotence, namely, that He enlarges the limits of heaven, and fills the inhabitants with life and wisdom: as in Isaiah, "*Jehovah who stretcheth out the heavens like a veil, and spreadeth them out as a tent to dwell in*" (xl. 22). Again, "*Jehovah that stretcheth out the heavens*, that spreadeth out the earth, that giveth a soul to the people upon it, and spirit to them that walk therein" (xlii. 5). In Jeremiah, "*Who maketh the earth by His might, prepareth the world by His wisdom, and by His understanding stretcheth out the heavens*" (li. 15). In Zechariah, "*Jehovah that stretcheth out the heavens, and foundeth the earth, and formeth the spirit of man (homo) in the midst of him*" (xii. 1; besides other passages, as Isaiah xlv. 24; xlv. 12; Psalm civ. 2). From these passages it may now appear why Moses was commanded to stretch out his hand and his staff, and that miracles were then wrought; and that thus by stretching out the hand is signified the dominion of power, and, in the supreme sense, omnipotence.

7674. *Over the land of Egypt for the locust*, signifies that falsity may seize upon all the Natural of those who infest. This appears from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301),

Egypt denoting what is natural (nos. 6147, 6252); and from the signification of the locust, as denoting falsity in the extremes with those who infest (see no. 7643).

7675. *And it shall come up upon the land of Egypt*, signifies a pouring out into all things therein. This appears from the signification of coming up, as denoting being poured out; for the locust signifies falsity in the extremes, and its progress from the extremes towards the interiors is called ascending, since interior things are the same as higher things; that the interiors are seized upon by falsity when the exteriors are, see no. 7645; and from the signification of the land of Egypt, as denoting the natural mind (see just above, no. 7674).

7676. *And eat every herb of the land*, signifies the total consumption of all truth. This appears from the signification of eating, as denoting consuming; and from the signification of the herb of the land, as denoting the truth of the Church (see no. 7571).

7677. *All that the hail hath left*, signifies which the former falsity has not consumed. This appears from the signification of "it hath left," as denoting that it did not consume; and from the signification of hail, as denoting falsity from evil in the exterior Natural (see nos. 7553, 7574).

7678. *And Moses stretched out his staff over the land of Egypt*, signifies the dominion of the power of truth Divine over the whole Natural of those who infested. This appears from the signification of stretching out a staff, as denoting the dominion of power (no. 7673); from the representation of Moses, as denoting truth Divine (nos. 6752, 7010, 7014, 7382); and from the signification of the land of Egypt, as denoting the Natural of those who infest (see above, no. 7674). The Divine power which is described by the hand of Moses, is the power of truth Divine. That all power belongs to truth, see nos. 3091, 5623, 6344, 6423, 6948, nay, such power has the Divine Truth which proceeds from the Divine Good, that all things in the universe were created by it. This truth is signified by the Word in John, "In the beginning was the Word, and the Word was with God, and God was the Word. . . . All things were made through it" (i. 1, 3). Hence it is that miracles were done through Moses, for Moses represents the Divine Truth. Most persons believe that the Word or Divine Truth is nothing more than speech uttered by Jehovah, and a command that such a thing be done; but it is that very essential, from which, and through which, all things are. That Esse which proceeds from Him, and hence the existence of all things, is what is meant by Divine Truth. This may be illus-

trated by the angels: from them proceeds a sphere of charity and faith, which is sensibly perceived, and which also produces marvellous effects. From these some idea may be formed of the Divine Truth which proceeds from the Lord's Divine Good.

7679. *And Jehorah brought an east wind*, signifies a means of destruction. This appears from the signification of an east wind, as denoting a means of destruction. The east wind has this signification, because it was dry and tempestuous, and because in consequence it dried up the productions of that land, and by its violence shivered trees, and ships at sea; therefore by it as by a means the effect of Divine power is described. Besides, the east signifies the good of love and of charity, because in the supreme sense it signifies the Lord (nos. 101, 1250, 3708); and the good of love and charity in its origin, because it is Divine, is most gentle, as it hence also is in its progression into heaven. But when it descends to the hells, it becomes inclement and harsh, being changed into such a quality by those who are there: therefore the influx and presence of that Divine Good there not only torments, but also devastates them. From this, too, it is, that a wind from the east, or an east wind, signifies a means of destruction. That the east wind signifies a means of destruction, is evident from the passages in the Word where it is mentioned: as in Jeremiah, "*As an east wind will I scatter them before the foe*" (xviii. 17). In Ezekiel, "*The vine when it is planted shall not prosper; when the east wind toucheth it, withering shall it not wither?*" (xvii. 10). Again, "*That vine was plucked up in anger, was cast to the earth, the east wind dried up her fruit*" (xix. 12). In Hosea, "*Though he is fierce among the brethren, an east wind shall come, the wind of Jehovah, coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up*" (xiii. 15). In David, "*By an east wind thou breakest the ships of Tarshish*" (Psalm xlviii. 7). In Ezekiel, "*They that despised thee have brought thee down into many waters; the east wind hath broken thee in the heart of the seas*" (xxvii. 26). From these passages it is evident that the east wind signifies a means of destruction, because it was dry and tempestuous. Hence it signifies also a means of devastation, as in Hosea, "*Ephraim feedeth on wind, and followeth after the east wind: all the day he multiplieth a lie and vastation*" (xii. 1): where Ephraim denotes the Intellectual of the Church (see nos. 5354, 6222, 6238); feeding on wind denotes multiplying a lie, and following after the east wind denotes multiplying vastation. A state of vastation and temptation is also called *the day of the east wind*, in Isaiah (xxvii. 7, 8).

7680. *All that day and all that night*, signifies everything of

perception, both obscure and not obscure, with those who infest, namely, that it was destroyed. This appears from the signification of day, as denoting a state of perception not obscure; and from the signification of night, as denoting a state of obscure perception. For the times of the day, as morning, mid-day, evening, and night, correspond to the enlightenments or illustrations which belong to intelligence and wisdom (see nos. 5672, 6110), thus to perceptions; in general, day and night have this correspondence. The term perception is used, not illustrations, because the evil who infest have not illustration, but still have perception; but they have perception only so long as something of the cognition of truth and good, from the Church in which they have lived, remains with them, for by means of truth and good they communicate with those who are in heaven: when, however, they are deprived of those cognitions, as is the case when they are devastated, they no longer have any perception. The infernals can indeed confirm their evils and also their falsities; but this is not perception. Perception consists in seeing that truth is truth, and that good is good, also that evil is evil, and that falsity is falsity; but non-perception consists in seeing truth as falsity, and good as evil, and conversely, evil as good, and falsity as truth. Those who do this, instead of perception, have phantasy, which causes an appearance of perception by which such persons have the skill to confirm falsities and evils by such things as are obvious to the senses and favour the concupiscences.

7681. *And when it was morning*, signifies a state of heaven in order. This appears from the signification of morning, as denoting the Lord's kingdom, and, in the supreme sense, the Lord Himself (see nos. 22, 2333, 2405, 2540, 2780), and as denoting a state of illustration (see nos. 3458, 3723, 5740, 5962), here, however, morning signifies heaven in order. How this is, may appear from what was said above (no. 7643), namely, that the evil are devastated, in proportion as the Lord arranges heaven in order. For the influx of good and truth out of heaven causes devastation with the evil; wherefore, when the Lord arranges the heavens in order, the hells, which are in the opposite, are arranged into order of themselves, and are removed from heaven according to the degrees of evil, and are allotted their places according to the quality of the evil. Hence it may appear that nothing but good proceeds from the Lord, and that evil is from those who are against good, and who at length cannot endure it. From these considerations it is evident that by its being morning is here signified a state of heaven in order.

7682. *And the east wind brought the locust*, signifies dense

falsity with those who infested, by the means of destruction. This appears from the signification of the east wind, as denoting a means of destruction (see just above, no. 7679); and from the signification of the locust, as denoting falsity in the extremes (see no. 7643), here dense falsity, because the whole Natural was seized upon by it (no. 7645).

7683. *And the locust went up over all the land of Egypt*, signifies the pouring out of falsity into all things of the Natural. This appears from what was said above (nos. 7674, 7675), where similar words occur.

7684. *And rested in all the boundary of Egypt*, signifies from the extremes there. This appears from the signification of a boundary, as denoting an extreme; wherefore, resting in all the boundary signifies that falsity penetrated from the extremes into all things of the Natural, and next terminated in the extremes, according to what was shown at no. 7645.

7685. *Very grievous*, signifies that it penetrated all things in general and particular. This appears from what was explained just above (no. 7684).

7686. *Before it was not such a locust as it, neither after it shall there be such*, signifies that there has been no such falsity from the first time of the Church, and that no such shall be. This appears from the signification of the locust, as denoting falsity in the extremes (see no. 7643); that such falsity had not before been, nor shall be, see also above, no. 7649. How this case is, shall be stated. In the internal sense those are specifically treated of, who before the Lord's coming were in the lower earth, and could not be raised into heaven until the Lord came into the world, and assumed the Human, and made it Divine (see nos. 6854, 6914). These in the meantime were infested by the evil, who were also of the Church, and confessed the truths of faith, but lived a life of evil. Those who before the Lord's coming were of the Church, and evil as to life, were in such falsity as had not been before, neither shall be afterwards: the reason was, that those who are called Nephilim, also Anakim and Rephaim, and were of the last posterity of the Most Ancient Church, were not yet shut up in hell, but wandered about, and, wherever they could, infused direful and deadly persuasions, consequently also into the evil in the Church; hence these had such falsity. Concerning those Nephilim, and their direful persuasions, see nos. 310, 560, 562, 563, 570, 581, 586, 607 end, 660, 805, 808, 1034, 1120, 1265-1272, 1673. When the Lord was in the world, He cast these into the hell which is on the left in front at some distance. Had this not been done, very few could have been saved,

for the falsity which they infused was attended with a direful persuasiveness, and was deadly, such as never had been, and such as never again can be. With this falsity were those imbued who, before the Lord's coming, infested such as were of the spiritual Church. This is what is meant by these words in the internal sense. But while these are specifically meant by these words, they treat generally of all those who belong to the Church and infest the well-disposed in the other life, of whom there are very many at this day.

7687. *And it covered the surface of the whole land*, signifies the ultimates of the natural mind. This appears from the signification of the surface, as denoting the ultimate, for it is the most external or the extreme part of the land; and from the signification of the land, here the land of Egypt, as denoting the natural mind (see above, no. 7674).

7688. *And the land was darkened*, signifies that falsity was brought on where truth had been. This appears from the signification of darkness, as denoting falsities (see nos. 1839, 1860, 4418, 4531), thus, being darkened denotes being in falsity; and since this treats of the devastation of those who have been of the Church, and have known truths, but have lived a life of evil, the land being darkened signifies falsity where truth had been. In the internal sense, truth is signified by light, therefore falsity is signified by darkness; for truth and falsity are opposites, like light and darkness; and those who are in truth actually have light, while those who are in falsity actually have darkness. In the other life, the light (*lumen*), in which those who are in falsity are, becomes thick darkness at the presence of the light (*lux*) of heaven, and still thicker darkness with those who have been of the Church, because they were in falsity opposed to the truth of faith; according to the Lord's words in Matthew, "*If the light (lumen) that is in thee be darkness, how great is that darkness*" (vi. 23). And again, "The sons of the kingdom shall be cast out *into outer darkness*" (viii. 12): the sons of the kingdom denote those who belong to the Church; outer darkness denotes the more grievous falsities; it is called outer, because falsities in the extremes are more grievous. That falsities are called darkness, appears from many passages in the Word, as in John, "Light is come into the world, but *men loved darkness rather than light*, because their works were evil" (iii. 19). Again, "Walk while ye have the light, *lest darkness overtake you*. . . . I am come a light into the world, that whosoever believeth on Me *should not abide in darkness*" (xii. 35, 46). In Isaiah, "Woe unto them that call evil good, and good evil; *that put darkness for light and light for darkness*" (v. 20). In Jeremiah, "Give glory to Jehovah your God, before *He bring on darkness*, and before your feet stumble

unto the mountains of twilight: then ye shall look for light, but He shall turn it into the shadow of death, and turn it into thick darkness" (xiii. 16). In Ezekiel, "*When I shall put thee out, I will cover the heavens, and will make black the stars thereof; the sun will I cover with a cloud, and the moon shall not make her light (lumen) to shine; all the luminaries of light (lux) will I make black over thee, and give darkness upon thy land*" (xxxii. 7, 8). In Joel, "*The day of Jehovah cometh, it is near; a day of darkness and of thick darkness, a day of a cloud and of obscurity*" (ii. 1, 2; Amos v. 18-20). In Zephaniah, "*That day is a day of wrath, a day of wasting and of devastation, a day of darkness and of thick darkness*" (i. 15). In these passages, darkness signifies falsities. In the Word darkness also signifies ignorance of truth, such as that in which are the gentiles, who have not the Word, and know nothing of the Lord.

7689. *And it ate every herb of the land*, signifies that it consumed all the Scientific of truth. This appears from the signification of eating, as denoting consuming; and from the signification of the herb of the land, as denoting the Scientific of truth. For the herb of the field signifies the truth of the Church (no. 7571), because the field denotes the Church; but the herb of the land signifies the Scientific of truth, because the land in this instance is the natural mind, and the truth of the natural mind is scientific. And besides, the evil have not any truth of faith, but only the science of truth which is of faith. Some of the evil who are within the Church, persuade themselves that they are in the truth of faith; but they are not; they are in falsity, and against the truth of faith. That they are in falsity, is hidden with them so long as they are in the world, but this hidden falsity comes forth and manifests itself in the other life, when they are devastated as to the truths of faith with which they had been acquainted.

7690. *And all the fruit of the tree [which the hail had left]*, signifies all the Cognitive (*cognitivum*) of good. This appears from the signification of fruit, as denoting the works of faith or charity, thus goods; whence bearing fruit is predicated of good (see nos. 43, 55, 913, 983, 2846, 2847); and from the signification of a tree, as denoting perceptions, also cognitions (see nos. 103, 2163, 2722, 2972). Fruits denote works of charity, thus goods, because the first of a tree is fruit containing seed, and its last is fruit containing seed, its intermediates being branches or leaves. It is similar with the good of love and the truth of faith. The good of love is the first when man is being regenerated or planted, and it is also the last; the intermediates are the truths of faith, which are from the good of love as from their seed, and which continually regard the good of love as their last, just

as the intermediates of a tree regard their fruit which contains the seed. That fruits signify goods, is evident from many passages in the Word, as Matt. iii. 8, 10; vii. 16-20; xii. 33; xxi. 43; Luke iii. 8, 9; vi. 43-49; xiii. 6-10; John xv. 2-8, 16; Isa. xxxvii. 31; Jer. xvii. 8; xxxii. 19; Apoc. xxii. 2.

7691. *And there was not any green thing left*, signifies that all the Sensitive (*sensitivum*) of truth was obliterated. This appears from the signification of not leaving, as denoting obliterating; and from the signification of a green thing, as denoting the Scientific and the Sensual, here the Sensitive of truth, because the fruit of a tree signifies the Cognitive of good (no. 7690), and because it is said every green thing in the tree and in the herb of the field. A green thing denotes the Sensitive of truth, because herb, grass, the leaf of a tree, signify truths; therefore the green of these denotes the Sensitive of truth. By the Sensitive is signified the ultimate of perception. The Sensitive of truth is also signified by the green thing in Isaiah, "The waters of Nimrim shall be desolations: because the grass is withered away, the herb is consumed, *there is no green thing*" (xv. 6). And in John, "The fifth angel sounded, . . . and the locusts came forth; it was said to them that they should not hurt the grass of the earth, *neither any green thing*" (Apoc. ix. 1, 3, 4).

7692. *In the tree and in the herb of the field*, signifies from the Cognitive and the Scientific of the Church. This appears from the signification of a tree, as denoting the Cognitive of truth (see just above, no. 7690); and from the signification of the herb of the field, as denoting the Scientific of truth (see also above, no. 7689).

7693. *In all the land of Egypt*, signifies throughout the Natural. This appears from the signification of the land of Egypt, as denoting the natural mind, thus the Natural (no. 7674). Since the locust here treated of signifies falsity in the extremes, that is, in man's Sensual, it shall here be stated what the Sensual is, in order that it may hence be known what falsity in the extremes is. The sensual man, or he who thinks and acts from the Sensual, is one who believes nothing but what is obvious to the external senses, and who is led solely by corporeal appetites, pleasures, and concupiscences, not by reasons, believing those things to be reasons which favour these. Inasmuch as the sensual man is such, he rejects everything internal, till at length he is unwilling even to hear it named. Hence he in heart denies whatever is of heaven: the life after death he entirely disbelieves, because he places life solely in the body; wherefore he supposes that he will die like a beast. He

thinks as it were on the surface, that is, in ultimates or extremes, and does not know at all that there exists interior thought according to the perception of truth and good. The reason he does not know this, nor even that there is an internal man, is, because his interiors look downward to the things which are of the world, the body, and the earth, with which they act in unity; whence they are drawn away from looking upwards or to heaven, for they are in a contrary direction. Looking upwards or to heaven, does not consist in thinking about the things that are of heaven, but in regarding them as the end, that is, in loving them above all other things; for whither the love turns, thither man's interiors turn, therefore also the thought. From these considerations it may appear what is the character of man's Sensual, or of the Natural in the extremes, for he who thinks from the Sensual, is called a sensual man.

7694. Verses 16–20. *And Pharaoh hastened to call for Moses and Aaron; and he said, I have sinned against Jehovah your God, and against you. And now forgive thou, I pray, my sin, only this time, and supplicate ye unto Jehovah your God, that He may remove from upon me this death only. And he went out from with Pharaoh, and supplicated unto Jehovah. And Jehovah turned a very strong wind of the sea; and it lifted up the locust, and east it into the Sea Suph; there was not one locust left in all the boundary of Egypt. And Jehovah made Pharaoh's heart stubborn, and he did not let the sons of Israel go.*

And Pharaoh hastened to call Moses and Aaron, signifies fear then of the truth from the Divine: *and he said, I have sinned against Jehovah your God, and against you*, signifies confession that they have not obeyed the Divine and the truth. *And now forgive thou, I pray, my sin, only this time*, signifies, that they might not have regard to disobedience: *and supplicate ye unto Jehovah your God*, signifies intercession: *that He may remove from upon me this death only*, signifies that this falsity may not torment: [*and he went out from with Pharaoh*, signifies separation: *and supplicated unto Jehovah*, signifies intercession]. *And Jehovah turned a very strong wind of the sea*, signifies the cessation of the Divine influx through heaven: *and it lifted up the locust*, signifies the end of that state: *and east it into the Sea Suph*, signifies into hell: *there was not one locust left in all the boundary of Egypt*, signifies that those falsities no more appeared in the extremes. *And Jehovah made Pharaoh's heart stubborn*, signifies that those who infested made themselves obstinate: *and he did not let the sons of Israel go*, signifies not to let alone those of the Spiritual Church.

7695. *And Pharaoh hastened to call for Moses and Aaron*, signifies fear then of the truth from the Divine. This appears from the signification of hastening, as denoting out of fear; for all haste arises from some affection excited, here from the affection of fear, as is plain from Pharaoh's words, "I have sinned against Jehovah your God, and against you; supplicate ye that He may remove from me this death only:"—from the representation of Pharaoh, as denoting those who infest, as frequently above; and from the representation of Moses and Aaron, as denoting truth from the Divine, Moses internal truth, and Aaron external (see nos. 7089, 7382).

7696. *And he said, I have sinned against Jehovah your God, and against you*, signifies confession that they have not obeyed the Divine and the truth. This appears from the signification of sinning, as denoting to act contrary to Divine order (no. 5076), and to turn away and separate one's self from it, and thus from good and truth (nos. 5229, 5474, 5841, 7589), hence also it denotes not obeying the Divine and the truth; for he who does not obey turns himself away; the Divine is meant by Jehovah your God, and the truth by Moses and Aaron (no. 7695).

7697. *And now forgive thou, I pray, my sin, only this time*, signifies that they might not have regard to disobedience. This appears from the signification of forgiving, as denoting not to regard, for to forgive is to regard one, not from evil, but from good; and from the signification of sin, as denoting disobedience (as just above, no. 7696).

7698. *And supplicate ye unto Jehovah your God*, signifies intercession. This appears from the signification of supplicating unto Jehovah, when it is done for another, as denoting intercession (nos. 7396, 7462).

7699. *That He may remove from upon me this death only*, signifies that this falsity may not torment. This appears from the signification of removing this death, as denoting that it may not torment; for death signifies damnation and hell (nos. 5407, 6119), thus also torment. The infesters deprecate this falsity, because they had no longer any faculty of reasoning against the truths of faith, inasmuch as they were devastated as to those truths, whence they had infernal obscurity, which tormented. That to the infernals it is undelightful to reason from sheer falsities, but delightful to reason from truths falsified by fallacies and appearances, see no. 7392.

7700. *And he went out from with Pharaoh*, signifies separa-

tion. This appears from the signification of going out, as denoting separation (see nos. 6100, 7404).

7701. *And supplicated unto Jehovah*, signifies intercession (as above, no. 7698).

7702. *And Jehovah turned a very strong wind of the sea*, signifies cessation of the Divine influx through heaven. This appears from the signification of the wind of the sea, or the west wind, as denoting the cessation of the Divine influx through heaven; for the east wind signifies a means of destruction, by reason of the Divine influx through heaven (see nos. 7643, 7679); hence the wind of the sea, or the west wind, which is opposite to the east wind, signifies the cessation of that influx.

7703. *And it lifted up the locust*, signifies the end of that state. This appears from the signification of the locust, as denoting falsity in the extremes (see no. 7643); the removal of the state of this falsity, thus the end of that state, is signified by lifting up the locust, in like manner as before, where the hail was treated of (nos. 7597, 7610).

7704. *And cast it into the Sea Suph*, signifies into hell. This appears from the signification of the Sea Suph, as denoting hell, which, of the Lord's Divine Mercy, will be treated of when we come to treat of the passage of the sons of Israel through that sea, and of the destruction of the Egyptians therein. By being cast into hell is not meant that falsity was taken away from those who infested, and cast elsewhere, but that it remained with those who infested, and that through it they were conjoined with the hells where such things are. For in the other life the evil, by every state of evil and falsity into which they enter, are conjoined with the hells where those things are which belong to such a state; and hence conjunction is effected successively with many hells before they are fully devastated. But on this subject we shall speak from experience elsewhere.

7705. *There was not one locust left in all the boundary of Egypt*, signifies that those falsities no more appeared in the extremes. This appears from the signification of the locust, as denoting falsity [in the extremes]; and because it denotes falsity in the extremes (no. 7643), it is said in all the boundary of Egypt, for the boundary denotes the extreme, and Egypt denotes the Natural. That no locust being left signifies that it did not appear, is evident; the same is said of the hail (no. 7611).

7706. *And Jehovah made Pharaoh's heart stubborn*, signifies that those who infested made themselves obstinate. This

appears from the signification of making the heart stubborn, as denoting to make one's self obstinate (see nos. 7272, 7300, 7305). The expression, "Jehovah made Pharaoh's heart stubborn," signifies, in the internal sense, that he himself made his heart stubborn (see no. 7632); and the evil which in the Word is attributed to Jehovah is from man (see nos. 2447, 6071, 6991, 6997, 7533).

7707. *And he did not let the sons of Israel go*, signifies not to let alone those of the spiritual Church. This appears from the signification of letting go, as denoting letting alone; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 7474, 7515, 7617).

7708. Verses 21-23. *And Jehovah said unto Moses, Stretch out thy hand towards heaven, that there may be thick darkness over the land of Egypt, so that one may grope in thick darkness. And Moses stretched out his hand towards heaven; and there was dense thick darkness in all the land of Egypt three days. They saw not a man his brother, neither rose up any one from under him for three days; and all the sons of Israel had light in their habitations.*

And Jehovah said unto Moses, signifies instruction: *Stretch out thy hand towards heaven*, signifies the dominion of the power of truth Divine in heaven: *that there may be thick darkness over the land of Egypt*, signifies the complete privation of truth and good: *so that one may grope in thick darkness*, signifies the density of falsity from evil. *And Moses stretched out his hand towards heaven*, signifies the domination of truth Divine in heaven: *and there was dense thick darkness in all the land of Egypt*, signifies the complete privation of truth and good: *three days*, signifies a full state. *They saw not a man his brother*, signifies that they did not perceive the truth of any good: *neither rose up any one from under him*, signifies that there was no elevation of the mind: *for three days*, signifies a full state: *and all the sons of Israel had light in their habitations*, signifies that those who were of the spiritual Church had illustration in their mind throughout.

7709. *And Jehovah said unto Moses*, signifies instruction (as before, no. 7672).

7710. *Stretch out thy hand towards heaven*, signifies the dominion of the power of truth Divine in heaven. This appears from the signification of stretching out the hand, as denoting the dominion of power (see above, no. 7673); from the representation of Moses, who was to stretch out the hand, as denoting truth Divine (see nos. 6723, 6752, 7010, 7014, 7382); and from

the signification of heaven, as denoting the angelic heaven. How it is that the dominion of the power of truth Divine in heaven should produce, with those who infest, a new state, which is signified by thick darkness, appears from what was shown above, nos. 7643, 7679, namely, that the Lord is continually arranging heaven in order, and gifting the inhabitants, and the new-comers, with celestial and spiritual good. The effect of this arrangement in order is, that the evil are by degrees devastated; for that good inflows more presently to the evil who are in the opposite (for the Divine influx proceeds even into opposites, and thereby keeps the hells together in restraint and in bonds): and since the evil turn all good into evil, thus the good which flows in more presently into greater evil; and in proportion as they do this, they resist truth and good more strongly, that is, infest more grievously; hence it is that there are degrees of devastation, until at length they are cast down into hell, which is the last of the degrees of vastation. From these considerations it may appear that nothing but good proceeds from the Lord, and that He does not vastate the evil, still less cast them into hell, but that they do this themselves.

7711. *That there may be thick darkness over all the land of Egypt*, signifies the complete privation of truth and good. This appears from the signification of thick darkness, as denoting the complete privation of truth and good. In various parts of the Word mention is made of darkness, and at the same time of thick darkness, and in such passages darkness is predicated of falsity, and thick darkness, of evil together with it. But the term by which thick darkness is expressed in this verse, signifies the densest darkness, which, in the internal sense, signifies such falsities as gush out from evil. Such falsities exist with those who have been of the Church, and have lived a life of evil contrary to the precepts of faith which they knew. The evil from which these falsities gush out, is contrary to the Church, contrary to heaven, and contrary to the Lord, thus diametrically contrary to good and truth. This state is now described by thick darkness. That in the Word both darkness and thick darkness are mentioned together, and that darkness there denotes the deprivation of truth, and thick darkness the deprivation both of truth and good, may appear from the following passages: in Isaiah, "Judgment is far from us, and justice doth not overtake us; we wait for light, *but behold darkness*; and for brightness, *but we walk in thick darkness*. We *grope* for the wall like the blind, and we *grope about* as if we had no eyes: we stumble at noonday as in the twilight, as dead among the living" (lix. 9, 10). Judgment is far from us, and justice doth not overtake us, denotes that there is neither truth nor good; that judgment is predicated of truth, and justice of good, see nos.

2235, 3997; waiting for light, denotes for truth, and waiting for brightness, denotes for the good of truth, for the brightness of light is from good. That darkness is here opposed to light and judgment, thus to truth, and thick darkness to brightness and justice, thus to good, is evident; wherefore darkness denotes the privation of truth, and thick darkness the privation both of truth and good. In Amos, "*Shall not the day of Jehovah be darkness, and not light? and thick darkness, and no brightness in it?*" (v. 20); here the sense is similar. In Joel, "*The day of Jehovah cometh, a day of darkness and of thick darkness, a day of clouds*"³ and of obscurity" (ii. 1, 2). In Zephaniah, "*The day of Jehovah is a day of wasteness and devastation, a day of darkness and of thick darkness*" (i. 15); here darkness denotes the privation of truth, and thick darkness the privation of both truth and good. If thick darkness signifies nothing but darkness, it would be an idle repetition, which is quite foreign to the holy Word. It is common in the Word to find two expressions for one thing, one of which has relation to truth or falsity, the other to good or evil. So in Isaiah, "*He shall look unto the earth; and behold distress and darkness, bedimmed by distress, and struck in thick darkness*"⁴ (viii. 22). Darkness also signifies ignorance of truth, such as prevails among the nations, and thick darkness the ignorance of good, in Isaiah, "*In that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of thick darkness and out of darkness*" (xxix. 18). Again, "*If thou satisfy the afflicted soul, thy light shall arise in darkness, and thy thick darkness as midday*" (lviii. 10): that darkness denotes falsity, see no. 7688.

7712. *So that one may grope in thick darkness*, signifies the density of falsity from evil. This appears from the signification of groping in thick darkness, as denoting that the falsities from evil are so dense, that nothing of truth and good can be known, but if it is sought after, it is like one who gropes in thick darkness, and stumbles and strikes against everything. For this reason thick darkness is called, in Isaiah, *the thick darkness of striking against* (caligo impulsus) (viii. 22), and is described in the same prophet, "*We walk in thick darkness, we grope for the wall like the blind, and we grope about as if we had no eyes, we stumble at noonday as in the twilight, as dead among the living*" (lix. 9, 10).

7713. *And Moses stretched out his hand towards heaven*, signifies the domination of truth Divine in heaven. See no. 7710, where the same words occur.

7714. *And there was dense thick darkness in all the land of Egypt*, signifies the complete privation of truth and good. This appears from what was said above, no. 7711.

7715. *Three days*, signifies a full state. This appears from the signification of three days, as denoting a full state (see nos. 2788, 4495). By a full state is meant an entire state from beginning to end; for every state has its beginning, its increase, and its maximum; this period is what is meant by a full state, and is signified by three days.

7716. *They saw not a man (vir) his brother*, signifies that they did not perceive the truth of any good. This appears from the signification of seeing, as denoting understanding and perceiving (see nos. 2150, 2325, 2807, 3764, 3863, 4403-4421, 4567, 4723, 5400); from the signification of a man (*vir*), as denoting truth (see no. 3134); and from the signification of a brother, as denoting good (see nos. 2360, 3303, 3803, 3815, 4121, 5409, 5686, 5692, 6756); that man (*vir*) with brother denotes the good of truth, see no. 3459. From these considerations it is evident that their not seeing a man (*vir*) his brother, signifies that they did not perceive the truth of any good.

7717. *Neither rose up any one from under him*, signifies that there was no elevation of the mind. This appears from the signification of rising up, as denoting elevation towards the interiors, thus of the mind (see nos. 2401, 2785, 2912, 2927, 3171, 3458, 3723, 4103, 4881, 6010); wherefore, their not rising up denotes that there was no elevation.

7718. *For three days*, signifies a full state, as just above (no. 7715).

7719. *And all the sons of Israel had light in their habitations*, signifies that those who were of the spiritual Church had illustration in their minds throughout. This appears from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); from the signification of light, as denoting illustration; for the light which is from the Lord illuminates the understanding, there being in that light intelligence and wisdom (see nos. 1521, 1524, 1619-1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3636, 3643, 3993, 4302, 4408, 4413, 4415, 5400, 6608); and from the signification of habitations, as denoting those things which are of the mind; for a house signifies the mind of man (see nos. 3538, 4973, 5023, 7353); and bed-chambers, its interiors (no. 7353); but habitations signify all things that are of the mind; and dwelling, in the internal sense, signifies living (nos. 1293, 3384, 3613, 4451, 6051). Hence habitations are where things pertaining to life are, that is, where things of intelligence and wisdom are, which, it is known, belong to the mind. In the other life, too, there is light

in the habitations or abodes of the angels according to the intelligence and wisdom of their minds; and in proportion as they have light, those who are in the opposite, who are such as infest, have thick darkness.

7720. Verse 24 to the end. *And Pharaoh called unto Moses, and said, Go ye, serve Jehovah; only your flock and your herd shall stay: your children also shall go with you. And Moses said, Thou must also give into our hand sacrifices and burnt-offerings, that we may make [sacrifices] unto Jehovah our God. And our cattle also must go with us; there must not a hoof be left; for thereof must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither. And Jehovah made Pharaoh's heart stubborn; and he would not let them go. And Pharaoh said unto him, Go away from with me, take heed to thyself, that thou continue not to see my faces: for in the day thou seest my faces, thou shalt die. And Moses said, Thou hast spoken rightly, I will continue no more to see thy faces.*

And Pharaoh called unto Moses, signifies the presence of the Divine Law: *and said, Go ye, serve Jehovah*, signifies that they should be let alone, so that they might worship the Lord their God: *only your flock and your herd shall stay*, signifies but not from good: *your children also shall go with you*, signifies that [they should worship] from truth. *And Moses said*, signifies the answer: *Thou must also give into our hand sacrifices and burnt-offerings*, signifies that they must give up all things by which worship shall be performed: *that we may make [sacrifices] unto Jehovah our God*, signifies which is acceptable to the Lord. *And our cattle also must go with us*, signifies that it must be from the good of truth: *there must not a hoof be left*, signifies that nothing of truth from good must be wanting: *for thereof must we take to serve Jehovah our God*, signifies that from that the Lord must be worshipped: *and we know not with what we must serve Jehovah our God*, signifies that it is unknown with what worship must be performed: *until we come thither*, signifies before they are removed from those who are in sheer falsities from evil. *And Jehovah made Pharaoh's heart stubborn*, signifies that they made themselves obstinate against the Divine: *and he would not let them go*, signifies that they had no disposition to let them alone. *And Pharaoh said unto him*, signifies the wrath of anger then against truth Divine: *Go away from with me*, signifies that he did not want to know anything about it: *take heed to thyself, that thou continue not to see my faces*, signifies that it did not enter into their mind (*animus*): *For in the day that thou seest my faces, thou shalt die*, signifies that if it entered into the mind it would be extirpated. *And Moses said*, signifies the answer: *Thou hast spoken rightly*, signifies that from truth it is so: *I will continue no*

more to see thy faces, signifies that truth Divine will no longer enter into the mind.

7721. *And Pharaoh called unto Moses*, signifies the presence of the Divine Law. This appears from the signification of calling to one's self, as denoting presence (see nos. 6177, 7390, 7451); and from the representation of Moses, as denoting the Divine Law (see nos. 6723, 6752, 7014, 7382). The presence of the Divine Law with those who infest means, that they perceived whence the plagues came, in the present instance whence came the most dense falsity from evil, which is signified by the thick darkness. When the evil in the other life are being devastated, it is often given them to perceive from what source they have the evils of punishment, in order that they may know that the Divine is not the cause, but themselves. Those also who are in hell frequently have such experience, but it is when they are in a quiet state: this is done for several reasons, principally that they may remember the evils which they have done in the world.

7722. *And said, Go ye, serve Jehovah*, signifies that they should be let alone, so that they might worship the Lord their God, as above (no. 7658).

7723. *Only your flock and your herd shall stay*, signifies but not from good, namely, that they should worship the Lord. This appears from the signification of a flock, as denoting interior good; and from the signification of a herd, as denoting exterior good (see nos. 5913, 6048).

7724. *Your children also shall go with you*, signifies that [they should worship] from truth. This appears from the signification of children in this passage, as denoting truth, for by children are meant boys, youths, young men, in a word sons, who signify the things that are of intelligence, thus truths (see no. 7668); and from the signification of going with you, as denoting that they should be let alone, so that they might worship the Lord their God. It must be stated what is meant by worshipping the Lord from good, and what by worshipping Him from truth without good, here signified by the flock and the herd that should stay, and by the children that should go. The most real worship is performed from good through truth, for the Lord is present in good; but worship from truth without good is not worship, but is only an external rite and act, without an internal; for truth without good is merely scientific. To make this scientific [truth the truth] of faith, it must be conjoined with good, and then it passes into the internal man, and becomes faith. That faith without charity is not faith, has been very frequently shown.

Hence it is evident what worship from good is, and what worship from truth without good. By the good from which worship proceeds is meant the good of life, which has been made spiritual by conjunction with truth, for spiritual good has its quality from truth, and truth has its essence from good, so that good is the soul of truth. From this again it appears what is the quality of truth without good, that it is like a body without a soul, thus like a carcase.

7725. *And Moses said*, signifies the answer. This is evident.

7726. *Thou must also give into our hand sacrifices and burnt-offerings*, signifies that they must give up all things by which worship shall be performed. This appears from the signification of giving into the hand, as denoting giving up; for the hand signifies power, hence giving into the hand signifies delivering up to their power, thus giving up; and from the signification of sacrifices and burnt-offerings, as denoting worship in general, thus everything of worship (see nos. 923, 6905). Sacrifices and burnt-offerings signify everything of worship, because Divine worship was principally performed by sacrifices, as may appear from the Books of Moses. What has already been shown respecting sacrifices, see nos. 922, 923, 1128, 1343, 1823, 2180, 2165, 2187, 2776, 2784, 2805, 2807, 2812, 2818, 2830, 3519, 6905.

7727. *That we may make [sacrifices] unto Jehovah our God*, signifies which is acceptable to the Lord, namely, worship. This appears from the foregoing, namely, that sacrifices and burnt-offerings signify worship (no. 7726), and the flock and the herd, of which the sacrifices consisted, signify the good from which worship is (nos. 7723, 7724). Thus by making sacrifices and burnt-offerings to Jehovah, is signified worship from good, which is acceptable. That Jehovah in the Word is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6280, 6303, 6281, 6905, 6945, 6956.

7728. *And our cattle also must go with us*, signifies that it must be from the good of truth, namely, worship. This appears from the signification of cattle, as denoting the good of truth (see nos. 6016, 6045); that going with us denotes that hence there may be worship, namely, by sacrifices and burnt-offerings, is evident.

7729. *There must not a hoof be left*, signifies that nothing of truth from good must be wanting. This appears from the signification of a hoof, as denoting truth from good (of which below); and from the signification of not being left, as denoting

not to be wanting, namely, for the worship of the Lord. In the proximate internal sense, a hoof not being left, signifies that nothing at all must be wanting, because the hoof is common to all beasts; but in the interior sense the hoof signifies truth in the ultimate degree, thus sensual truth, which is the lowest, and, in the opposite sense, falsity. This is signified by the hoof, because the foot signifies the Natural, and the sole of the foot the ultimate of the Natural (see nos. 2162, 3147, 3761, 3986, 4280, 4938–4952, 5327, 5328). The like is signified by the hoof, for it is the sole of a beast's foot. And since the hoof, like the sole of the foot, signifies the ultimate of the Natural, it also signifies that truth which is the ultimate truth of the Natural: for when the Natural is spoken of, truth and good are meant, or, in the opposite sense, falsity and evil; from them it originates, and without them nothing can be predicated of it. That ² the hoof, especially that of the horse, signifies truth in the ultimate degree, thus sensual truth, and, in the opposite sense, falsity of the same degree, may appear from the following passages: In Isaiah, "Whose darts are sharp, and all their bows bent; *their horses' hoofs* are accounted like flint, their wheels as a storm" (v. 28); speaking of a vastating people; darts signify the doctrinals of falsity, from which combat is waged, and bows signify that doctrine (nos. 2686, 2709); horses things intellectual, in this instance perverted (nos. 2761, 2762, 3217, 5321, 6125, 6534); from this it is evident what is meant by the hoofs of the horses, namely, falsity in the ultimate degree. In ³ Jeremiah, "*At the voice of the stamping of the hoofs of the strong ones*, at the rattling of his chariot, and at the rumbling of his wheels" (xlvii. 3); speaking of a people vastating the Philistines; the stamping of the hoofs of the strong ones, that is, of the horses, denotes the open combat of falsity against truth; the chariot denotes the doctrine of falsity; that a chariot denotes the doctrine both of truth and falsity, see nos. 5321, 5945. In ⁴ Ezekiel, "By reason of the abundance of his horses their dust shall cover thee: at the voice of the horseman, and of the wheel, and of the chariot, shall thy walls be shaken. *With the hoofs of his horses* shall he tread down all thy streets" (xxvi. 10, 11); speaking of Nebuchadnezzar vastating Tyre; horses denote intellectual things perverted, as above; a horseman the things of such an Intellectual (no. 6534); the wheels of a chariot the falsities of doctrine; the chariot denotes doctrine, as above; streets denote truths (no. 2336). Hence it is evident that the hoofs of the horses denote falsities. Were not such things signified, what could be meant by the words, "By reason of the abundance of his horses their dust shall cover thee; at the voice of the horseman, and of the wheel, and of the chariot, shall thy walls be shaken. *With the hoofs of his horses* shall he tread down all thy streets"? Without an interior sense would these

words be anything more than sounds? when yet every expression in the Word has weight, because it is from the Divine.

5 Again, "They shall devastate the pride of Egypt, so that the multitude thereof shall be destroyed. And I will destroy every beast thereof upon many waters, neither shall the foot of man trouble them any more, nor *the hoof of beast trouble them*. Then will I cast their waters into the deep, and make their streams to flow like oil" (xxxii. 12-14). These words, too, cannot be understood, unless it be known what is denoted by Egypt, the foot of man, the hoof of beast, the waters upon which the beast shall be destroyed, which the foot of man and the hoof of beast shall trouble, and which shall be cast into the deep. The waters and streams of Egypt denote scientific truths, the hoof of a beast denotes falsity in the ultimate of the Natural, which troubles

6 scientific truth. And in Micah, "Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will *make thy hoofs brass*, so that thou mayest beat in pieces many peoples" (iv. 13). What these words mean, it would also be impossible for any one to know without the internal sense, thus unless it be known what is meant by threshing, by the daughter of Zion, the horn which shall become as iron, the hoof which shall become as brass, with which many peoples shall be beaten in pieces. The daughter of Zion denotes the celestial Church (no. 2362); horn denotes the power of truth from good (no. 2832); iron denotes natural truth which shall avail to destroy falsities (nos. 425, 426); the hoof denotes truth from good in the ultimate degree; brass denotes natural good which shall avail against evils (nos.

7 425, 1551). In Zechariah, "I will stir up a shepherd in the land, which shall not visit those that are to be cut off, neither shall seek the one of tender age, nor heal the one that is broken; but he shall eat the flesh of the fat, *and cleave their hoofs*" (xi. 16); speaking of a foolish shepherd; eating the flesh of the fat one denotes turning good into evil; cleaving the hoofs denotes

8 turning truth into falsity. How much the ancients excelled the moderns in intelligence, may appear from this, that the former knew to what things in heaven many things in the world corresponded, and hence what they signified; and this was known not only to those of the Church, but to those also who were outside of the Church, as to the inhabitants of Greece, the most ancient of whom described things by significatives, which at this day are called fabulous, because the meaning is entirely unknown. That the ancient sophi were in the science of such things, is evident from their describing the origin of intelligence and wisdom by a winged horse, which they called Pegasus, breaking open *with his hoof* a fountain, at which were nine virgins, and this upon a hill: for they knew that a horse signified the Intellectual, his wings the Spiritual, his hoofs truths of the ultimate degree, where the origin of intelligence is, the

virgins sciences, a hill unanimity, and, in the spiritual sense, charity; so with the rest. But such things are at this day among those that are lost.

7730. *For thereof must we take to serve Jehovah [our God]*, signifies that from this the Lord must be worshipped. This appears from the signification of serving, as denoting worshipping. That Jehovah is the Lord, see above, no. 7727.

7731. *And we know not with what we must serve Jehovah our God*, signifies that it is unknown with what worship must be performed. This appears from the signification of serving Jehovah, as denoting the worship of the Lord (as above, no. 7730).

7732. *Until we come thither*, signifies before they are removed from those who are in sheer falsities from evil. This is manifest from the consideration that coming thither, or into the wilderness, denotes being removed from the Egyptians, thus from those who are in sheer falsities from evil, who are now signified by the Egyptians. That going into the wilderness to sacrifice denotes being in a state removed from falsities, see no. 6904.

7733. *And Jehovah made Pharaoh's heart stubborn*, signifies that they made themselves obstinate against the Divine (as above, no. 7706).

7734. *And he would not let them go*, signifies that they had no disposition to let them alone. This appears from the signification of not willing, as denoting that they had no disposition (*animus*); and from the signification of letting go, as denoting letting alone (as also above, no. 7707, where like words occur).

7735. *And Pharaoh said unto him*, signifies the wrath of anger then against truth [Divine]. This appears from the signification of saying, as denoting, because it involves those things which follow, the wrath of anger; for it follows that "Pharaoh said unto Moses, Go away from with me, take heed to thyself, that thou continue not to see my faces, for in the day that thou seest my faces, thou shalt die," which are words of anger against truth Divine, which is represented by Moses.

7736. *Go away from with me*, signifies that they did not want to know anything about it, namely, truth Divine. This appears from the signification of the words, "Go away from with me," as denoting, when said by the evil concerning truth Divine, that they did not want to know anything about it, for they reject it.

7737. *Take heed to thyself, that thou continue not to see my faces,* signifies that it did not enter into their mind (*animus*). This appears from the signification of not continuing [literally, adding] to see the faces, as denoting no more to enter into the mind, for the face signifies the interiors (see nos. 1999, 2434, 3527, 3631, 4066, 4796, 4797, 4798, 5102, 5165, 5168, 5695), especially as to the affections; thus the face signifies the mind (*animus*).

7738. *For in the day that thou seest my faces, thou shalt die,* signifies that if it entered into the mind it would be extirpated. This appears from the signification of seeing the faces, as denoting entering into the mind (as just above, no. 7737); and from the signification of dying, as denoting being extirpated. Pharaoh now says, that Moses should go away from with him, and that if he saw his faces he should die, because now is described the state of those who infest in sheer falsity from evil, a falsity which is signified by thick darkness. The infernals, the more they are in falsities from evil, are the more averse to truth, and at length to such a degree that they will not even hear anything of truth; for truth is against falsity, and falsity is to them pleasant, because evil, from which falsity is, is the delight of their life; wherefore they entirely reject truth from the mind (*animus*), because it is contrary to the pleasure and delight of their life; and if they hear it, they are tormented (no. 7519). Hence it is that, because they are in a state of falsity from evil, which is signified by thick darkness, they remove from themselves the truth Divine, which is represented by Moses. On this account Pharaoh now said to Moses that he should go away from with him, and not see his faces, and that if he saw him, he should die; therefore also Moses answered, "Thou hast spoken rightly, I will continue no more to see thy faces."

7739. *And Moses said,* signifies the answer. This is evident.

7740. *Thou hast spoken rightly,* signifies that from truth it is so. This appears from the signification of speaking rightly, as denoting that it is so; that it is from truth, is signified also by rightly (nos. 5434, 5437). By its being so from truth is meant that they are now in such a state that they will no other than to know nothing about truth Divine; and that if it entered into the mind, they would cast it out, according to what was shown just above, no. 7738.

7741. *I will continue no more to see thy faces,* signifies that it will no longer enter into the mind. This appears from the signification of not seeing the faces, as denoting not entering into the mind (according to what was said above, nos. 7737, 7738).

CONTINUATION CONCERNING THE INHABITANTS AND SPIRITS OF
THE EARTH MARS.

7742. *At the close of the previous chapter a relation was given respecting a beautiful bird which was seen, and which at length was turned into stone ; and it was stated, that that bird represented the state of the inhabitants of Mars as to their celestial and spiritual love ; respecting which state and its change, it has been permitted me to know the particulars that follow.*

7743. *That the inhabitants of Mars are in celestial love, has been already mentioned. These were represented by the flaming object, gleaming beautifully with variegations of colours, and also by a bird of similar hues. That at this day many are beginning to recede from that celestial love, and to love knowledges only, and to place heavenly life in them alone, was represented by that bird's being changed into stone, for a bird signifies spiritual life ; its being turned into stone, signifies the life of knowledges without love, which is no longer spiritual life, but a life cold as stone, into which nothing from heaven inflows ; and that they still believe that they are in the Lord, like those who are in the life of celestial love there, was signified and shown by the spirit who rose up, and wanted to take away the bird.*

[7743a]. *By the bird of stone were also represented inhabitants of that earth, who, by a strange method, transmute the life of their thoughts and affections into almost no life ; on which subject I have seen and heard what follows.*

7744. *There was a certain one above my head, who spoke with me, and from the tone of his voice he was apperceived to be as it were in a state of sleep. Speaking in this state he asked many questions, and with a sagacity that could not be excelled by a person awake. It was given me to perceive that he was a subject through which angels spoke ; and in that state he apperceived it and produced it : for he spoke nothing but what was true ; if anything inflowed from any other source, he indeed admitted it, but did not produce it. I questioned him respecting his state. He said, that that state was to him a peaceful one, and that it was free from all solicitude about the future ; and that at the same time he was performing uses, by which he had communication with heaven. It was told me, that such in the Grand Man have relation to the Longitudinal Sinus, which lies in the brain between its two hemispheres, and is there in a quiet state, no matter how disturbed the brain may be on either side.*

7745. *While I was in conversation with this spirit, some spirits*

introduced themselves towards the fore part of the head, where he was, and pressed upon him ; wherefore he retired to one side, and gave place to them. The spirit strangers conversed with each other, but neither the spirits about me, nor I myself, understood what they said. I was instructed by the angels that they were spirits from the earth Mars, who had the art of speaking with each other in such a manner, that the spirits present should neither understand nor perceive anything of what they spoke. I was surprised that there could be such speech, since all spirits have one speech, and all speech flows from thought, and this consists of ideas, which are instead of words in the spiritual world ; and the ideas which are words, together with thought itself before it becomes speaking, are clearly perceived in the other life. It was told me, that those spirits by a certain method form ideas by the lips and face not intelligible to others ; and that at the moment they begin to speak in this way among themselves, they skilfully withdraw their thoughts from others, being particularly careful lest anything of the affection should manifest itself ; the reason of this is, that if anything of the affection were perceived, the thought would appear, for the thought flows from the affection. I was further instructed, that the inhabitants of the earth Mars who make heavenly life to consist solely in knowledges, and not in the life of love, contrived such speech, yet not all ; and that these, when they become spirits, retain it. These are they who were specially signified by the bird of stone. For to produce a speech by alterations of the countenance and motions of the lips, with a removal of the affections and a withdrawal of the thoughts from others, is to deprive speech of its soul, and make it like an image, and by degrees to produce the same effect on themselves.

7746. *But although they imagine that what they speak among themselves is not understood by others, angelic spirits nevertheless perceive all and each of the things they speak ; the reason is, that no thought can be withdrawn from them. This was also shown them by actual experience. I was thinking of the fact, that the spirits of our earth are not affected with shame when they infect others ; and this flowed with me from angelic spirits. The spirits of Mars then acknowledged that this was the subject they were speaking of among themselves, and they were astonished. Besides this, more particulars, both of their conversation and thought were disclosed by an angelic spirit, notwithstanding all their endeavours to hide away their thoughts from him.*

7747. *Afterwards the spirits of Mars flowed from above into my face. The influx was felt as a fine striated rain, which was a sign that they were not in the affection of truth and of good, for this is represented by what is striated [striatum]. They then spoke plainly with me, saying, that the inhabitants of their earth*

speaking in the same way among themselves. They were then told that this is evil, because thus they obstruct internal things, and recede from them to things external, which also they deprive of their life; and especially because it is not sincere to speak in this manner; since those who are sincere do not wish to speak or even to think anything but what others, yea all others, even the whole heaven, may know; whereas those who are not willing that others should know what they speak, pass judgment on others, think ill of them and well of themselves, and at length from habit are led so far as to think and speak ill even of the Church, of heaven, nay, of the Lord Himself.

7748. *It was said, that those who love knowledges alone, but not a life according to knowledges, have reference to the inner membrane of the skull; but that those who accustom themselves to speak without affection, and to draw the thought to themselves and withdraw it from others, have reference to the same membrane, but when it has become ossified; because, from having some spiritual life, they come to have no life.*

7749. *Those who love knowledges alone, and not a life according to them, for the most part boast on account of them, and seem to themselves wiser than others; thus they love themselves, and despise others, especially those who are in good, whom they regard as simple and unlearned; but the condition is inverted in the other life, where those who have seemed to themselves to be wise become foolish, and those simple ones become wise.*

7750. *Since the bird of stone represented those who are in knowledges alone, and not in the life of love, and since consequently they have hardly any spiritual life, therefore here, by way of appendix, it is permitted to show, that those only have spiritual life who are in heavenly love, and thence in knowledges; and that a love contains in it all the Cognitive which is proper to that love. Take for example the animals of the earth, and also the living creatures of heaven, that is, the birds. These have the knowledge (scientia) of all things that belong to their love. Their loves are, to nourish themselves, to dwell safely, to propagate their kind, to take care of their young; wherefore they have all the requisite knowledge, for this is in those loves, and inflows into them as into its own receptacles; which knowledge in some cases is such, that man cannot but be amazed at it. This knowledge is said to be connate, and is called instinct, but it belongs to the love in which they are. If man were in his own² love, which is love to God and towards the neighbour (this love being man's peculiar love by which he is distinguished from beasts), he would not only be in all requisite knowledge, but also in all intelligence and wisdom; nor would he need to learn these, for they would flow in from heaven into those loves, that is, through heaven*

from the Divine. But since man is not in those loves, but in loves that are contrary to them, namely, in the love of self and the love of the world, therefore he cannot but be born into all ignorance and unskilfulness. But by Divine means he is brought to something of intelligence and wisdom, but still not actually into any, unless he removes the loves of self and of the world, and thereby opens a way
 3 for love to the Lord and towards the neighbour. That love to the Lord and love towards the neighbour have in them all intelligence and wisdom, may appear from those who, in the world, have been in these loves. When in the other life they come into heaven, they know and are wise in such things as they had never before been acquainted with; nay, like the rest of the angels, they think and speak such things as the ear has not heard nor the mind known, which are ineffable: the reason is, that these loves have within them the faculty of receiving such things.

7751. At the close of the following chapter an account will be given of the spirits and inhabitants of the planet Jupiter.

EXODUS.

CHAPTER THE ELEVENTH.

THE DOCTRINE OF CHARITY.

7752. ALL things in the universe have reference to good and truth. Those things that have not reference to these are not in Divine order; and those things which have not reference to both together produce nothing. Good is that which produces, and truth is that by means of which [production is effected].

7753. This may illustrate how the case is with spiritual good and truth, which are called charity and faith; namely, that all things which are of the Church have reference to them, and those things which have not reference to them, have nothing of the Church in themselves; and the things which do not contain both in themselves, do not produce any fruit, that is, any good of charity or of faith.

7754. For, in order that anything may be produced, there must be two forces, one which is called active, another which is called passive; one without the other brings forth nothing. Such forces or lives are charity and faith in the man of the Church.

7755. The first thing of the Church is good, the second is truth; or, the first thing of the Church is charity, and the second faith; for the truth of the doctrine of faith is for the sake of the good of life; that which is the end, for the sake of which [other things exist], is the first.

7756. With the conjunction of the good which is of charity, and the truth which is of faith, with man, the case is this: The good which is of charity enters through the soul with man, but the truth which is of faith enters through the hearing: the former flows in immediately from the Lord, but the latter mediately through the Word. For this reason, the way by which

the good of charity enters is called the internal way, and that by which the truth of faith enters, is called the external way. What enters by the internal way is not perceived, because it does not fall manifestly within the range of sense; but that is perceived which enters by the external way, because it falls manifestly within the range of sense. Hence it is, that to faith is attributed all that belongs to the Church. It is otherwise with those who are regenerate; with these the good which is of charity is manifestly perceived.

7757. The conjunction of the good of charity with the truth of faith is effected in man's interiors. The good itself, which flows in from the Lord, adopts truth there, and appropriates it to itself, and thereby causes good with man to be good, and truth to be truth, or, charity to be charity, and faith to be faith. Without that conjunction charity is not charity, but only natural goodness; nor is faith faith, but only a knowledge of such things as belong to faith, and in some cases a persuasion that a thing is so, for the sake of acquiring gain or honour.

7758. Truth, when conjoined with good, is no longer called truth, but good; so faith, when conjoined with charity, is no longer called faith, but charity; the reason is, that man then wills and does the truth, and what he wills and does is called good.

7759. With the conjunction of the good of charity with the truth of faith, the case is further as follows: That good acquires its quality from truth, and truth its essence from good. From this it follows that the quality of good is according to the truths with which it is conjoined. For this reason good becomes genuine if the truths with which it is conjoined are genuine. The genuine truths of faith can exist within the Church; not so outside it, for within the Church there is the Word.

7760. Moreover, the good of charity also receives its quality from the abundance of the truths of faith; and likewise from the connection of one truth with another. Thus is formed spiritual good with man.

7761. A careful distinction must be made between spiritual good and natural good. Spiritual good, as already stated, has its quality from the truths of faith, their abundance and connection; but natural good is connate, and also comes into existence by means of things which happen, such as misfortunes, diseases, and the like. Natural good saves no one: but spiritual good saves all: the reason is, that the good which is formed by means of the truths of faith is the plane into which heaven can inflow,

that is, the Lord through heaven, and can lead man, and withhold him from evil, and afterwards elevate him into heaven. But with natural good it is not so; wherefore those who are in natural good can be as easily carried away by falsity as by truth, if falsity but appear in the form of truth; and they can be as easily led by evil as by good, if evil be but presented as good: they are like feathers in the wind.

7762. The confidence or trust, which is said to be of faith, and which is called faith, is not spiritual confidence or trust, but natural. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separated from it. The confidence of separated faith is dead: wherefore true confidence is not possible with those who have led an evil life. The very confidence even, that there is salvation through the Lord's merit, whatever the life had been, is not from truth.

CHAPTER XI.

1. AND JEHOVAH said unto Moses, Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go from hence: when he lets everything go, driving he will drive you out from hence.

2. Say now in the ears of the people, and let them borrow, the man (*vir*) of his companion, and the woman of her female companion, vessels of silver and vessels of gold.

3. And JEHOVAH gave the grace of the people in the eyes of the Egyptians. Moreover, the man (*vir*) Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.

4. And Moses said, Thus saith JEHOVAH, About the midst of the night will I go out into the midst of Egypt.

5. And all the first-born in the land of Egypt shall die, from Pharaoh's first-born that is about to sit upon his throne, even unto the first-born of the handmaid that is behind the millstones; and all the first-born of beast.

6. And there shall be a great cry in all the land of Egypt, such as there has been none like it, nor shall be added like it.

7. But against any of the sons of Israel shall not a dog move his tongue, against from man (*vir*) and even unto beast; to the end that ye may know that JEHOVAH doth discern between the Egyptians and between Israel.

8. And all these thy servants shall come down unto Me, and bow themselves down unto Me, saying, Go out, thou and all the people that is at thy feet: and after that I will go out. And he went out from with Pharaoh in the wrath of anger.

9. And JEHOVAH said unto Moses, Pharaoh shall not listen

unto you : to the end that My prodigies may be multiplied in the land of Egypt.

10. And Moses and Aaron did all those prodigies before Pharaoh : and JEHOVAH made Pharaoh's heart stubborn, and he did not let the sons of Israel go out of his land.

THE CONTENTS.

7763. This chapter, in the internal sense, treats of the damnation of faith separate from charity, which is signified by the first-born of Egypt being given up to death in the middle of the night : also of the transfer to those who are of the spiritual Church, of the scientifics of truth and good, which are signified by the vessels of silver and of gold that the sons of Israel borrowed of the Egyptians.

THE INTERNAL SENSE.

7764. Verses 1-3. *And Jehovah said unto Moses, Yet one plague will I bring upon Pharaoh, and upon Egypt ; afterwards he will let you go from hence : when he lets everything go, driving he will drive you out from hence. Say now in the ears of the people, and let them borrow, the man of his companion, and the woman of her female companion, vessels of silver and vessels of gold. And Jehovah gave the grace of the people in the eyes of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.*

And Jehovah said unto Moses, signifies instruction : *Yet one plague will I bring upon Pharaoh, and upon Egypt*, signifies the end of vastation, which is damnation : *afterwards he will let you go from hence*, signifies that they shall then be let alone : *when he lets everything go, driving he will drive you out from hence*, signifies that they will let them alone absolutely, and will abominate and shun their presence. *Say now in the ears of the people*, signifies information and obedience : *and let them borrow, the man of his companion, and the woman of her female companion, vessels of silver and vessels of gold*, signifies that the scientifics of truth and good, taken away from the evil, who had been of the Church, shall be awarded to the good who are of the Church. *And Jehovah gave the grace of the people in the eyes of the Egyptians*, signifies the fear in which those who are of the spiritual Church are held by those who are in evils, on account of the plagues. *Moreover, the man Moses was very great in the land of Egypt*, signifies respect for Divine Truth now : *in the eyes of Pharaoh's servants, and in the eyes of the people*, signifies with those there who were in subordination.

7765. *And Jehovah said unto Moses*, signifies instruction (as at nos. 7186, 7267, 7304, 7380).

7766. *Yet one plague will I bring upon Pharaoh, and upon Egypt*, signifies the end of vastation, which is damnation. This appears from the signification of yet one plague, as denoting the last thing of vastation. That the plagues brought upon Egypt signify successive states of vastation, is evident from the explanation of what precedes. That the last thing is damnation, namely, of faith separate from charity, will be evident from what follows, for by the giving up to death of the first-born in Egypt is signified the damnation of that faith, death denoting damnation itself, and the first-born, faith. Faith is said to be damned, when those things which are of faith are employed to favour falsities and evils, in which case they pass over to their side, and become the means of confirming them : this is the case with those who both in doctrine and in life separate faith from charity. But with these there is no faith ; there is only the knowledge of such things as relate to faith, which knowledge they call faith : this is meant by damned faith. Moreover, the subjects themselves, in whom such things as are of faith have been adjoined to falsities and evils, after vastations are in damnation : the damnation is made sensible by the stench and foul smell which exhales from them, more than from those with whom there have not been such things as belong to faith. The case herein is the same in particular as in general. In general, if an evil spirit approaches a heavenly society, where there is charity, a foul smell from him is palpably felt ; it is the same in particular, where there had been in the same subject such things as are of heaven, that is, of faith, and such things also as are of hell. From these considerations it is now evident that yet one plague, which shall be brought upon Pharaoh and upon Egypt, signifies the last thing of vastation, which is damnation ; for Pharaoh represents those who infested, in this passage, who are damned ; and Egypt signifies the natural mind (nos. 5276, 5278, 5280, 5288, 5301, 6147, 6252).

7767. *Afterwards he will let you go from hence*, signifies that they shall then be let alone. This appears from the signification of letting go, as denoting letting alone, as frequently above.

7768. *When he lets everything go, driving he will drive you out from hence*, signifies that they will let them alone absolutely, and will abominate and shun their presence. This appears from the signification of letting everything go, as denoting to let alone absolutely ; and from the signification of driving to drive you out, as denoting to abominate and shun those who are of the spiritual Church, whom they have infested ; for he who abominates

any one's presence, also shuns it, and also drives him away from him. The reason they now abominate and shun those who are of the spiritual Church, is because the good and truth which inflow now torment them. This may be compared to painful ulcers, which cannot bear the touch even of lukewarm water, or a breath of air; or to an injured eye, which cannot bear even the mild rays of the sun. So is it with those who infest: their natural mind is now in such a wounded condition; for after they have been vastated, that is, after those things which had been [matters] of faith have been rejected, they feel pain at the least breath of good and truth, whence comes aversion.

7769. *Say now in the ears of the people*, signifies information and obedience. This appears from the signification of saying, as here denoting information, for Jehovah here says what the sons of Israel are to do when they depart from Egypt. Obedience is signified by saying in the ears, for the ears correspond to, and therefore signify, obedience (see nos. 2542, 3869, 4551, 4652-4660).

7770. *And let them borrow, the man of his companion, and the woman of her female companion, vessels of silver and vessels of gold*, signifies that the scientifics of truth and good, taken away from the evil who had been of the Church, shall be awarded to the good who are of the Church. This appears from the signification of vessels of silver and vessels of gold, as denoting the scientifics of truth and good. That silver denotes truth, and gold good, see nos. 1551, 1552, 2954, 5658, 6112, and that vessels denote scientifics, see nos. 3068, 3079. Scientifics are called the vessels of truth and good, because they contain them. It is believed that the scientifics of truth and good are the very truths and goods themselves which belong to faith; but it is not so: the affections of truth and good are what constitute faith; these inflow into scientifics, as into their vessels. That borrowing those things of the Egyptians denotes taking them away, and awarding them to themselves, is evident; hence in a preceding chapter (iii. 22), it is said that they should plunder the Egyptians, and in the following chapter (xii. 36), that they did spoil them. The reason of its being said that the man (*vir*) should borrow of his companion, and the woman of her female companion is, that a man (*vir*) has reference to truth,
 2 and a woman to good, and they also signify them. How this is, appears from the explanation to chapter iii. verse 22, nos. 6914-6917, from which it may be manifest that the scientifics themselves of truth and good, which have been in the possession of those of the Church who have been acquainted with the arcana of faith, and yet have lived a life of evil, are transferred to those who are of the spiritual Church. How that transference

is effected, see no. 6914. These things are signified by the Lord's words in Matthew, "The Lord said unto him who went away and hid the talent in the earth, *Take the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, that he may have in abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness*" (xxv. 26, 28-30; and Luke xix. 24-26). And again, "*Whosoever hath, to him shall be given, that he may have in abundance, but whosoever hath not, from him shall be taken away even that which he hath*" (xiii. 12, and Mark iv. 24, 25). The reason is, that the ³ cognitions of good and truth with the evil are applied to evil uses; and the cognitions of good and truth with the good are applied to good uses; the cognitions are the same, but the application to uses constitutes their quality with every one. They are like worldly riches, which with one are employed for good uses, with another for evil uses; hence riches with every one are such as are the uses for which they are employed. From this it is also evident, that the same cognitions, like the same riches, which had belonged to the evil, may belong to the good, and serve for good uses. From these considerations it may now appear what is represented by the command, that the sons of Israel should borrow of the Egyptians vessels of silver and vessels of gold, and thus spoil and plunder them. Such spoiling or plundering would never have been commanded by Jehovah, had it not represented such things in the spiritual world. Similar hereto is what is written in Isaiah, "*At last the merchandise* ⁴ *of Tyre, and her meretricious hire, shall be holiness to Jehovah: it shall not be stored up nor hoarded; but her merchandise shall be for them that dwell before Jehovah, to eat to the full, and for him that covereth himself with what is ancient*" (xxiii. 18); speaking of Tyre, which signifies the cognitions of good and truth (no. 1201); merchandise and meretricious hire denote cognitions applied to evil uses: that they would be given to the good, who will apply them to good uses, is signified by her merchandise being for them who dwell before Jehovah, to eat to the full, and for him that covereth himself with what is ancient. Also in Micah, ⁵ "Arise and thresh, O daughter of Zion; for I will make thy horn iron, and I will make thy hoofs brass; that thou mayest beat in pieces many peoples: and *I have consecrated their gain unto Jehovah, and their wealth to the Lord of the whole earth*" (iv. 13); beating in pieces many peoples denotes devastating them; the gain consecrated to Jehovah and to the Lord of the whole earth, denotes the cognitions of truth and good. The like is involved in the following passages: "*David sanctified to Jehovah the silver and the gold which he had taken from the nations which he subdued*; from Syria, from Moab, from the sons of Ammon, from the Philistines, from Amalek, and

from the spoil of Hadadezer" (2 Sam. viii. 11, 12). "*Solomon put the sanctified things of his father among the treasures of the house of Jehovah*" (1 Kings vii. 51).

7771. *And Jehovah gave the grace of the people in the eyes of the Egyptians*, signifies the fear in which those who are of the spiritual Church are held by those who are in evils, on account of the plagues. This appears from what was explained above, no. 6914, where like words occur.

7772. *Moreover, the man Moses was very great in the land of Egypt*, signifies respect for Truth Divine now. This appears from the representation of Moses, as denoting Truth Divine, as frequently above; from the signification of very great, as denoting respect, here respect grounded in fear, since the evil who are in hell have no other respect for what is Divine than that of fear; that very great denotes respect, is evident, for it is said, in the eyes of the servants, and in the eyes of the people; and from the signification of the land of Egypt, as denoting the natural mind (see nos. 5276, 5278, 5280, 5288, 5301, 6147, 6252). From this it is evident, that the man Moses being very great in the land of Egypt signifies respect for Truth Divine in the minds, namely, of those who infest.

7773. *In the eyes of Pharaoh's servants, and in the eyes of the people*, signifies with those there who were in subordination. This appears from the signification of servants and people, as denoting those who are subordinate; for Pharaoh represents the principal ones who infested, to whom the rest were subordinate. The reason the subordinate are signified is, that with the evil just as with the good, or in hell as in heaven, there is a form of government, that is to say, there are ruling powers, and there are subordinations: without these, society would not hold together. But the subordinations in heaven are quite different from the subordinations in hell. In heaven all are as equals, for they love one another as brother loves brother; and one even prefers another to himself as he excels in intelligence and wisdom. The love itself of good and of truth produces the effect, that each subordinates himself as it were spontaneously to those who excel him in the wisdom of good and in the intelligence of truth. But the subordinations in hell are the subordinations of command, and hence of severity; for he who commands is severe to those who do not favour all his wishes; for every one holds another as an enemy, although outwardly as a friend for the sake of combining against the violence of others. This combination is like that of robbers. Those who are subordinate continually aspire at dominion, and they also frequently break forth; in this case the state there is lament-

able, for then there are severities and cruelties; this happens with alternations. From these considerations it may be manifest how the case is with subordinations in the other life.

7774. Verses 4-8. *And Moses said, Thus saith Jehovah, About the midst of the night will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from Pharaoh's first-born that is about to sit upon his throne, even unto the first-born of the handmaid that is behind the mill-stones; and all the first-born of beast. And there shall be a great cry in all the land of Egypt, such as there has been none like it, nor shall be added like it. But against any of the sons of Israel shall not a dog move his tongue, against from man and even unto beast: to the end that ye may know that Jehovah doth discern between the Egyptians and between Israel. And all these thy servants shall come down unto Me, and bow themselves down unto Me, saying, Go out, thou and all the people that is at thy feet: and after that I will go out. And he went out from with Pharaoh in the wrath of anger.*

And Moses said, Thus saith Jehovah, signifies instruction: *About the midst of the night,* signifies when there is total devastation: *I will go out into the midst of Egypt,* signifies the presence of the Divine everywhere then: *and all the first-born in the land of Egypt shall die,* signifies the damnation of faith separated from charity then: *from Pharaoh's first-born that is about to sit upon his throne,* signifies the falsified truths of faith which are in the first place: *even unto the first-born of the handmaid that is behind the mill-stones,* signifies the falsified truths of faith which are in the last place: *and all the first-born of beast,* signifies the adulterated goods of faith. *And there shall be a great cry in all the land of Egypt,* signifies interior lamentation: *such as there has been none like it, nor shall be added like it,* signifies that the state was such that there could not be any like it. *But against any of the sons of Israel shall not a dog move his tongue,* signifies that with those who are of the spiritual Church there shall not be the least of damnation and lamentation: *against from man (vir) and even unto beast,* signifies neither as to truth nor as to good: *to the end that ye may know that Jehovah doth discern between the Egyptians and between Israel,* signifies to the end that the character of the difference between those who are in evil and those who are in good, may be known: *and all these thy servants shall come down unto Me,* signifies those who are subordinate: *and bow themselves down unto Me,* signifies respect grounded in fear for truth Divine: *saying, Go out, thou and all the people that is at thy feet,* signifies supplication to depart from those who are in truth from the Divine, from highest to lowest: *and after that I will go out,* signifies that truth Divine will depart. *And he went out from with Pharaoh in the wrath of*

anger, signifies the tearing away of the presence of truth Divine from those who are to be damned.

7775. *And Moses said, Thus saith Jehovah*, signifies instruction, as above, no. 7765.

7776. *About the midst of the night*, signifies when there is total devastation. This appears from the signification of the midst of the night, as denoting when there is thickest darkness, that is, when there is sheer falsity; for night signifies a state of falsity (nos. 2353, 6000); its midst denotes the depth of it; thus the midst of the night denotes total devastation.

7777. *I will go out into the midst of Egypt*, signifies the presence of the Divine everywhere then. This appears from the signification of going out into the midst, when said of Jehovah, as denoting the presence of the Divine; everywhere is signified by the midst, when it is predicated of the land; for going out into the midst of Egypt denotes into all.

7778. *And all the first-born in the land of Egypt shall die*, signifies the damnation of faith separated from charity. This appears from the signification of dying, as denoting damnation (see nos. 5407, 6119); and from the signification of the first-born, as denoting the faith of the Church by means of which charity [comes into existence] (see nos. 352, 2435, 6344, 7035); but the first-born in the land of Egypt denotes faith without
 2 charity (see above, no. 7766). With regard to faith without charity, it is to be further observed, that faith which is without charity is not faith, but only the knowledge of such things as belong to faith, for the truths of faith regard charity as their ultimate end, and afterwards proceed from charity as from their first end. From this it is evident that the things which belong to faith do not exist with those who are not in charity. Yet, as is known, the knowledge of the truths of faith does exist with them. This knowledge (*scientia*) it is which they call faith; and when the scientifics of the truth and good of faith are applied by them to confirm falsities and evils, the truths and goods of faith are no longer with them, for they draw near to falsities and evils, which they serve, for then those very falsities
 3 and evils which they confirm are regarded in them. Those things that belong to genuine faith look upwards to heaven and to the Lord, but those that belong to faith separated from charity look downwards, and when they confirm evils and falsities they look to hell; from this, too, it is evident that faith separated from charity is not faith. From these considerations it may appear what is meant by the damnation of faith separated from charity; it means the damnation of the falsified truth and

adulterated good which belong to faith, for truth, when falsified, is no longer truth but falsity; and good, when adulterated, is no longer good but evil; and faith itself is no longer the faith of truth and good, but of falsity and evil, however it appears and sounds in the outward form. And, what is an arcanum, every one has such a faith, as his life is; if, therefore, the life be damned, the faith is also, for it is the faith of falsity when the life is of evil. That this is so does not appear in the world, but is manifested in the other life, when the evil there are deprived of the knowledge of truth and good; then there come forth from evils the falsities which had lain concealed with them. With some of the evil there is a persuasion that the truth of 4 faith is truth. This persuasive [state] is also supposed to be faith; but it is not faith, for it is impressed from the end that it may serve as a means of acquiring gain, honours, and reputation. Those truths, so long as they serve as means, are loved for the sake of the end, which is evil, but when they are no longer of service, they are relinquished, yea, are regarded as falsities. It is this persuasion that is called persuasive faith, and it is what is meant by the Lord's words in Matthew, "Many will say to Me in that day, Lord, Lord, have we not prophesied through Thy name? and through Thy name have cast out devils? and in Thy name done many mighty works? But then will I confess unto them, I know you not: depart from Me, ye that work iniquity" (vii. 22, 23). The same faith is also meant by the lamps without oil, in the case of the five foolish virgins, who also said, "Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not" (Matt. xxv. 11, 12). Lamps signify the truths of faith, and oil the good of charity; thus lamps without oil signify the truths of faith without the good of charity.

7779. *From Pharaoh's first-born that is about to sit upon his throne*, signifies the falsified truths of faith which are in the first place. This appears from the signification of the first-born, as denoting faith (see nos. 352, 2435, 6344, 7035); from the representation of Pharaoh, as denoting the Scientific in general perverting the truths of the Church (see nos. 6015, 6651, 6679, 6683, 6692); thus Pharaoh's first-born denotes the faith of such, consequently the faith of the falsified truths of faith; and from the signification of a throne, as denoting the kingdom of truth, and, in the opposite sense, the kingdom of falsity (see no. 5313). That the falsified truths of faith which are in the first place, are meant by Pharaoh's first-born that is about to sit upon his throne, is evident from its being said, "even unto the first-born of the handmaid that is behind the mill-stones," which signifies the falsified truths of faith which are in the last place; and besides, a king's son denotes what is primary, because the king

2 is the head. Those falsified truths are in the first place which are acknowledged as essentials; as these: that faith saves, howsoever a man has lived; that it saves him in the last hour of his life; and that he is then purified from sins; thus that sins are wiped away in a moment, as dirt on the hands by water; which assert that faith does exist without charity, and that, as concerns man's salvation, the life is of no account, also that a man who is a devil can in an instant become an angel of God. These and such like are falsified truths in the first place; those which are immediately derived from these are in the second place; those which are remotely derived are in the last place. For there are ample derivations, in a long series, of every truth, of which some enter directly,

3 some obliquely, those which only touch being the last. That these and such like are falsified truths of faith, is very clear; for who does not know, if he thinks justly, that the life of faith makes man spiritual, but not faith, except so far as it has been implanted in his life? Man's life is his love, and what he loves he wills and intends, and what he wills and intends, he does. This is the esse of man, but not what he knows and what he thinks and does not will. This esse of man cannot possibly be changed into another esse by thinking about mediation and salvation, but by being regenerated anew, which is effected during a considerable part of his life; for he must be conceived, be born, and grow up anew; and this is not effected by thinking

4 and speaking, but by willing and acting. These observations are made because Pharaoh's first-born, and the first-born of the Egyptians, signify faith separated from charity, which, as has been shown in the preceding pages, is not faith, but the knowledge of such things as are of faith. The reason why the first-born of the Egyptians represented that faith is, because, of those who constituted the representative Church after the time of the flood, the Egyptians were, more than all the others, in the knowledge of the rituals of the Church (nos. 4749, 4964, 4966, 6004). At that time all rites were representative of the spiritual things which are in heaven. The Egyptians were better acquainted with these things than others; but in process of time they began to love cognitions alone, and, at that time, as is done at this day, to place everything of the Church in the knowledge of such things as belong to the Church, and no longer in the life of charity. Thus they inverted the whole order of the Church, and this being inverted, the truths which are called truths of faith could not but be falsified; for the truths which are applied contrary to Divine order, as is the case when they are applied to evils, and among the Egyptians to magic, are no longer truths with them, but extract from the evils to which they are applied

5 that which makes them falsities. To illustrate this by the worship of the calf amongst the Egyptians. They knew what a

calf represented, namely, the good of charity; so long as they knew this and thought this, when they saw calves, or when they prepared calves in feasts of charity, such as the ancients held, and afterwards when calves were employed in sacrifices, they thought sanely, and, at the same time, with the angels in heaven, for these understand by a calf the good of charity; but when they began to make calves of gold, and to place them in their temples, and worship them, they then thought insanely, and, at the same time, with the infernals. Thus they perverted a true into a false representative.

7780. *Even unto the first-born of the handmaid that is behind the mill-stones*, signifies the falsified truths of faith which are in the last place. This appears from the signification of the first-born, as denoting faith (see just above, no. 7779); and, denoting faith, it denotes truth in the complex, for truth is of faith because it is to be believed; and from the signification of a handmaid, as denoting the exterior affection of truth, or the affection of sciences (see nos. 1895, 2567, 3835, 3849); but a handmaid behind the mill-stones denotes the most external affection of sciences, for “behind the mill-stones” signifies what is in the last place. It is said “behind the mill-stones,” because a mill-stone is predicated of those things which are of faith; for by mill-stones corn is ground into flour, and is thus prepared for bread, and flour signifies the truth from which good [is derived], and bread signifies that good itself which is [derived] from it. Consequently, sitting at the mill-stones denotes to learn and imbibe such things as may be serviceable to faith, and, by means of faith, to charity. Hence it is that the ancients, when they described the first rudiments of the doctrine of faith, described them by sitting at the mill-stones, and those which were still more rudimentary, by sitting behind the mill-stones. In consequence of this signification, the Lord, where He teaches respecting the last time of the Church, says, “*Two women shall be grinding at the mill; one shall be taken, and the other left*” (Matt. xxiv. 41); which would not have been said, unless a mill signified the things which are of faith: what a mill and grinding denote in the internal sense, see no. 4335. As respects those truths of faith which are in the first place, and those which are in the last, it should be known that those truths of faith which proceed immediately from the good of charity are in the first place, for they are goods in form; but the truths which are in the last place are naked truths; for when truths are successively derived, they recede in each degree from good, and at length become naked truths: such are the truths signified by handmaids behind the mill-stones.

7781. *And all the first-born of beast*, signifies the adulterated

goods of faith. This appears from the signification of the first-born, as denoting faith, and from the signification of a beast, as denoting the affections of good, and in the opposite sense the affections of evil (see nos. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2179, 2180, 3519, 4724, 5198). Beasts have this signification from representatives in the other life (no. 3218); and therefore they had this signification in sacrifices (nos. 2180, 2805, 2807, 2830, 3519). Since beasts had this signification, therefore the first-born of beast signifies the good of truth, here adulterated, because belonging to the Egyptians, who perverted all truths and goods by applications to evil uses.

7782. *And there shall be a great cry in all the land of Egypt*, signifies interior lamentation. This appears from the signification of a cry, which is on account of the first-born being dead, in the internal sense on account of damnation, as denoting lamentation. A great cry denotes interior lamentation, because the greater the lamentation the more interior it is.

7783. *Such as there has been none like it, nor shall be added like it*, signifies that the state was such that there could not be any like it. This may appear from what was explained above, nos. 7649, 7686.

7784. *But against any of the sons of Israel shall not a dog move his tongue*, signifies that with those who are of the spiritual Church there shall not be the least of damnation and lamentation. This appears from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223); and from the signification of a dog not moving the tongue, as denoting that there is not the least of damnation and lamentation, for it is opposed to the great cry which shall be in the land of Egypt, which denotes interior lamentation (see no. 7782), and this on account of the damnation which is signified by the death of the first-born. By those who are of the spiritual Church, that is, those who are in the good of that Church, not having the least of damnation, is not to be understood that they are without any evil, but that they are kept from evil in good by the Lord. Their proprium is nothing but evil and what is damned, but the proprium of the Lord which they receive is good, consequently without any damnation. This is meant by those who are in the Lord having nothing of damnation. The expression, "a dog shall not move his tongue," is on account of the signification of a dog. A dog signifies the lowest of all, or the base in the Church, those, too, who are outside of the Church, and those who babble much about the things of the Church, and understand little; and, in the opposite sense, those who are altogether outside of the faith

of the Church, and treat the things of faith with contumely. That dogs signify those who are outside of the Church, is manifest from Matthew, "Jesus said to the woman, who was a Greek, a Syrophœnician, It is not good to take the children's bread, and to *cast it to dogs*. And she said, Truth, Lord, yet *the little dogs eat of the crumbs which fall from their masters' table*. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And the woman was healed" (xv. 26-28; and Mark vii. 27, 28); here, by children are meant those within the Church, and by dogs those outside. The same is signified by "the *dogs* that licked the sores of Lazarus" (Luke xvi. 21); for the rich man there, in the internal sense, means one who is within the Church, and therefore abounds with spiritual riches, which are the cognitions of truth and good. Dogs denote 4 those within the Church who are in the lowest place, who babble much about such things as are of the Church, and understand little; and, in the opposite sense, who treat the things of faith with contumely, in Isaiah, "His watchmen are all blind, they are ignorant, *they are all dumb dogs, they cannot bark*; seeing [dreams], lying down, loving to slumber" (lvi. 10). And in David, "*They make a noise like a dog, and go round about in the city: because they belch out with their mouth; swords are in their lips*" (Psalm lix. 6, 7, 14). Again, "That thy foot may plunge into blood *the tongue of thy dogs*" (lxviii. 23). In Matthew, "*Give not that which is holy unto the dogs, cast not your pearls before swine, lest perchance they trample them under their feet, and turn again and rend you*" (vii. 6). Hence the basest of all things, which was to be cast away, is signified by a dead dog (1 Sam. xxiv. 14; 2 Sam. ix. 8; xvi. 9).

7785. *Against from man and even unto beast*, signifies neither as to truth nor as to good. This appears from the signification of a man (*vir*) as denoting truth (see no. 3134); and from the signification of a beast, as denoting the affection of good, consequently, good (see just above, no. 7781).

7786. *To the end that ye may know that Jehovah doth discern between the Egyptians and between Israel*, signifies to the end that the character of the difference between those who are in evil and those who are in good, may be known. This appears from the signification of knowing (*scire*), as denoting to be known (*notum esse*); from the representation of the Egyptians, as denoting those who are in evil: the Egyptians had previously signified those who are in falsity, but now, after they have been vastated as to the truths of the Church which they knew, they signify those who are in evil; for by the death of the first-born is signified damnation, which is a state of evil:—and from the representation of the sons of Israel, as denoting those who are of the

spiritual Church (see above, no. 7784), thus, who are in good; for those who are of the spiritual Church are led by means of faith to charity, thus by means of truth to good.

7787. *And all these thy servants shall come down unto Me*, signifies those who are subordinate. This appears from the signification of Pharaoh's servants, as denoting those who are subordinate (see above, no. 7773).

7788. *And bow themselves down unto Me*, signifies respect grounded in fear for truth Divine. This appears from the representation of Moses, as denoting truth Divine, as above; and from the signification of bowing one's self down, as denoting humiliation, but here, because it is said of those who are in evil, it denotes respect grounded in fear. It is said respect grounded in fear, because the evil have no respect for truth Divine, not even for the Divine Himself, but what they derive from fear; for those who are in hell love only themselves, and those who love only themselves, have no respect for another; for all respect for others, even the Divine Himself, they turn to themselves. Where there is love, there is respect; where there is not love, there is no respect, except what is grounded in fear. Hence it is that the evil in the other life undergo punishments, till at length they have no desire to rise up against the good, and infest them; for they are deterred from doing evil by no other means than by the fear of punishments.

7789. *Saying, Go out, thou and all the people that is at thy feet*, signifies supplication to depart from those who are in truth from the Divine, from highest to lowest. This appears from the signification of going out, as denoting departing; from the representation of Moses, who is here meant by "thou," as denoting truth Divine; from the signification of the people, as denoting those who are in truth from the Divine; for the sons of Israel, who are here meant by the people, represent those who are of the spiritual Church, consequently, those who are in the truth of good, and in the good of truth, in the present case those who are in truth from the Divine, because it is said "the people that is at thy feet," for Moses represents truth Divine; and from the signification of "at thy feet," as denoting those who are beneath, thus, who are subordinate; for the feet signify inferior things, because they signify natural things, for the natural world is beneath the spiritual world: that the feet signify natural things, see nos. 2162, 3761, 3986, 4280, 4938-4952. Hence it is that it is said, "the people that is at thy feet." From the highest to the lowest is also signified; by Moses the highest, because he denotes truth Divine; by the people at his

feet, all those in general and particular who are in truth from the Divine.

7790. *And after that I will go out*, signifies that truth Divine will depart. This appears from the signification of going out, as denoting to depart; and from the representation of Moses, as denoting truth Divine. These particulars signify, that when those who have infested the well-disposed are damned, all truth Divine departs from them, for they are then in the state of their own evil, and evil rejects and extinguishes all truth Divine. Previous to their damnation, they were indeed acquainted with the truths of faith, but still they had not truths in themselves; for truths were then in their mouth, but not in their heart. When, therefore, they have been vastated as to those truths, evil remains, and then also the falsity of evil, which had lain concealed in them, comes forth; for although they had professed truths, yet they were not in truths, but in falsities. Nor did the profession itself of truth descend from its own principle, that is, from good, but from evil, for in their case it was for the sake of gain, honours, and reputation, consequently, for the sake of themselves and the world. The truths which descend from such a principle adhere to the surface, and hence, when they are being vastated, they fall off like scales, and when they fall off, they leave stinking and putrid places from the falsities which exhale from the evils there. Such is the lot of those who have known the truths of faith, and yet have lived contrary to them, according to the Lord's words in Luke, "That servant which knoweth his Lord's will, and prepareth not himself, neither doeth according to his will, shall be beaten with many stripes. But he that knew not, although he doeth things worthy of stripes, shall be beaten with few" (xii. 47, 48).

7791. *And he went out from with Pharaoh in the wrath of anger*, signifies the tearing away of the presence of truth Divine from those who are to be damned. This appears from the signification of going out, as denoting to depart, here to be torn away, because it is said in the wrath of anger. Ultimately also, when damnation has taken place, there is a tearing away, for when they begin to hold truth Divine in aversion, also to fear it, and at length to feel horror at its presence, they tear themselves away from it; from the representation of Moses, as denoting truth Divine, as frequently above; from the representation of Pharaoh, as denoting those who infested those who are of the spiritual Church, as also frequently above, but here those who are to be damned, for damnation is signified by the first-born being given over to death (no. 7778); and from the signification of the wrath of anger, as denoting repugnance and aversion (see nos. 3614, 5034, 5798), and, when it is attributed to the Divine,

as here to the Divine Truth represented by Moses, it is not meant that the Divine averts Himself, but that those who are in evil do so (no. 5798); wrath is predicated of falsity, and anger of evil (no. 3614).

7792. Verses 9, 10. *And Jehovah said unto Moses, Pharaoh shall not listen unto you; to the end that My prodigies may be multiplied in the land of Egypt. And Moses and Aaron did all those prodigies before Pharaoh: and Jehovah made Pharaoh's heart stubborn, and he did not let the sons of Israel go out of his land.*

And Jehovah said unto Moses, signifies information: *Pharaoh shall not listen unto you*, signifies disobedience: *to the end that My prodigies may be multiplied in the land of Egypt*, signifies that they may be confirmed that they were in no faith, but in evil. *And Moses and Aaron did all those prodigies before Pharaoh*, signifies that those vastations, and the consequent confirmations that they were in evil, were effected by means of truth proceeding from the Divine: *and Jehovah made Pharaoh's heart stubborn*, signifies that they made themselves obstinate: *and he did not let the sons of Israel go out of his land*, signifies that they did not let alone those who were of the spiritual Church.

7793. *And Jehovah said unto Moses*, signifies information. This appears from the signification of saying, when it is foretold by Jehovah what shall be done, as denoting information.

7794. *Pharaoh shall not listen unto you*, signifies disobedience. This appears from the signification of hearing, as denoting obedience (see nos. 2542, 3869, 4652-4660, 5017, 7216); and from the representation of Pharaoh, as denoting those who have infested the well-disposed in the other life, now the same who are to be damned.

7795. *To the end that My prodigies may be multiplied in the land of Egypt*, signifies that it may be confirmed that they were in no faith, but in evil. This appears from the signification of the prodigies and signs which were wrought in Egypt, as denoting vastations, and thence confirmations that they are in evil (see no. 7633). For those prodigies signified so many degrees of the vastation of those within the Church who have been in the knowledge of such things as belonged to faith and yet have lived evilly; and inasmuch as it is these who infest the well-disposed in the other life, it is their state now which is here signified (no. 7465). Those prodigies being multiplied signifies the successive degrees of their states. The reason why those degrees are just so many, is, in order that the evil may be confirmed that they are in evil, and also that the good may be enlightened respecting the state of those within the

Church who have lived evilly (no. 7633). Unless those causes operated, the evil might be instantly damned and let down into hell, without so many successive changes of states. That the² evil undergo so many states before they are damned and sent into hell, is entirely unknown in the world. It is believed that man is immediately either damned or saved, and that this is effected without any process. But the case is otherwise; justice reigns there, and no one is damned till he himself knows and is interiorly convinced that he is in evil, and that he is utterly incapable of being in heaven; his own evils are also opened unto him, according to the Lord's words in Luke, "There is nothing covered up, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever things ye have said in darkness shall be heard in the light; and that which ye have spoken into the ear in bed-chambers, shall be proclaimed on the house-tops" (xii. 2, 3, 9; Matt. x. 26; Mark iv. 22). And what is more, he is also admonished to desist from evil; but when he cannot do this by reason of the dominion of evil, he is deprived of the power of doing evil by means of falsifications of truth and simulations of good, which is effected successively from one degree to another, and at length follows damnation and the letting-down into hell; this takes place when he comes into the evil of his life. Evil of the life is evil of the will and of the³ thought thence; thus it is such as man interiorly is, and such as he would be exteriorly, were he not hindered by the laws and by the fears of the loss of gain, of honour, of reputation, and also of life. This is the life which follows every one after death; but not the external life, except that which proceeds from the internal life; for in externals man simulates what is contrary; wherefore, when man after death is vastated as to externals, it then becomes evident of what character he had been both in will and thought. To this state every evil person is reduced by degrees of vastation; for all vastation in the other life progresses from externals to internals. From these considerations it may appear what is the character of justice in the other life, and what is the character of the process that precedes the damnation of any evil person. From this it is evident that "to the end that My prodigies may be multiplied in the land of Egypt," signifies that they may be confirmed that they have been in no faith, but in evil. That those who are in evil have no faith, see above, no. 7778.

7796. *And Moses and Aaron did all those prodigies before Pharaoh*, signifies that those vastations, and the consequent confirmations that they were in evil, were effected by means of truth from the Divine. This appears from the representation of Moses and Aaron, as denoting truth Divine, Moses the truth that proceeds immediately from the Divine, and Aaron

that which proceeds mediately (see nos. 7010, 7089, 7382); and from the signification of the prodigies which were done in Egypt, or before Pharaoh, as denoting just so many vastations of those who were of the Church and had lived evilly. That the prodigies of Egypt have this signification, may be manifest from the signification of each prodigy; that they denote also confirmations that they are not in faith but in evil, see just above, no. 7795. It is said that Moses and Aaron did those prodigies, when yet they were not done by them, but by the Divine; but it is so said, because Moses and Aaron represent truth Divine, and the prodigies were wrought by the Divine through the truth proceeding from Him; for everything done by the Divine is done by means of the truth proceeding from Him; the Divine Himself is the *Esse* of all things, but the truth proceeding from Him is the consequent *Existere* of all things; good itself, which is the Divine *Esse*, produces all things by means of its truth. It is said that vastations are effected by means of truth from the Divine, but it is to be understood that Divine Truth is not the cause, for what is Divine vastates no one; but it is the evil person that vastates himself, by rendering himself obstinate against truth Divine, by extinguishing, or rejecting, or perverting it, and by turning the good Divine, which is continually flowing in, into evil. This then is what vastates, and from this it is evident whence the cause is. The influx of good and of truth from the Divine is not the cause, for without the influx of these there is no life; but it is the conversion of them into evil and falsity, which is done by him who is in evil.

7797. *And Jehorah made Pharaoh's heart stubborn*, signifies that they made themselves obstinate. This appears from the signification of making the heart stubborn, as denoting to make one's self obstinate (see nos. 7272, 7300, 7305). That Jehovah does not make the heart stubborn, or do evil, although it is attributed to Him in the Word in the sense of the letter, see nos. 7533, 7632, 7643.

7798. *And he did not let the sons of Israel go out of his land*, signifies that they did not let alone those who were of the spiritual Church. This appears from the signification of letting go, as denoting letting alone; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223).

THE SPIRITS AND INHABITANTS OF THE PLANET JUPITER.

7799. *It has been given me to have longer intercourse with the spirits and angels of the planet Jupiter than with the spirits of the*

other planets ; wherefore there are more particulars to relate respecting their state and the state of the inhabitants of that planet.

7800. *The planet Jupiter does not indeed appear to those who are in the other life ; but the spirits who are from it do: they appear in front to the left, at some little distance, and this constantly. In the idea of spirits and angels the planet also is there. The spirits of every planet are separated from the others, and are near their own globe. The reason of their being separated is, that they are of a different disposition, and are in a different province in the Grand Man ; and those who are of a diverse disposition, appear remote from others according to the diversity. All separation and distinction of spirits and angels, as to places and distances in the other life, appears according to the diversities of their disposition and genius, for place corresponds to state (see nos. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).*

7801. *There are several kinds of spirits from the planet Jupiter, but there are three with whom I have mingled and often conversed. One kind, which is also the lowest, appears dark and almost black ; they are despised by the others, and are called chastisers, because they chastise the inhabitants of their own earth who live evilly ; they have a constant desire to come to heaven. The second kind shine in the face as from the reflected light (lumen) of a candle ; they appear to sit as idols, for they suffer themselves to be adored by others, especially by the servants whom they have had in the world ; for there they persuaded these that they were mediators with the Lord ; by them they are called saints, and also lords. The third kind, which is the best, surpasses the rest in intelligence and wisdom ; they appear in clothing of cerulean or sky blue, interwoven with spots of gold. But the angels themselves, who are from that earth, are together with the angels of the other earths ; for all who are truly angels constitute one common heaven.*

7802. *It is common in that earth for spirits to speak with the inhabitants, and to instruct them, and also to chastise them if they have done evil. As on this subject many particulars have been related to me by their angels, I will mention them in their order. The reason why spirits there speak with men is, because they think much about heaven and about the life after death, and because they are comparatively little solicitous about life in the world ; for they know that they shall live after death, and in a happy state according to the state of their internal man which has been formed in the world. Speaking with spirits and angels was common on our Earth also in ancient times, and from the same cause, namely, that they thought [much] about heaven and little about the world. But in course of time this living communication with heaven was closed, in proportion as from being internal man became external, that is,*

as he began to think [much] about the world, and little about heaven; and especially when he no longer believed in the existence of a heaven or a hell, and in the existence in himself of a spirit-man that lives after death. For at this day it is believed, that the body lives from itself, not from its spirit; wherefore, unless man could now have faith that he is to rise again with the body, he would have no faith in the resurrection.

7803. As regards the speech of the spirits with the inhabitants of the earth Jupiter; there are spirits who chastise, there are spirits who instruct, and there are spirits who govern them. The spirits who chastise apply themselves to the left side, and incline themselves towards the back; and when they are there, they draw forth from the man's memory all his deeds and thoughts; this is easy for spirits to do, for when they flow near to a man, they instantly come into all his memory (see nos. 6192, 6193, 6198, 6199, 6214). If they find that he has acted or thought evilly, they reprove him, and also chastise him with a pain in the joints of the feet or hands, or with a pain about the region of the stomach; this, also, spirits can do skilfully when it is permitted. Such spirits, when they come to a man, inspire a horror accompanied with fear, by which the man is made aware of their coming. Evil spirits can excite fear when they approach any one, especially those who, during their life in the world, had been robbers. In order that I might know how these spirits act when they come to a man of their own earth, it was permitted that such a spirit should approach me. When he was near, horror attended with fear manifestly seized hold of me; yet it was not inwardly that I shuddered with fear, but outwardly, for I knew that it was a spirit of such a character. He was also seen, and appeared as a dark cloud, in which there were small moving stars: moving stars signify falsities, but fixed stars signify truths. He applied himself to my left side towards the back; and he also began to reprove me for deeds and thoughts, which he drew forth out of my memory, and on which he put a wrong construction; but he was checked by angels, who were also present. When he appereived that he was with one who was not a man of his own earth, he began to speak with me, and to say, that when he comes to a man, he knows all things in general and particuler that the man has done and thought; and that he severely reproves him, and also chastises him with various pains.

7804. The spirits who instruct, apply themselves also to the left side, but more in front. They, too, reprove, but mildly, and then teach the man how he ought to live. They also appear dark, but not, as the former ones, like clouds, but as if clothed with sackcloth. These are called *Instructors*, but the former, *Chastisers*.

7805. When these spirits are present, angelic spirits who are

also from their earth are also present, and take their seat at the head, and as it were fill it in a special manner. Their presence there is also perceived as a gentle breathing, for they fear lest, from their approach and influx, the man should feel even the least degree of pain or anxiety. They govern the chastising and instructing spirits, preventing the former from doing worse to the man than is permitted by the Lord, and enjoining the latter to speak the truth. With these angelic spirits also it has been given me to speak.

7806. There are two signs, which appear to those spirits, when they are with man. They see an aged man (*vir*) with a white face ; this is a sign for them to speak nothing but the truth. They also see a face in the window ; this is a sign for them to depart thence. Both that aged man, and the face in the window, have appeared to me : when the latter was seen, the spirit instantly departed from me.

7807. While the chastising spirit was with me, the angelic spirits kept my face continually cheerful and smiling, with the region about the lips prominent and my mouth [slightly] open ; this the angels very easily effect by means of influx. They said that when they are present with the inhabitants of their earth, they cause them to assume such an expression of countenance.

7808. If, after chastisement and instruction, a man again does evil, or thinks to do evil, and does not restrain himself in accordance with the precepts of truth, he is then, if the chastising spirit returns, more severely punished : but the angelic spirits moderate the punishment according to the intention in the deeds, and according to the will in the thoughts.

7809. Spirits there speak with man, but man in his turn does not speak with spirits, except these words, when he is instructed, that he will do so no more. Nor is he permitted to tell any one of his [associates] that a spirit has spoken with him ; if he does so, he is severely punished. When those spirits of Jupiter were with me, they at first supposed that they were with a man of their own earth ; but when I in my turn spoke with them, and also when I thought that I should wish to publish these facts, and they were not permitted to chastise nor to instruct me, they then observed they were with a stranger.

7810. At another time also a chastising spirit came to me, and, as before, applied himself to my left side below the middle of the body, and also wanted to punish me ; but he was restrained by their angels who were likewise present at the time. He then showed me the kinds of punishments which it is permitted them to inflict on the men of

their earth if they do evil, or harbour the intention of doing it Besides the pain in the joints, there was a painful contraction about the middle of the abdomen, which is felt like compression by a tight belt ; there was also a deprivation of the respiration at times even to suffocation ; a prohibition against eating any thing but bread ; and lastly, a threat of death if they did not discontinue doing such things, and then a privation of conjugal, family, and social joy ; grief on this account is then also insinuated.

7811. *From these facts it may appear, that their angels who sit at the head, have a kind of judicial power over man, for they permit, moderate, restrain, and influence. It was given me, however, to tell them not to believe that the angels judge, but that the Lord alone is the judge, and that from Him there inflow into them all things which they order and command to the chastising and instructing spirits, and which appear as from them.*

7812. *Besides the spirits, of whom mention has now been made, there are also spirits who urge contrary things ; and they are those who, whilst they lived in the world, had been banished from the society of others, because they were evil. When they approach, there appears as it were a flying fire, which glides down near the face. They place themselves beneath at the man's back parts, and from thence they speak towards the higher parts. What they speak is contrary to what is said by the instructor-spirit from the angels ; namely, that they ought not to live according to instruction, but according to their own inclination, and in licentiousness ; with other similar things. They generally come immediately after the departure of the other spirits ; but the men in that earth know who and of what character those spirits are, and therefore pay no attention to them. Still, they learn in this way what evil is, and thereby what good is ; for by means of evil is learnt what is good, inasmuch as the quality of good is known from its opposite. Every perception of a thing is according to reflection relative to its differences from things that are contrary in various ways and degrees.*

7813. *The spirits and inhabitants of the planet Jupiter will continue to be treated of at the close of the following chapter.*

EXODUS.

CHAPTER THE TWELFTH.

THE DOCTRINE OF CHARITY.

7814. MAN is so created that he can look upwards or above himself, and also look downwards or below himself. Looking above one's self is looking to one's neighbour, to one's country, to the Church, to heaven, especially to the Lord ; but looking below one's self is looking to the earth, to the world, and especially to one's self.

7815. The reason why looking to one's neighbour, to one's country, and to the Church, is looking above one's self, is, because this is looking to the Lord ; for the Lord is in charity, and it is [the nature] of charity to look to the neighbour, the country, and the Church, that is, to will well to them. But those look below themselves who turn away from these, and will well only to themselves.

7816. Looking above one's self means being elevated by the Lord, for no one can look above himself unless he be elevated by Him who is above. But looking below one's self is from man, because in this case he does not suffer himself to be elevated.

7817. Those who are in the good of charity and of faith look above themselves, because they are elevated by the Lord ; but those who are not in the good of charity and of faith look below themselves, because they are not elevated by the Lord. Man looks below himself when he turns to himself the influx of truth and good from the Lord. He who turns to himself the good and truth flowing in from the Lord, sees himself and the world before him, and sees not the Lord with His good and truth, because they are behind him, in consequence of which they become so obscure to him, that he does not care about them, and at length denies them.

7818. By looking above one's self and below one's self is meant

having as an end, or loving above all things. Thus looking above one's self means having as an end or loving above all things what relates to the Lord and to heaven; and looking below one's self means having as an end and loving above all things what relates to self and the world. Man's interiors, too, actually turn whither the love turns.

7819. A man who is in the good of charity and faith also loves himself and the world, but no otherwise than as means to an end are loved. The love of self with him has respect to the love of the Lord, for he loves himself as a means to the end that he may serve the Lord; and the love of the world with him has respect to the love of the neighbour, for he loves the world as a means for the sake of the end that he may serve the neighbour. When therefore the means is loved for the sake of the end, it is not the means but the end that is loved.

7820. From this it may be seen that those who are in worldly glory, that is, in eminence and opulence, above others, can look above themselves to the Lord just as well as those who are not in eminence and opulence; for they look above themselves when they regard eminence and opulence as means, and not as the end.

7821. Looking above one's self is proper to man, but looking below self is proper to beasts. It therefore follows, that in proportion as man looks below himself or downwards, in that proportion he is a beast, and in that proportion also an image of hell: and that in proportion as he looks above himself or upwards, in that proportion he is a man, and in that proportion also an image of the Lord.

CHAPTER XII.

1. AND JEHOVAH said unto Moses and unto Aaron in the land of Egypt, saying,

2. This month shall be unto you the head of the months: this shall be the first of the months of the year to you.

3. Speak ye unto all the assembly of Israel, saying, In the tenth of this month, and they shall take to them each one a head of small cattle according to the household of his fathers, a small cattle for a household.

4. And if the household be too little for a small cattle, then he and his neighbour near unto his house shall take according to the number of the souls; every one according to the mouth of his eating, ye shall number for the small cattle.

5. A small cattle, perfect, a male, the son of a year, shall be

CHAPTER XII.

unto you : from the lambs and from the she-goats, shall ye take it.

6. And ye shall keep it [*literally*, It shall be to you for keeping] until the fourteenth day of this month ; and all the congregation of the assembly of Israel shall slaughter it between the evenings.

7. And they shall take of the blood, and shall give it upon the two posts and on the lintel, upon the houses wherein they shall eat it.

8. And they shall eat the flesh in that night, roast with fire, and unleavened [cakes] ; upon bitter herbs shall they eat it.

9. Eat not of it raw, nor boiling boiled in waters ; but roast with fire ; its head upon its legs, and upon its midst.

10. And ye shall leave nothing of it until the morning ; and that which is left of it until the morning, ye shall burn with fire.

11. And thus shall ye eat it : your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the passover unto JEHOVAH.

12. And I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, from man (*homo*) and even to beast ; and on all the gods of Egypt will I do judgments : I am JEHOVAH.

13. And the blood shall be to you for a sign upon the houses where ye are : and I shall see the blood, and I will pass by you, and the plague shall not be upon you for a destroyer, when I smite the land of Egypt.

14. And that day shall be unto you for a memorial ; and ye shall keep it a feast unto JEHOVAH, in your generations : by an eternal statute shall ye keep it.

15. Seven days shall ye eat unleavened [cakes] ; even the first day ye shall cause leaven to cease out of your houses : for every one that eateth what is leavened, even that soul shall be cut off from Israel, from the first day until the seventh day.

16. And in the first day [there shall be] a holy convocation, and in the seventh day there shall be a holy convocation unto you ; no work shall be done in them, save that which must be eaten by every soul, that only shall be done by you.

17. And ye shall observe the unleavened [cakes] ; for in this self-same day have I brought forth your hosts out of the land of Egypt : and ye shall keep this day in your generations by an eternal statute.

18. In the first, on the fourteenth day of the month in the evening, ye shall eat unleavened [cakes], until the one and twentieth day of the month in the evening.

19. Seven days leaven shall not be found in your houses ; for every one that eateth what is leavened, even that soul shall be

cut off from the assembly of Israel, whether a sojourner or a native of the land.

20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened [cakes].

21. And Moses called all the elders of Israel, and said unto them, Draw out, and take you a small cattle of the flock according to your families, and slaughter the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and ye shall make it touch unto the lintel and unto the two posts with the blood that is in the basin: and ye shall not go out, anyone out of the door of his house, until the morning.

23. And JEHOVAH will pass through to inflict the plague upon Egypt; and He will see the blood upon the lintel and upon the two posts, and JEHOVAH will pass by the door, and will not give unto the destroyer to come in unto your houses to inflict the plague.

24. And ye shall keep this word for a statute to thee and to thy sons to eternity.

25. And it shall come to pass that ye shall come to the land which JEHOVAH will give you, according as He hath spoken, and ye shall keep this service.

26. And it shall come to pass that your sons shall say unto you, What is this service to you?

27. And ye shall say, It is the sacrifice of the passover unto JEHOVAH, in that He passed by the houses of the sons of Israel in Egypt, when He inflicted the plague upon Egypt, and delivered our houses. And the people bended themselves and bowed themselves down.

28. And the sons of Israel went and did as JEHOVAH commanded Moses and Aaron, so did they.

29. And it came to pass in the midst of the night, that JEHOVAH smote all the first-born in the land of Egypt, from Pharaoh's first-born that was about to sit upon his throne, unto the first-born of the captive that was in the house of the pit; and all the first-born of beast.

30. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was no house where there was not one dead.

31. And he called Moses and Aaron by night, and said, Rise up, get you forth from the midst of my people, both you and the sons of Israel, and go ye, serve JEHOVAH, as ye spake.

32. Also take ye your flocks and your herds, as ye spake, and go; and bless me also.

33. And Egypt was urgent upon the people in hastening to send them out of the land; for they said, We are all dying.

CHAPTER XII.

34. And the people carried their dough before it was leavened, their kneading troughs being bound up in their garments upon their shoulder.

35. And the sons of Israel did according to the word of Moses ; and they borrowed of the Egyptians vessels of silver, and vessels of gold, and garments.

36. And JEHOVAH gave the grace of the people in the eyes of the Egyptians, and they lent unto them ; and they spoiled the Egyptians.

37. And the sons of Israel journeyed from Rameses to Succoth, as it were six hundred thousand on foot that were men (*viri*), besides children.

38. And also a great mixed multitude went up with them ; and flock and herd, acquisition very heavy.

39. And they baked of the dough which they brought forth out of Egypt unleavened cakes, for it was not leavened ; because they were thrust out of Egypt, and could not tarry, and also they had not made provision for themselves.

40. And the habitation of the sons of Israel, that they dwelt in Egypt, was thirty years and four hundred years.

41. And it came to pass at the end of thirty years and four hundred years, even this self-same day it came to pass, all the hosts of JEHOVAH went forth out of the land of Egypt.

42. This is a night of the guardings of Jehovah, to bring them forth out of the land of Egypt : this is that night of JEHOVAH of the guardings unto all the sons of Israel in their generations.

43. And JEHOVAH said unto Moses and Aaron, This is the statute of the passover : No son of a stranger shall eat thereof.

44. And every servant of a man (*vir*), a purchase of silver, when thou hast circumcised him, then shall he eat thereof.

45. A foreign resident and a hireling shall not eat thereof.

46. In one house shall it be eaten ; thou shalt not bring forth out of the house any of the flesh abroad ; and ye shall not break a bone thereof.

47. All the assembly of Israel shall do it.

48. And when a sojourner sojourneth with thee, and will do the passover to JEHOVAH, let every male be circumcised unto him, and then let him come near to do it ; and he shall be as a native of the land : none that is uncircumcised shall eat thereof.

49. One law shall be unto the native, and unto the sojourner that sojourneth in the midst of you.

50. And all the sons of Israel did as JEHOVAH commanded Moses and Aaron, so did they.

51. And it came to pass that self-same day, that JEHOVAH brought forth the sons of Israel out of the land of Egypt according to their hosts.

THE CONTENTS.

7822. This chapter treats in the internal sense of the deliverance of those who are of the spiritual Church, and the damnation of those who are in faith separated from charity. The damnation of the latter and the deliverance of the former are represented by the Passover, and the states as to charity and faith, of those who have been delivered, by the things that were to be observed on the days of the passover.

7823. In the supreme sense the Passover represents the damnation of the unfaithful and the deliverance of the faithful by the Lord, when He was glorified. The state of these, such as it then was, and such as it will afterwards be, both universally and in every particular, is described, in this supreme sense, by the statutes of the passover.

THE INTERNAL SENSE.

7824. Verses 1, 2. *And Jehovah said unto Moses and unto Aaron in the land of Egypt, saying, This month shall be unto you the head of the months: this shall be the first of the months of the year to you.*

And Jehovah said unto Moses and unto Aaron, signifies information by truth Divine: *in the land of Egypt*, signifies when those who were of the spiritual Church were still in the neighbourhood of those who infested: *saying, This month shall be unto you the head of the months*, signifies that this state is the principal state of all: *this shall be the first of the months of the year to you*, signifies the beginning from which come all subsequent states to eternity.

7825. *And Jehovah said unto Moses and unto Aaron*, signifies information by truth Divine. This appears from the signification of saying, when Jehovah speaks of the things to be instituted in the Church, as denoting information, for saying involves the things which follow; and from the representation of Moses and Aaron, as denoting truth Divine, Moses the truth proceeding immediately from the Divine, Aaron that proceeding mediately (see nos. 7009, 7010, 7089, 7382).

7826. *In the land of Egypt*, signifies when those who were of the

spiritual Church were still in the neighbourhood of those who infested. This appears from the signification of the land of Egypt, as denoting the place where those who infest are; for Pharaoh and the Egyptians represent and signify those of the Church who have been in faith separated from charity, and who in the other life infest the well-disposed (see nos. 6692, 7097, 7107, 7110, 7126, 7142, 7317), and the land of Egypt the infestations themselves (no. 7278); whilst the sons of Israel represent those who are of the spiritual Church and are infested (nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223): that these, in the other life, were in the neighbourhood of those who infest, see no. 7240. This neighbourhood is signified by the sons of Israel being in the midst of the land of Egypt, namely, in the land of Goshen; and the infestations are signified by the burdens imposed upon them. From this it is now evident that the words, "Jehovah said unto Moses and unto Aaron in the land of Egypt," signify information by truth Divine, when those who were of the spiritual Church were still in the neighbourhood of those who infested.

7827. *Saying, This month shall be unto you the head of the months*, signifies that this state is the principal state of all. This appears from the signification of a month, as denoting the end of a former state and the beginning of a subsequent one, thus a new state (see no. 3814); and from the signification of the head, when predicated of the months of the year, and in the internal sense of the states of life, as denoting the principal one. From this it appears that the words, "this month shall be unto you the head of the months," signify that this state was the principal of all states. The reason of that state being the principal of all is contained in the particulars which follow.

7828. *This shall be the first of the months of the year to you*, signifies the beginning from which come all subsequent states to eternity. This appears from the signification of being the first, when said of the months of the year, and, in the internal sense, of the states of life, as denoting the beginning; from the signification of months, as denoting states (see just above, no. 7827); and from the signification of a year, as denoting a period of life from beginning to end (see no. 2906); here, inasmuch as it is said respecting those who were of the spiritual Church in the other life, the period of whose life has a beginning but no end, a year signifies a period of life from the beginning to eternity: that a year has also this signification, see no. 2906. This month was made the head of the months, and the first of all, because it signifies the beginning of the deliverance of those who were of the spiritual Church, and who up to this time had been in a state of captivity, because detained in the lower earth, and there infested

by the evil who are represented by Pharaoh and the Egyptians. Their first state, when delivered, was the principal of all, and the beginning from which proceed all subsequent ones to eternity, because those who were there were delivered through the Lord's coming into the world, and because without the Lord's coming into the world they could not possibly have been saved, and because they were delivered when the Lord rose again. From this it is evident that the state when they were delivered, was to them the principal of all states. It was the same afterwards with all who were of the spiritual Church, who could not possibly have been saved, had not the Lord come into the world and glorified His Human, that is, made it Divine. That, before the Lord's coming, those who were of the spiritual Church were detained in the lower earth, and were delivered and saved by the Lord, see nos. 6854, 6914; and that in general those who were of that Church were saved through the Lord's coming, see nos. 2661, 2716, 6372, 7035, 7091 end; wherefore, the above words signify, in the supreme sense, that the glorification and resurrection of the Lord as to His Human are the source of all salvation.

7829. Verses 3-6. *Speak ye unto all the assembly of Israel, saying, In the tenth of this month, and they shall take to them each one a head of small cattle (pecudem), according to the household of his fathers, a small cattle for a household. And if the household be too little for a small cattle, then he and his neighbour near unto his house, shall take according to the number of the souls; every one according to the mouth of his eating, ye shall number for the small cattle. A small cattle, perfect, a male, the son of a year, shall be unto you: from the lambs and from the goats, shall ye take it. And ye shall keep it until the fourteenth day of this month; and all the congregation of the assembly of Israel shall slaughter it between the evenings.*

Speak ye unto all the assembly of Israel, saying, signifies influx with information to all who were of the spiritual Church: *In the tenth of this month,* signifies the state of the initiation of the interiors: *and they shall take to them each one a head of small cattle,* signifies as to innocence: *according to the household of his fathers, a small cattle for a household,* signifies according to the special good of each. *And if the household be too little for a small cattle,* signifies if the particular good be not enough for the innocence: *and he and his neighbour near unto his house shall take,* signifies conjunction with the proximate good of truth: *according to the number of the souls; every one according to the mouth of his eating, ye shall number for the small cattle,* signifies the filling up thereby of the good for innocence, from just so many truths of good, according to its appropriation. *A small cattle, perfect,* signifies unspotted innocence: *a male,* signifies

which is of the faith of charity: *the son of a year, shall be unto you*, signifies a full state: *from the lambs and from the goats, shall ye take it*, signifies the good of innocence, interior and exterior: *and ye shall keep it*, signifies the time and state of initiation: *until the fourteenth day of this month*, signifies to a holy state: *and all the congregation of the assembly of Israel shall slaughter it*, signifies preparation for enjoyment by all in general who are of the spiritual Church: *between the evenings*, signifies the last and the first state.

7830. *Speak ye unto all the assembly of Israel, saying*, signifies influx with information to all who were of the spiritual Church. This appears from the signification of speaking, as denoting influx (see nos. 2951, 5481, 5743); that it also denotes information, namely, about the things to be observed by them whilst being delivered, is evident from what follows; and from the signification of the assembly of Israel, as denoting all truths and goods in the complex; for by the assembly of Israel are meant all the tribes, and these denote all things of truth and good, or all things of faith and charity (see nos. 3858, 3926, 4060, 6335); and this being the case, the assembly of Israel signify those who are of the spiritual Church (no. 6337), for truths and goods constitute the Church. That the sons of Israel represent the spiritual Church, see nos. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223.

7831. *In the tenth of this month*, signifies the state of the initiation of the interiors. This appears from the signification of the tenth, that is, the tenth day, as denoting the state of the interiors, for a day signifies a state (nos. 23, 487, 488, 493, 576, 893, 1738, 2788, 3462, 3785, 4850, 5672), and ten signify remains (nos. 576, 1906, 2284), that is, truths and goods stored up by the Lord in man's interiors (nos. 1050, 1906, 2284, 5135, 5897, 7560, 7564); and since remains are in the interiors, and by means of them man is prepared and initiated to receive good and truth from the Lord, therefore, the tenth day here signifies the state of the initiation of the interiors. That by means of remains man is regenerated, and consequently initiated to receive the influx of good and truth from the Lord, see nos. 5342, 5898, 6156, and by means of them he communicates with heaven, no. 7560, for those goods and truths are from the Lord, and not from man, no. 7564. A month means an entire state from beginning to end (no. 3814), thus the whole state of deliverance, which is signified by the Passover in its complex. From these considerations it is evident that the words "in the tenth of this month," signify a state of the initiation of the interiors. This state, namely, the state of the initiation of the interiors, was from the tenth until the fourteenth day of that month, between

which days the paschal cattle was to be kept: the paschal cattle signifies the good of innocence, which is the inmost good, consequently, [its being kept signifies] that this inmost, with the interiors in which it is, should in the meantime be kept apart and withheld from such things as defile. This state is the state of the initiation of the interiors, that is, of preparation to receive the influx of good and truth from the Lord. This is the holy [sense] contained in these words; for, but for something holy stored up within, it would not have been commanded, that on the tenth of the month the paschal lamb should be taken, and kept until the fourteenth day, nor that afterwards it should be slaughtered between the evenings, and should be eaten roasted with fire, but not boiled in water, that they should leave nothing of it until the morning, that they should burn that which was left with fire, that they should not break any bone, with other particulars, which every one who reflects may see must involve holy things with which no one is as yet acquainted; and that those holy things are spiritual things, which belong to the Church and heaven, and which relate to the Divine, from whom the particulars of the Word have descended.

7832. *And they shall take to them each one a head of small cattle*, signifies as to innocence. This appears from the signification of a lamb or a she-goat, here meant by a head of small cattle, as denoting innocence, a lamb the innocence of the interior man, and a she-goat the innocence of the exterior (no. 3519).

7833. *According to the household of his fathers, a small cattle for a household*, signifies according to the special good of each. This appears from the signification of the household of his fathers, as denoting the good of one family distinct from the good of another; for the house or household of a father signifies man as to internal good (no. 3128). The case herein is this: all the tribes of Israel signify all the truths and goods of faith and charity in one complex; and each tribe one kind of good or truth (see nos. 3858, 3926, 3939, 4060, 6335, 6337, 6640); thus each family within its tribe signified a special good, consequently the good of one specifically distinct from the good of another; but the household of fathers within a family signified the particular good of one species. The reason why these things were signified by the tribes, families, and houses, into which the sons of Israel were distinguished, was that they might represent heaven, for goods are there distinguished into kinds, species, and particulars; and the angels are conjoined according to them. It should be known that in no instance is the good of one exactly like the good of another, but they are various, and so various that they are distinguished into superior universal kinds, and these into inferior, even to singular and most singular. That the goods of love and

of faith are so various, see nos. 684, 690, 3241, 3267, 3744, 3745, 3746, 3986, 4005, 4149, 5598, 7236. Hence now it is evident why it was commanded that they should take to them each one a small cattle for the household of their fathers, a small cattle for a household.

7834. *And if the household be too little for a small cattle*, signifies if the particular good be not enough for the innocence. This appears from the signification of a household, as denoting a particular good (see just above, no. 7833); from the signification of being too little, as denoting not to be enough; and from the signification of a small cattle, as denoting innocence (see also just above, no. 7832).

7835. *And he and his neighbour near unto his house shall take*, signifies conjunction with the proximate good of truth. This appears from the signification of taking, with a near neighbour, a head of small cattle together, as denoting conjunction; and from the signification of a neighbour near unto his house, as denoting the proximate good of truth: that a near neighbour denotes proximity, is evident; and that a house denotes good, see no. 7833. It is said "the good of truth," because those who are of the spiritual Church are here treated of, and with them is the good of truth, for the good of truth is truth in will and in act; for when the truth of faith is received with the affection which is of charity, it is implanted in the interiors of the mind; and when the truth is reproduced, the affection to which the truth was adjoined is reproduced also, and appears under the aspect of good. Hence then it is that the good of that Church is the good of truth, which is also called spiritual good.

7836. *According to the number of the souls; every one according to the mouth of his eating, ye shall number for the small cattle*, signifies the filling up thereby of the good for innocence, from just so many truths of good, according to its appropriation. This appears from the signification of the number of the souls, as denoting just so many truths of good, for number in the Word is predicated of truth, and soul of spiritual good; from the signification of the words, "according to the mouth of his eating," as denoting according to its appropriation: that eating denotes appropriation, see nos. 3168, 3513, 3596, 3832; and from the signification of the small cattle, as denoting innocence (see above, no. 7832). The filling up of the good for innocence is signified by their having to take from the house of a near neighbour such a number as would be enough for a small cattle: that a house denotes good, see above, no. 7833. By the truth of good here spoken of is meant the truth which is from good; for those who are of the spiritual Church, whilst being regenerated, are

introduced to the good of charity through the truth of faith; but when they have been introduced to the good of charity, the truths which are afterwards born from it are called the truths of good. But it cannot by any means be known how the case is with the particulars contained in this verse, unless it is known how the case is with the societies in heaven; for these societies were represented by the consociations of the sons of Israel according to tribes, families, and houses. With the societies in heaven, the case is as follows: The entire heaven is one society, which is ruled by the Lord as one man; the general societies there are as many as the members, viscera, and organs in man: while the special societies are as many as the small viscera contained within each viscus, member, and organ; and the particular societies are as many as in these there are lesser parts constituting the greater one. That this is the case, is evident from the correspondences of man, and of his members, organs, and viscera with the Grand Man, that is, Heaven, which have been treated of from experience at the close of several chapters. From these considerations it may appear how the case is with the distinctions of the societies in heaven. But with each society in particular the case is thus: it consists of a number of angels, who harmonize as to goods. The goods are various, for each angel has a peculiar good; but these various harmonizing goods are disposed by the Lord into such a form, that together they present one good. Such societies were represented by the houses of the fathers among the sons of Israel. This is the reason why the sons of Israel were not only distinguished into tribes, but also into families and households; and that, when they are named, the names of their fathers are mentioned in order up to the tribe; as, respecting the father of Samuel, that he was "of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph" (1 Sam. i. 1); also respecting the father of Saul, that he was "of Benjamin, his name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, the son of a man (*vir*) a Benjamite" (1 Sam. ix. 1); so of very many others. Such particulars were mentioned, in order that it might be known in heaven what was the quality of the good which, being successively derived from the first father, was represented by him.

Moreover, in heaven the case is thus: if a society be not complete, as it ought to be, there are taken from some neighbouring society as many as will fill the form of that good, according to the necessity in each state, and in its changes, for the form of the good is varied as the state is changed. But it is further to be observed, that in the third or inmost heaven, which is next above the heaven where the spiritual are (for these constitute the middle or second heaven), innocence reigns, because the Lord, who is innocence itself, inflows immediately into that.

heaven ; whereas into the second heaven, where the spiritual are, 5 the Lord inflows with innocence mediately, that is, through the third heaven. It is by means of this influx that the societies in the second heaven are disposed or arranged in order according to their goods ; wherefore, according to the influx of innocence, the states of good are changed, and consequently the conjunctions of the societies there are varied. From these considerations it may appear how the contents of this verse in the internal sense are to be understood, namely, that if the particular good of any one is not sufficient for innocence, conjunction must be effected with the proximate good of truth, in order that good may be filled for innocence, from just so many truths of good, according to its appropriation.

7837. *A small cattle, perfect*, signifies unspotted innocence. This appears from the signification of a small cattle, as denoting innocence (see above, no. 7832), and from the signification of perfect, as denoting without blemishes, thus unspotted. It was to be without blemishes, and unspotted, because every blemish signifies in the spiritual world some falsity or evil.

7838. *A male*, signifies which is of the faith of charity. This appears from the signification of a male, as denoting the truth of faith (see nos. 2046, 4005), thus the faith of charity, for the truth of faith is not the truth of faith unless it is with, and especially unless it is from, the good of charity. The paschal cattle was to be a male, because it signified the innocence of those who were of the spiritual Church ; and those who are of the spiritual Church are in no other good than what is in itself the truth of faith, for this is called good when it is brought into act from the affection of charity (see no. 7835). Hence it is that the cattle was to be a male. In other cases female cattle were also employed in sacrifices when worship from good was to be represented.

7839. *The son of a year, shall be unto you*, signifies a full state. This appears from the signification of a son, as denoting truth (see nos. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704) ; and from the signification of a year, as denoting an entire period from beginning to end (see no. 2906), thus a full state. What a full state is, shall be told. A state is said to be full when the good is such that there is nothing wanting for the reception of the influx of innocence ; the truths of faith conjoined to the good of charity cause good to be such ; for spiritual good takes its quality from the truths of faith ; this is here meant by a full state, which is signified by the son of a year. But the state is not full, when truths have not yet qualified the good, so as to make it capable of receiving the

corresponding state of innocence; that state first becomes full when truths are regarded from good; but it is not yet full while good is regarded from truths. In this latter state are those who are becoming regenerated, but in the former state are those who are regenerated. The former are in truth by means of which good [is acquired], whilst the latter are in truth which is from good; or, the former are in the obedience of truth, and the latter in the affection of doing truth; wherefore the former are men of the external Church, but the latter of the internal. Since the son of a year signified a full state, therefore it was so often commanded that a lamb or a kid, *the son of a year*, should be sacrificed, as Exod. xxix. 38; Lev. ix. 3; xii. 6; xiv. 10; xxiii. 12, 18, 19; Numb. vi. 12; vii. 15 and following verses, 87, 88; xv. 27; xxviii. 9, 11. In Ezekiel, where the new temple is treated of, it is written, "*The prince shall offer a lamb, the son of his year, perfect, a burnt-offering, daily unto Jehovah; he shall offer it every morning*" (xlv. 13); where the new temple means the Lord's spiritual kingdom; the prince, those who are in genuine truths and thence in good; the burnt-offering of a lamb, the worship of the Lord from the good of innocence; and the son of a year, a full state.

7840. *From the lambs, and from the she-goats, shall ye take it*, signifies the good of innocence, exterior and interior. This appears from the signification of a lamb, as denoting the good of innocence (see no. 3994); and from the signification of a she-goat, or a kid, as denoting the good of truth, in which is innocence (see nos. 3995, 4005, 4006, 4871): that a lamb denotes the interior good of innocence, and a kid or a she-goat the exterior good of innocence, see no. 3519. What is meant by the interior and the exterior good of innocence, shall be briefly stated. In all good there must be innocence, in order that it may be good. Without innocence good is as without its soul; the reason is, that the Lord flows in by means of innocence, and by its means vivifies the good with those who are being regenerated. The good which innocence vivifies is internal and external: internal good is with those who are called men of the internal Church, but external good is with those who are men of the external Church. Men of the internal Church are those who have qualified their good by interior truths, such as are those of the internal sense of the Word; but men of the external Church are those who have qualified their good by exterior truths, such as are those of the literal sense of the Word. Men of the internal Church are those who do good to the neighbour from the affection of charity, but the men of the external Church are those who do so from obedience. Every man, while being regenerated, first becomes a man of the external Church, but afterwards a man of the internal Church. Those who are of the internal Church surpass in

intelligence and wisdom those who are of the external Church, and therefore also they are more interiorly in heaven. From these considerations it is now evident what is meant by the interior and exterior good of innocence.

7841. *And ye shall keep it*, signifies the time and state of initiation. This appears from the signification of the tenth day, from which the small cattle was to be kept until the fourteenth day, as denoting a state of initiation of the interiors (see no. 7831).

7842. *Until the fourteenth day of this month*, signifies to a holy state. This appears from the signification of the fourteenth day, as denoting a holy state: that a day denotes a state, see above, no. 7831, while fourteen, like seven, signify what is holy, see nos. 395, 433, 716, 881, 5265, 5268; for multiplied numbers signify the same as simple ones (see nos. 5291, 5335, 5708). Hence it is that the passover was to begin on the fourteenth day of the month, was to continue seven days, and was to close on the twenty-first day, this day also signifying what is holy, because it arises from the multiplication of three by seven; it is for this reason that on the first day of the passover there was to be a *holy convocation*, and on the twenty-first day a *holy convocation* (verse 16).

7843. *And all the congregation of the assembly of Israel shall slaughter it*, signifies preparation for enjoyment by all in general who are of the spiritual Church. This appears from the signification of slaughtering, when said of the lamb or of the she-goat to make the passover, as denoting preparation for enjoyment, namely, of the good of innocence, signified by the lamb and the she-goat; and from the signification of all the congregation of the assembly of Israel, as denoting by all in general who are of the spiritual Church (see above, no. 7830). The congregation of the assembly signifies the truths of good which belong to those who are of that Church; for congregation is predicated of truth (no. 6355), and assembly of good.

7844. *Between the evenings*, signifies the last and the first state. This appears from the signification of evening, as denoting a state of falsity, and also a state of ignorance of truth, for the shade of evening denotes falsity, and it also denotes ignorance of truth. For all the times of the day, like all the seasons of the year, signify in the spiritual sense vicissitudes of states as to truth and good (nos. 5672, 5962, 6110); their end and their beginning is the evening, wherefore when it is said "between the evenings," all states are involved. In this passage, therefore, "between the evenings" signifies the state of the deliverance of those who are in truth from good, and the state of the damna-

- tion of those who are in falsity from evil, which states are signified by the departure of the sons of Israel out of Egypt, when the first-born there were put to death. That this is called the evening, appears from these words in Moses, "*Thou shalt sacrifice the passover in the evening, when the sun setteth, at the season of thy going forth out of Egypt*" (Deut. xvi. 4, 6).
- 2 From these considerations it is evident that "between the evenings" means the end of the state of infestations, and the beginning of the state of deliverance of those who are represented by the sons of Israel: from that beginning the state with these tends to morning, which is elevation into heaven. "Between the evenings" means also the end of the state of infestations, and the beginning of the state of the damnation of those who are represented by the Egyptians: but their state tends to night, which is casting down into hell. The casting down of the latter into hell is represented by the immersion in the Sea Suph; but the elevation of the former into heaven is represented by the introduction into the land of Canaan.
- 3 In the Word frequent mention is made of the evening, and it signifies both the last and also the first time of the Church, the last with those with whom the Church ceases, and the first with those with whom it commences. On this account evening primarily signifies the Lord's coming, for then was the end of the former Church, and the beginning of a new one, the first state of which is also called evening, because the man of the Church begins from dim light and
- 4 progresses to clear light, which to him is morning. That the Lord's coming into the world is signified by the evening and the morning, is manifest from Daniel, "I heard one saint speaking, . . . How long shall be this vision, the continual sacrifice, and the transgression, the trampling of the sanctuary and the host? And he said unto me, *Until the evening, the morning*, two thousand three hundred; for then shall the sanctuary be made righteous" (viii. 13, 14): that, in this passage, evening means the last time, when the Church was altogether vastated, and the Lord came into the world, and morning means the light and rising of a new
- 5 Church from Him, is evident. So in Zechariah, "There shall be one day, which shall be known to Jehovah, not day, nor night; *because about evening time there shall be light*" (xiv. 7). In Zephaniah, "At last the coast shall be for the remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon *shall they have quiet in the evening, when Jehovah their God shall visit them*, and shall bring back their captivity" (ii. 7): here evening denotes the first state of the rising Church. Because evening signified the last state of an old Church, and the first of a new, it was therefore commanded that Aaron and his sons "should make the lamp to go up *from evening even to*
- 6 *morning* before Jehovah" (Exod. xxvii. 20, 21). That evening denotes the last state of the Church, when there is dense falsity

because there is no faith, and dense evil because there is no charity, is evident from Jeremiah, "Woe unto you! for the day goeth away, *for the shadows of evening are lengthened*" (vi. 4). In Ezekiel, "I spake unto the people in the morning; and *in the evening my wife died*" (xxiv. 18); a wife denotes the Church. In David, "In the morning it shall flourish and pass away; *in the evening it shall be cut down, it shall wither*" (Psalm xc. 6).

7845. Verses 7-11. *And they shall take of the blood, and shall give it upon the two posts and on the lintel, upon the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened [cakes]; upon bitter herbs shall they eat it. Eat not of it raw, nor boiling boiled in waters, but roast with fire; its head upon its legs, and upon its midst. And ye shall leave nothing of it until the morning; and that which is left of it until the morning ye shall burn with fire. And thus shall ye eat it; your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the passover unto Jehovah.*

And they shall take of the blood, signifies the holy truth which is of the good of innocence: *and they shall give it upon the two posts and on the lintel*, signifies the truths and goods of the Natural: *upon the houses*, signifies those things which are of the will of good: *wherein they shall eat it*, signifies enjoyment. *And they shall eat the flesh*, signifies the enjoyment of good: *in that night*, signifies when the damnation of the evil takes place: *roast with fire*, signifies the good which is of love: *and unleavened [cakes]*, signifies what is purified from all falsity: *upon bitter herbs*, signifies by means of the undelights of temptations: *they shall eat it*, signifies enjoyment. *Eat not of it raw*, signifies not without love: *nor boiling boiled in waters*, signifies that it shall not go forth from truth: *but roast with fire*, signifies that it shall go forth from love: *its head upon its legs, and upon its midst*, signifies from the inmost to the external. *And ye shall leave nothing of it until the morning*, signifies the duration of this state before a state of illustration in heaven: *and that which is left of it until the morning ye shall burn with fire*, signifies a state of means to the end through temptations. *And thus shall ye eat it*, signifies enjoyment in a state of separation from the evil who infested, and preservation then: *your loins girded*, signifies as to interiors: *your shoes on your feet*, signifies as to exteriors: *and your staff in your hand*, signifies as to means: *and ye shall eat it in haste*, signifies the affection of separation: *it is the passover unto Jehovah*, signifies the presence of the Lord, and deliverance by Him.

7846. *And they shall take of the blood*, signifies the holy

truth which is of the good of innocence. This appears from the signification of blood, as denoting the holy truth proceeding from the Lord (see nos. 4735, 6978, 7317, 7326); and since it is the blood of a lamb which signifies the good of innocence (no. 3994), it denotes the holy truth which is of the good of innocence.

7847. *And they shall give it upon the two posts and on the lintel*, signifies the truths and goods of the Natural. This appears from the signification of the posts of a door, as denoting the truths of the Natural; and from the signification of the lintel, as denoting its goods. The posts and the lintel have this signification, because a house signifies the man himself, or his mind, and the parts belonging to a door signify the things which serve to introduce: that these are the truths and goods of the Natural, is evident; for the natural man is instructed before the rational, and the things which a man then learns are natural, into which spiritual things, which are interior, are successively insinuated: from this it is evident how the Natural as to truths and goods serves to introduce. Moreover, the lintel and posts have a similar signification to that of the frontlet and the hands with man. Angelic ideas are such, that natural things have reference to such as belong to man: the reason is, that the spiritual world or heaven is in the form of a man. All things of that world, therefore, that is, all spiritual things, which are truths and goods, have reference to that form, as has been shown at the close of several chapters, where correspondences have been treated of. And as, in the ideas of angels, natural things become spiritual, so also does a house. To them a house is the mind of man; the bed-chambers and apartments are the interiors of the mind, and the windows, doors, posts, and lintels are the exteriors of the mind which introduce. Inasmuch as angelic ideas are of such a character, they are living; and thus the things which in the natural world are dead objects, become, when they pass into the spiritual world, living objects; for everything spiritual is living, because it proceeds from the Lord. That the posts and the lintel have a similar signification to that of the frontlet and hands with man, appears from these words in Moses, "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And thou shalt bind them for a sign *upon thy hand*, and they shall be *as frontlets* between thine eyes; and thou shalt write them *upon the posts of thy house, and on thy gates*" (Deut. vi. 5, 8, 9; xi. 13, 18, 20); as they involve the like, both are mentioned. That, in the spiritual sense, the lintel and the posts denote the goods and truths of the Natural, through which there is introduction to spiritual things, appears from the description in Ezekiel of the new temple, which signifies the spiritual Church. Posts and lintels are frequently men-

tioned there, and they are also measured, which would never have been done unless they signified something of the Church and of heaven, that is, something spiritual, as in the following passages in that prophet, "The priest shall take of the blood of the sin-offering, and *give it upon the post of the house*, and upon the four corners of the ledge of the altar, and *upon the post of the gate of the inner court*, in the first day of the month" (xlv. 19). Again, "The prince shall enter by the way of the porch ⁴ without, and shall stand by *the post of the gate*, and the priests shall offer his burnt-offering, and he shall worship *at the threshold of the gate*" (xlvi. 2): that the temple here does not mean the temple, but the Lord's Church, every one may know; for such things as are there described in several chapters never came to pass, and never will. That in the supreme sense a temple means the Lord as to the Divine Human, He Himself teaches in John (ii. 19-22), whence, in the representative sense, by a temple is meant His Church. An angel measured *the lintels* of that new temple (Ezekiel xl. 9, 10, 14, 16, 24; xli. 21, 25), which measuring would have been of no importance, unless the lintels, and the numbers also, signified something of the Church. Since the posts and the lintel signified truths and goods in the Natural, which are serviceable for introduction, therefore in that new temple they were made square shaped (Ezekiel xli. 21), and therefore in the temple of Solomon *the posts* were made of olive wood (1 Kings vi. 31, 33): olive wood signified the good of truth, or the good which is of the spiritual Church.

7848. *Upon the houses*, signifies those things which are of the will of good. This appears from the signification of a house, as denoting man (see no. 3128), and the human mind (nos. 3538, 4973, 5023, 7353), consequently what belongs to the will, in the present case to the will of good. The reason why a house also signifies the will (*voluntas*) is, because it signifies man, and man is man especially from his will (*velle*). Besides, whether you speak of man or of his mind, it amounts to the same; for a man is not man from the form of his body, but from his mind, and he is such a man as his mind is, that is, such as his understanding and will are, especially such as his will is.

7849. *Wherein they shall eat it*, signifies enjoyment. This appears from the signification of eating, as denoting appropriation (see nos. 3168, 3513 end, 4745), but in this instance enjoyment, because a state of initiation is treated of. The case herein is this. When those who, before the Lord's coming, had been kept guarded in the lower earth (nos. 6854, 6914, 7091 end, 7828), were about to be delivered, they had to be prepared to receive the influx of good and truth from the Lord, for they were

to pass through the midst of hell ; and lest in that passage evils and falsities should flow in from the infernals round about, they had to be prepared, that they might be in a full state of truth and good. But, by the Lord's Divine Mercy, more will be said respecting that passage in what follows. This preparation, or initiation to a state of reception of good and truth, is described by the things that were to be done between the tenth and fourteenth day of the month, and which were to be observed about the eating of the paschal lamb.

7850. *And they shall eat the flesh*, signifies the enjoyment of good. This appears from the signification of eating, as denoting enjoyment (see above, no. 7849); and from the signification of flesh, as denoting the proprium of man vivified by the Lord's Divine Human, thus all celestial and spiritual good with man (see nos. 3813, 6968). It was perfectly well known to the ancients that flesh has such a signification; yet so unknown is it at the present day, that no one hears it without astonishment. If it is said that it is a spiritual correspondent, this is not understood; if it is said that it is a significative, this is, indeed, understood, but in a sense quite different to that in which a significative correspondent is understood, that is to say, as something quite separate; when yet a spiritual or significative correspondent is conjoined with that to which it corresponds, as man's sight with his eye, his hearing with his ear, thought, which is spiritual, with the form of his interiors, and through it with the organs of speech; or, as the will, which also is spiritual, is conjoined with the muscular fibres, by means of which action is produced. Such is the case with every spiritual correspondent or every significative, relatively to its natural, with which there is correspondence. Who cannot see that flesh and blood are not literally meant by the Lord in John, "Verily, verily, I say unto you, Except ye *eat the flesh of the Son of Man, and drink His blood*, ye have no life in you. Whoso *eateth My flesh and drinketh My blood* hath eternal life; and I will raise him up at the last day. For *My flesh* is food indeed, and *My blood* is drink indeed" (vi. 53-55). That flesh means the Divine Good of the Lord's Divine Love, which is from His Divine Human, and blood the Divine Truth proceeding from His Divine Good, also man's reciprocation, few at this day know, and those who might know are not willing to: their unwillingness to know arises from their being in no affection of truth for the sake of truth, but for the sake of worldly advantage, and from the circumstance that natural men are disposed to take everything naturally. These observations are made, in order that it may be known what is signified by eating flesh in the paschal supper, consequently what is meant by it in the Holy Supper, which was instituted

then. Concerning the bread and wine, which signify the same as flesh and blood, in the Holy Supper, see nos. 2165, 2177, 2187, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915. That, in the spiritual sense of the Word, flesh does not denote flesh, besides being manifest from other passages, is very evident from this one in John, "Come and gather yourselves together unto the supper of the great God; that *ye may eat . . . the flesh* of captains of thousands, and *the flesh* of mighty men, and *the flesh* of horses, and of them that sit on them, and *the flesh* of all, both free and bond, both small and great" (Apoc. xix. 17, 18), where flesh signifies goods of various kinds.

7851. *In that night*, signifies when the damnation of the evil takes place. This appears from the signification of night, as denoting a state of the devastation of truth and good (see nos. 221, 709, 2353, 7776), thus damnation, for when there is no longer truth and good, but falsity and evil, there is damnation, in the present case the damnation of such as infested those who were of the spiritual Church.

7852. *Roast with fire*, signifies the good which is of love. This appears from the signification of what is roasted with fire, as denoting the good of love, for fire signifies love (nos. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324), and that which is roasted signifies that which has been imbued with love, consequently good. In the Word a distinction is made between what is roasted and what is boiled; and what is roasted, because by fire, signifies good, and what is boiled, because by water, signifies truth; so in this passage, for it is said, "Eat not of it raw, nor boiling *boiled in waters*, but *roast with fire*" (ver. 9): the reason is, that the paschal lamb signifies the good of innocence, which is the good of love to the Lord. From these considerations it is evident what is meant in the spiritual sense by the *roasted* [or *broiled*] *fish* in Luke (xxiv. 42, 43); also by the fish placed upon the fire of coals, when the Lord appeared to the disciples, of which it is thus written in John, "As soon as the disciples had got down upon the land, they saw *a fire of charcoal laid, and a little fish lying thereon*, and bread. Jesus cometh and taketh the bread, and giveth them, and *the little fish likewise*" (xxi. 9, 13); fish signifies the truth of the Natural (no. 991), but the fire of charcoal good, thus the little fish lying thereon signifies the truth of spiritual good in the Natural. He who does not believe that the Word has an internal sense, cannot but believe that no arcanum is involved in these circumstances, that when the Lord appeared to the disciples there was a fish upon a fire of charcoal, and that it was given to them by the Lord to eat. Inasmuch as what is roasted with fire signifies the good of celestial and spiritual love, therefore, in the opposite sense, it signifies the

evil which is of the love of self and of the world, in Isaiah, "*He burned part thereof with fire; upon part thereof he ate flesh; he roasted roast that he might be satisfied; he also warmed himself; and he said, Aha, brother, I am warmed, I have seen the fire. . . . I have burned part of it with fire; yea, also I have baked bread upon the coals thereof: I have roasted flesh, and eaten it*" (xliv. 16, 19); speaking of the worshippers of a graven image; a graven image signifies falsity of evil, which is so described: roasting roast, and roasting flesh, denotes working evil from a filthy love. That, in the opposite sense, fire denotes the evil of the love of self and of the world, or of the lusts which are of those loves, see nos. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575.

7853. *And unleavened [cakes]*, signifies what is purified from all falsity. This appears from the signification of what is unleavened or unfermented, as denoting what is purified from falsity (see no. 2342): unleavened [cakes] have this signification, because leaven signifies falsity, on which subject more will be said in what follows.

7854. *Upon bitter herbs*, signifies by means of the undelightful things of temptations. This appears from the signification of bitter herbs or bitternesses, as denoting things undelightful, here, those of temptations; for the good of innocence, which is represented by the paschal lamb, cannot be appropriated to any one except by means of temptations. Unleavened bread signifies such good, which, because it is appropriated by means of temptations, was appointed to be eaten upon bitter herbs; and moreover this bread was to them the bread of affliction, like the manna (Deut. viii. 15, 16; xvi. 3), because it was without leaven, that is, without any falsity from evil; for man is not able to bear pure truth and pure good. That things bitter signify things undelightful, is evident from Isaiah, "Woe unto them that say of evil, good, and of good, evil: *that put bitter for sweet, and sweet for bitter*" (v. 20). And again, "They shall not drink wine with a song; *strong drink shall be bitter to them that drink it*" (xxiv. 9). That things bitter signify the undelightful things of temptations is evident from these words, in Exodus, "At last they came to *Marah*, but they could not drink of the waters for *bitterness*, for *they were bitter*. The people therefore murmured against Moses, . . . and he cried unto Jehovah, and Jehovah showed him wood, which he cast into the waters, and *the waters were made sweet*: there he set for them a statute and a judgment, *that they had tempted Him there*" (xv. 23-25). And also in John, "There fell a great star from heaven, burning as a lamp; and the name of the star is called *wormwood*: and many men died of the waters, because *they were made bitter*" (Apoc. viii. 10, 11);

bitter waters here denote the undelightful things of temptations; the men who died of the waters stand for those who yielded in temptations.

7855. *Shall they eat it*, signifies enjoyment. This appears from what was said above, no. 7849.

7856. *Eat not of it raw*, signifies not without love. This appears from the signification of eating, as denoting enjoyment (no. 7849); and from the signification of raw, as denoting without the good of love. That raw has this signification is plain from the signification of roasted with fire, as denoting the good of love (see above, no. 7852); raw being what is not roasted with fire, thus denotes what is without love.

7857. *Nor boiling boiled in waters*, signifies that it shall not go forth from truth which is of faith. This appears from the signification of waters, as denoting the truths which are of faith (see nos. 2702, 3058, 3424, 4976, 5668); hence boiled in waters denotes what goes forth thence, that is, the good which is from the truth of faith: this good is distinguished from the good which is from love, signified by roasted with fire (no. 7852). All spiritual good proceeds either from faith, that is, through faith, or from love. When man is being regenerated, the good with him then proceeds from the truth of faith, for then he does [good] according to truth, not from the affection of truth, but from obedience, because it is so commanded; but afterwards, when he is regenerated, he does good from affection, consequently from love. These two states with man are accurately distinguished in the Word, for the reason that man cannot be at the same time in both. He who is in the first state, cannot enter into the second before he is regenerated; and he who is in the second state, ought not to betake himself to the first. If any one betakes himself to the first, he loses the affection of doing good from love, and relapses into the state of faith which had been serviceable to introduce to good, and he relapses beyond that state also. This, in the internal sense, is meant by the Lord's words respecting the last judgment in Matthew, "Let him which is upon the house not come down to take anything out of his house; neither let him which is in the field return back to take his garments" (Matt. xxiv. 17, 18); and also by Lot's wife looking back behind her (Luke xvii. 31, 32). From this it may be understood what is meant by enjoying the good which comes forth from love, but not that which comes forth from the truth of faith, which is signified by eating flesh roasted with fire, but not boiled in waters. Inasmuch as sacrifices and burnt-offerings signified the worship of the Lord from faith and love, sacrifices worship from faith, and burnt-offerings worship

from love, and inasmuch as repasts made of sanctified things signified the glorification of the Lord and gladness on account of the enjoyment of goods from Him, it was allowed on such occasions to boil the flesh; for glorification of the Lord, and gladness on account of the enjoyment of goods, proceed from the affection of truth which is of faith, as also does all confession. That the flesh of the sacrifice was to be boiled, see Exodus xxix. 31, 32; 1 Sam. ii. 13, 15; 1 Kings xix. 21. Such is the signification of boiling in Zechariah, "*In that day every pot in Jerusalem and in Judah shall be holiness unto Jehovah Zebaoth; and all they that sacrifice shall come and take of them, and boil in them*" (xiv. 21).

7858. *But roast with fire*, signifies that it shall go forth from love. This appears from the signification of roasted with fire, as denoting the good which is from love (see above, no. 7852).

7859. *His head upon his legs, and upon his midst*, signifies from the inmost to the external. This appears from the signification of the head, when it is said "upon the legs and the midst," as denoting the inmost, for the head is the highest, and in the spiritual sense the highest is the inmost (nos. 2148, 3084, 4599, 5146): that the head signifies the interiors, and the body the exteriors, see no. 6436; and from the signification of the legs, as denoting the exteriors, for the legs, in relation to the head, are inferior; and as higher things signify interior things, so lower things signify exterior things; and from the signification of the midst, as denoting the parts which are still lower, as those of the belly and intestines. The command to roast the head upon the legs, and upon the midst represented, that interior and exterior things must be conjoined, that is, must act in unity. Interior things are those which are of the internal man, but exterior things those of the external man; or, interior things are those which are of the spiritual man, but exterior those of the natural man. These must be conjoined, that is, must act in unity, in order that man may be a kingdom of the Lord: they are separated, when the natural or external man acts otherwise than the spiritual or internal man wills. From these considerations it may appear what was signified by the command that the paschal lamb should be roasted with fire, the head upon the legs and the midst: by the midst is meant the still more exterior Natural, or the Sensual. That there is a Divine arcanum in these commands, every one may see, for the paschal lamb was the holiest thing in that Church; this holy arcanum is not made evident except by the spiritual meaning of the things and words, such as is here explained.

7860. *And ye shall leave nothing of it until the morning*, sig-
518

nifies the duration of this state before a state of illustration in heaven. This appears from the signification of morning, as denoting heaven and a state of illustration there (see nos. 2405, 3458, 3723, 5740, 5962); that to leave nothing of it until that time denotes the duration of that state, is evident, for then the previous state will cease. The internal sense, as already shown, treats of the deliverance from infestations of those who are of the spiritual Church. The state of their deliverance is represented by the passover, but the state of their elevation into heaven by the introduction into the land of Canaan; it is this state that is meant by the morning. These two states are entirely different, as are the state of means to an end, and the state of the end itself: when the state of the end is present, the things contained in the state of the means will have been completed. From these considerations it is evident why it was commanded that they should leave nothing of it until the morning.

7861. *And that which is left of it until the morning, ye shall burn with fire*, signifies a state mediate to the end through temptations. This appears from the signification of that which is left until the morning, as denoting a state mediate to the last, which is of elevation into heaven; for the morning signifies elevation into heaven and illustration there (no. 7860), the time before morning signifies therefore a mediate state; in this state it was allowed to enjoy that which was left, or to eat it, but not afterwards;—and from the signification of burning with fire, as denoting undergoing temptations. Temptations are signified by burning with fire, because purifications are effected by fire, and because when man is let into temptations, he is let into his lusts, which are fires.

7862. *And thus shall ye eat it*, signifies enjoyment in a state of separation from the evil who infested, and preservation then. This appears from the signification of eating, as denoting enjoyment (see above, no. 7849). Since the departure out of Egypt is now treated of, and that departure signifies separation from those who infested, therefore this state is meant by the expression, “thus shall ye eat it;” that it denotes also preservation, is evident.

7863. *Your loins girded*, signifies as to interiors. This appears from the signification of the loins, as denoting those things which belong to conjugal love (nos. 3021, 4277, 4280, 5050-5062), thus the things which belong to the love of good and truth, for conjugal love descends thence (see nos. 686, 2618, 2727-2759, 4434, 5054). For this reason, and because the loins are above the feet, which denote the exteriors (concerning which see below), they signify the interiors. The loins being girded

signifies fitness to receive the influx of good and truth from the Lord, and to do according to the influx; all girding and investiture signifies a state prepared to receive and act, for then all things in general and particular are kept in their order; it is otherwise when they are not girded.

7864. *Your shoes on your feet*, signifies as to exteriors. This appears from the signification of shoes, as denoting the external or ultimate things of the Natural, which in general cover the interiors of the Natural; and from the signification of feet, as denoting the Natural (see nos. 2162, 3147, 3761, 3986, 4280, 4938-4952).

7865. *And your staff in your hand*, signifies as to means. This appears from the signification of a staff in the hand, as denoting means, when journeying or sojourning is treated of, and when the loins and shoes on the feet are mentioned, which denote things interior and exterior.

7866. *And ye shall eat it in haste*, signifies the affection of separation. This appears from the signification of haste, as denoting affection, for haste is of the affection (see no. 7695); in the present case the affection of separation, because from those who infest, who are signified by the Egyptians.

7867. *It is the passover unto Jehorah*, signifies the presence of the Lord, and deliverance by Him. This appears from what has been already said, especially concerning the deliverance by the Lord's coming, of those who are of the spiritual Church (nos. 6854, 6914, 7035, 7091 end, 7828). That Jehovah in the Word is the Lord, see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.

7868. Verses 12-16. *And I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt, from man and even to beast; and on all the gods of Egypt will I do judgments: I am Jehorah. And the blood shall be to you for a sign upon the houses where ye are: and I shall see the blood, and I will pass by you, and the plague shall not be upon you for a destroyer, when I smite the land of Egypt. And that day shall be unto you for a memorial; and ye shall keep it a feast unto Jehorah, in your generations: by an eternal statute shall ye keep it. Seven days shall ye eat unleavened [cakes]; even the first day ye shall cause leaven to cease out of your houses: for every one that eateth what is leavened, even that soul shall be cut off from Israel, from the first day until the seventh day. And in the first day [there shall be] a holy convocation, and in the seventh day there shall be a holy convocation unto you; no work shall be done in*

them, save that which must be eaten by every soul, that only shall be done by you.

And I will pass through the land of Egypt, signifies presence with those who infested: *that night*, signifies the state of their evil: *and I will smite all the first-born in the land of Egypt*, signifies the damnation of those who are in faith separate from charity: *from man (homo) and even to beast*, signifies their evil lusts, interior and exterior: *and on all the gods of Egypt will I do judgments*, signifies their falsities which are to be damned: *I am Jehovah*, signifies the Lord, that He is the only God. *And the blood shall be*, signifies the truth of the good of innocence: *to you for a sign upon the houses [where ye are]*, signifies that it is a testification of the will of good: *and I shall see the blood*, signifies the apperception of that truth by those who inflict damnation: *and I will pass by you*, signifies that it will flee thence: *and the plague shall not be upon you for a destroyer*, signifies that damnation from the hells shall not flow in: *when I smite the land of Egypt*, signifies when those are being damned who are in faith separate from charity. *And that day shall be unto you for a memorial*, signifies the quality of that state in worship: *and ye shall keep it a feast unto Jehovah*, signifies the worship of the Lord on account of deliverance from damnation: *in your generations*, signifies in those things which are of faith and charity: *by an eternal statute shall ye keep it*, signifies the worship of the Lord according to the order of heaven for those who are of the spiritual Church. *Seven days*, signifies what is holy: *ye shall eat unleavened [cakes]*, signifies purification from falsities: *even the first day ye shall cause leaven to cease out of your houses*, signifies that absolutely nothing false shall be in good: *for every one that eateth what is leavened*, signifies who appropriates to himself falsity: *even that soul shall be cut off from Israel*, signifies that he shall be separated from those who are of the spiritual Church, and that he shall be damned: *from the first day until the seventh day*, signifies a full holy state. *And in the first day [there shall be] a holy convocation*, signifies that in the beginning all shall be together: *and in the seventh day there shall be a holy convocation unto you*, signifies thus in the end of the state: *no work shall be done in them*, signifies detention then from earthly and worldly things: *save that which must be eaten by every soul*, signifies when spiritual and celestial good is appropriated: *that only shall be done by you*, signifies that then they shall devote themselves to these things only.

7869. *And I will pass through the land of Egypt*, signifies presence with those who infested. This appears from the signification of passing through, when through a land and by Jehovah, as denoting presence; and from the signification of the

Egyptians, as denoting those who infested them who were of the spiritual Church (see nos. 6692, 7097); they are here denoted by the land of Egypt.

7870. *That night*, signifies the state of their evil. This appears from the signification of night, as denoting a state when there is nothing but evil and falsity; for night is opposed to day, and thick darkness to light, and day and light signify when there are truth and good; hence night also signifies the last time of the Church, for, since there is then no faith and charity, falsities and evils reign (see nos. 2353, 6000); night also signifies total devastation (no. 7776), and likewise damnation (no. 7851). It is evident from this that the state of those who are in hell is called night; not that the thick darkness of night is with them, for they see each other, but because the state of truth and good, which is in the heavens, is called day, the state of falsity and evil is therefore called night; thick darkness also prevails there when anything of light from heaven flows in thither; for then their own lumen, by which they see, is dissipated, and becomes
 2 thick darkness. The lumen by which they see is indeed derived from light from the Lord through heaven, for in the other life there is no light from any other source; but among those in hell this light is received by the faculty of understanding truth with them. Their faculty of being able to understand truth remains with them, as with every man, howsoever they are in evil or falsity; but when the heavenly light passes from this faculty into the will, that is, when they are not willing to understand, and thence into the evil and falsity with them, this heavenly light is turned into a lumen like that proceeding from a coal fire; which lumen, as was remarked, is turned into thick darkness by the light of heaven when it flows in. That in the hells there is a lumen such as that which arises from a coal fire, see nos. 1528, 3340, 4418, 4531; and that this lumen is turned into thick darkness at the presence of the light of heaven, see nos. 1783, 3412, 4533, 5057, 5058, 6000. From these considerations it may appear, that in the other life every one has light according to the faculty of understanding, instructed in truths from good, or in falsities from evil.

7871. *And I will smite all the first-born in the land of Egypt*, signifies the damnation of those who are in faith separate from charity. This appears from the signification of smiting, as denoting damnation, for smiting means killing or putting to death, and death in the spiritual sense signifies damnation (see no. 6119); and from the signification of the first-born, when predicated of the Egyptians, who represent those who are in falsities from evil, as denoting faith separate from charity (see nos. 3325,

7039, 7766, 7778, 7779). That, in the genuine sense, the first-born, when said of the spiritual Church, denotes the faith which is of charity, see nos. 367, 2435, 3325, 3494, 6344, 7035 ; therefore, in the opposite sense, the first-born denotes faith without charity.

7872. *From man and even to beast*, signifies their evil lusts, interior and exterior. This appears from the signification of the expression "from man and even to beast," as denoting the affection of interior and exterior good (see nos. 7424, 7523); for man (*homo*) signifies the affection of interior good, and beast the affection of exterior good ; therefore, in the opposite sense, as here where the first-born of the Egyptians are treated of, they signify evil affections, or interior and exterior lusts. That beasts denote good affections, and, in the opposite sense, evil affections or lusts, see nos. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198.

7873. *And on all the gods of Egypt will I do judgments*, signifies their falsities which are to be damned. This appears from the signification of gods, as denoting falsities (of which below) ; and from the signification of doing judgments, as denoting to be damned, for to judge or to do judgments is either to life or to death ; to life is salvation, to death is damnation. In the Word gods are frequently mentioned : when the angels are called gods, truths are signified (see nos. 4295, 4402, 7268) ; hence, in the opposite sense, the gods of the nations signify falsities (nos. 4402, 4544). The reason why truths are called gods is, that truth proceeds from the Divine itself, and is in itself Divine, whence those who receive it are called gods ; not that they are gods, but that the truth which is with them is Divine ; hence it is that, in the original language, the term for God, *Elohim*, is in the plural. The Divine itself is Divine Good, but what proceeds from it is Divine Truth, which fills the entire heaven. As the term god denotes truth, it therefore, in the opposite sense, denotes falsity.

7874. *I am Jehovah*, signifies the Lord, that He is the only God. This may appear from what was explained above (nos. 7401, 7444, 7544, 7598, 7636).

7875. *And the blood shall be*, signifies the truth of the good of innocence. This appears from the signification of the blood of the lamb, as denoting the truth of the good of innocence (as above, no. 7846).

7876. *To you for a sign upon the houses where ye are*, signifies that it is a testification of the will of good. This appears from

the signification of being for a sign, as denoting a testification; and from the signification of houses, as denoting those things which belong to the will of good (see above, no. 7848).

7877. *And I shall see the blood*, signifies the apperception of that truth by those who inflict damnation. This appears from the signification of seeing, as denoting understanding and apperceiving (see nos. 2150, 2325, 2807, 3764, 4403-4421, 4567, 4723, 5400); that it denotes apperception by those who inflict damnation, will be seen in what follows; and from the signification of blood, as denoting the truth of the good of innocence (as ² above, no. 7846). It shall be stated what the truth of the good of innocence is. The good of innocence is the good of love to the Lord, for those who are in this love are in innocence. Hence it is that those who are in the inmost or third heaven are in innocence above the rest, because they are in love to the Lord. By virtue of innocence, those who are in that heaven appear to others as infants, and yet they are the wisest of all in heaven (see no. 2306), for innocence dwells in wisdom (nos. 2305, 3495, 4797). The truth of the good of innocence, which is with them, is not the truth of faith, but is the good of charity; for those who are in the third heaven do not know what faith is, nor consequently what its truth is, for they are in the perception of the truth of faith, from which they instantly know that a thing is so, nor do they ever reason about it as to whether it is so, still less do they dispute about it; what is in perception in this manner does not fall within the range of science. It is otherwise with the spiritual who are in the second heaven; these are led by means of the truth which is of faith to the good which is of charity, wherefore they reason as to whether a thing is true or not, because they do not perceive whether it is; hence truths become a science to them, and are called doctrinals of ³ faith. That those who are in the inmost or third heaven are in such a state that they perceive what is the truth of faith, and therefore do not refer it to science, see nos. 202, 337, 2715, 2718, 3246, 4448. How it is that Jehovah saying *I shall see*, thus saying it of Himself, signifies apperception by those who inflict damnation, that is, by the infernals, may be evident from what has been already shown, namely, that evil is attributed to Jehovah or the Lord, although nothing of evil comes from Him, but from hell (see nos. 2447, 6071, 6991, 6997, 7533, 7632, 7643). When evil is permitted by one who is able to take it away, it appears as if it were from Him who permits it: so in the case of the first-born of the Egyptians being given over to death; this is attributed to Jehovah, for it is said, "I will pass through the land of Egypt that night, and I will smite all the first-born in the land of Egypt. . . . And it came to pass in the midst of the night, that Jehovah smote all the first-born in the land of

Egypt, from Pharaoh's first-born that was about to sit upon his throne, unto the first-born of the captive that was in the house of the pit" (verses 12, 29); and yet in this verse it is called *a destroyer* that does this, "The blood shall be to you for a sign upon the houses where ye are: and I shall see the blood, and I will pass by you, *and the plague shall not be upon you for a destroyer.*" The case is similar with the devastation of the evil in the other life, and with respect to damnation and casting into hell, which, in the internal sense, are meant by the plagues, by the death of the first-born, and by immersion into the Sea Suph. Jehovah or the Lord vastates no one, still less does He damn and cast into hell; but it is the evil spirit who does this to himself: it is the evil that is in him. Hence now it is, that the expression "I shall see the blood" signifies apperception by those who inflict damnation. How it is with permission, cannot be explained in a few words, for it involves very many arcana. When the wicked are damned, and are tormented, the permission by the Lord is not as of one who wills, but as of one who wills not, but who, in consequence of the urgency and resistance of the end, which is the salvation of the whole human race, cannot render aid, for this would be doing evil, which is utterly contrary to the Divine. But, by the Lord's Divine Mercy, more will be said on this subject elsewhere.

7878. *And I will pass by you*, signifies that it will flee thence, namely, the damnation which is from the hells. This appears from the signification of passing by, when it is said of damnation, as denoting to flee thence. The sphere of damnation also, which flows out from the hells, flees past those who from the Lord are in truth and good; for damnation inflows with those who are in evil and falsity, since a state of reception is there, but not with those who are in truth and good; for they are opposites, each of which shuns the other. Thus far all the statutes laid down respecting the paschal lamb, the roasting and eating of it, and the blood upon the posts and lintel, have reference to this,—that the destroyer will pass by their houses, in the internal sense that they shall be exempt from all damnation; they were prepared for the sake of this end, namely, that damnation might flee from them; the process of preparation is that which has been described, in the internal sense, by the statutes respecting the paschal lamb.

7879. *And the plague shall not be upon you for a destroyer*, signifies that damnation from hell shall not flow in. This appears from the signification of a plague, as here denoting damnation, for this plague was the death of all the first-born in Egypt, which denotes damnation (see no. 7778); and from the signification of the destroyer, as denoting hell which inflicts

damnation. In regard to hell inflicting damnation, the case is this: The devastation of the evil in the other life, their damnation, and their being cast into hell, do not come immediately from the spirit who is in evil, but from the hells. All the evils which are there come into existence by influx from the hells, and none without that influx; and they come into existence according to the state of evil in which the spirits are who are being devastated and damned; and the state of evil exists according to the privation of good and truth. According to that state communication takes place with the hells; and the hells are most ready to inflict evil; for inflicting evil is the very delight of their life. The hells being such, they are kept shut by the Lord; since, if they were opened, the whole human race would perish, for the hells continually breathe the destruction of all. When seventy thousand men (*viri*) perished by the pestilence, on account of David's numbering the people (2 Sam. xxiv.), and when a hundred and eighty-five thousand were slain in one night in the camp of the Assyrians (2 Kings xix. 35), these effects were from the hells, which were then opened. Similar effects would be produced at this day if they were opened; they are therefore kept closely shut by the Lord. That damnation from the hells cannot flow in with those who are kept by the Lord in good and truth, which is signified by the words, "The plague shall not be upon you for a destroyer," see just above, no. 7878.

7880. *When I smite the land of Egypt*, signifies when those are being damned who are in faith separate from charity. This appears from what was said above, no. 7871.

7881. *And that day shall be unto you for a memorial*, signifies the quality of that state in worship. This appears from the signification of a day, as denoting a state (see nos. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 6110); and from the signification of a memorial, as denoting quality in worship (see no. 6888).

7882. *Ye shall keep it a feast unto Jehovah*, signifies the worship of the Lord on account of deliverance from damnation. This appears from the signification of keeping a feast unto Jehovah, as denoting the worship of the Lord, and indeed on account of deliverance from damnation, for on that account this day was a feast. That the passover was instituted on account of the deliverance by the Lord of those who were of the spiritual Church, see no. 7867.

7883. *In your generations*, signifies in those things which are of faith and charity. This appears from the signification of

generations, as denoting the things of faith and charity (see nos. 613, 2020, 2584, 6239).

7884. *By an eternal statute shall ye keep it a feast*, signifies the worship of the Lord according to the order of heaven for those who are of the spiritual Church. This appears from the signification of an eternal statute, as denoting the order of heaven (of which below); and from the signification of keeping a feast, as denoting the worship of the Lord (see just above, no. 7882); and because it is said to the sons of Israel that they should keep it, those who are of the spiritual Church are meant. An eternal statute denotes the order of heaven, because all the statutes commanded to the sons of Israel were such as flowed from the order of heaven; in consequence of which they also represented the things which are of heaven. By worship according to the order of heaven, is meant all the exercise of good according to the Lord's precepts. At the present day the worship of God means chiefly oral worship in a temple, both morning and evening. The worship of God does not, however, consist essentially in this, but in a life of uses, this worship being according to the order of heaven. Oral worship is also worship, but it is of no avail whatever unless there is worship of the life, for this worship is of the heart; the former, in order that it may become worship, must proceed from the latter.

7885. *Seven days*, signifies what is holy. This appears from the signification of seven, as involving what is holy, and of seven days, as denoting that which is holy. That seven involves what is holy, see nos. 395, 433, 716, 881, 5265, 5268.

7886. *Ye shall eat unleavened [cakes]*, signifies purification from falsities. This appears from the signification of unleavened [cakes], as denoting purification from falsities (see no. 2342).

7887. *Even the first day ye shall cause leaven to cease out of your houses*, signifies that absolutely nothing false shall be in good. This appears from the signification of the first day, as denoting the beginning of that state (that a day denotes a state, see just above, no. 7881); from the signification of leaven, as denoting falsity, of which below; and from the signification of a house, as denoting good (see nos. 2233, 2234, 2559, 3652, 3720, 7833, 7834, 7835, 7848). From this it is evident that the words, "In the first day ye shall cause leaven to cease out of your houses," signify that from the very beginning of that state there shall be nothing false in good. With respect to good the case is this: Goods are infinite in variety, and they take their quality from truths; hence good becomes of such a character as are the truths which enter in. The truths which enter in are seldom

genuine, but are appearances of truth, and they are also falsities, but still not opposite to truths; when, however, these inflow into good, as is the case when the life is formed according to them, in a state of ignorance in which there is innocence, and when the end is to do good, they are regarded by the Lord, and in heaven, not as falsities, but as resemblances of truth, and are accepted as truths, according to the quality of the innocence: hence good receives its quality. From these considerations it may appear what is meant by the expression, that nothing false shall be in good.

7888. *For every one that eateth what is leavened*, signifies who appropriates to himself falsity. This appears from the signification of eating, as denoting to appropriate to one's self (see nos. 2187, 2343, 3168, 3513 end, 3596, 4745); and from the signification of what is leavened, as denoting falsity (as above, no. 7887).

7889. *Even that soul shall be cut off from Israel*, signifies that he shall be separated from those who are of the spiritual Church, and that he shall be damned. This appears from the signification of being cut off, as denoting to be separated, and also to be damned; and from the representation of the sons of Israel, as denoting those who are of the spiritual Church, as frequently above. The reason why he who has falsity in good must be separated and damned is, because when in good there is falsity, which is signified by what is leavened, it makes it such that it cannot but receive evil from the hells which inflict damnation. That when they [who are of the spiritual Church] are to be delivered from those who infested, damnation will flow in from all sides, and that those who are in genuine good, or in good without falsity, will pass unharmed through the midst of damnation, see no. 7878.

7890. *From the first day until the seventh day*, signifies a full holy state. This appears from the signification of seven days, as denoting a holy state (see above, no. 7885), and also a full state (no. 6508), which is also signified by a week. That a week denotes an entire period greater or less, from beginning to end, see nos. 2044, 3845.

7891. *And in the first day [there shall be] a holy convocation*, signifies that in the beginning all shall be together. This appears from the signification of the first day, as denoting the beginning, namely, of deliverance from those who infested, and thereby from damnation; and from the signification of a holy convocation, as denoting that all shall be together. Convocations were called, in order that the whole assembly of Israel might be together, and might thus represent heaven, for on these occasions

they were all distinguished into tribes, and the tribes into families, and the families into houses. That heaven, with the societies there, was represented by the tribes, the families, the houses of the sons of Israel, see no. 7836: therefore these convocations were called holy, and took place at every feast (Lev. xxiii. 27, 36; Numb. xxviii. 26; xxix. 1, 7, 12). From this circumstance the feasts themselves were called holy convocations, for it was commanded that all the males should be present at them. That the feasts were called holy convocations, appears from Moses, "*These are the appointed feasts of Jehovah, which ye shall call holy convocations*, to offer a fire-offering unto Jehovah" (Levit. xxiii. 37). That on such occasions all males were to be present, is manifest from these words, "*Three times in a year shall all thy males appear before Jehovah thy God*, in the place which He shall choose; in the feast of unleavened [cakes], and in the feast of weeks, and in the feast of tabernacles" (Deut. xvi. 16).

7892. *And in the seventh day there shall be a holy convocation unto you*, signifies thus in the end of the state. This appears from the signification of the seventh day, which was the last of the feast, as denoting its end. What is meant by a holy convocation, see just above, no. 7891.

7893. *No work shall be done in them*, signifies detention then from earthly and worldly things. This appears from the signification of work, as denoting labours and pursuits, which have for their end the things of the world and the earth; hence "no work shall be done in them," signifies detention from such things. The reason it was so severely forbidden to do any work on the feasts and Sabbaths was, that on such occasions they might be in a full representative state, that is, in such [states] as represented things celestial and spiritual. This state would have been disturbed had they done works which regarded the world and the earth as an end; for the representatives of the Church were instituted amongst the posterity of Jacob, in order that by means of them there might be a communication of heaven with man, which is the end for which the Church exists. This communication would not have been maintained, unless it had been forbidden under penalty of death to do any work on the days of the feasts and Sabbaths; for such was their character, that their minds were occupied with worldly and earthly things, in which they immersed themselves with their whole hearts. If therefore they had been at liberty to employ themselves in both at the same time, the communication by representatives would have been entirely broken off and annihilated. But afterwards the same feasts were retained for the sake of heavenly life on such occasions, and for the sake of

doctrine, so that at those times they might learn what faith and charity are.

7894. *Save that which must be eaten by every soul*, signifies when spiritual and celestial good is appropriated. This appears from the signification of eating, as denoting appropriation (see nos. 2187, 2343, 3168, 3513 end, 3596, 4745). That what is spiritual and celestial should be appropriated, is meant by the things instituted in relation to the paschal lamb.

7895. *That only shall be done by you*, signifies that then they shall apply themselves to these things only. This appears without explanation.

7896. Verses 17-20. *And ye shall observe the unleavened [cakes]; for in this self-same day have I brought forth your hosts out of the land of Egypt: and ye shall keep this day in your generations by an eternal statute. In the first, on the fourteenth day of the month in the evening, ye shall eat unleavened [cakes], until the one and twentieth day of the month in the evening. Seven days leaven shall not be found in your houses: for every one that eateth what is leavened, even that soul shall be cut off from the assembly of Israel, whether a sojourner or a native of the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened [cakes].*

And ye shall observe the unleavened [cakes], signifies that there shall be no falsity: *for in this self-same day have I brought forth your hosts out of the land of Egypt*, signifies because there was then a state of charity and faith, by means of which there was effected separation from those who were in evils and falsities: *and ye shall keep this day in your generations by an eternal statute*, signifies worship from faith and charity according to the order of heaven. *In the first, on the fourteenth day of the month*, signifies in the beginning of a holy state: *in the evening*, signifies the end of a former state and the beginning of a new one: *ye shall eat unleavened [cakes]*, signifies the appropriation, by good, of truth purified from falsity: *until the one and twentieth day of the month*, signifies the end of that holy state: *in the evening*, signifies the end of a former state and the beginning of a new one. *Seven days*, signifies the entire period of this state: *leaven shall not be found in your houses*, signifies that absolutely nothing of falsity shall come near to good: *for every one that eateth what is leavened, even that soul shall be cut off from the assembly of Israel*, signifies that he who adjoins falsity to his good is damned: *whether a sojourner or a native of the land*, signifies one who is of the Church, whether not born there, or born there. *Ye shall eat nothing leavened*, signifies that the greatest care must be taken lest falsity be appropriated: *in all your habitations shall ye eat*

unleavened [cakes], signifies that in the interiors, where good is, truth must be appropriated.

7897. *And ye shall observe the unleavened [cakes]*, signifies that there shall be no falsity. This appears from the signification of unleavened [cakes], as denoting what is purified from all falsity (see no. 2342).

7898. *For in this self-same day have I brought forth your hosts out of the land of Egypt*, signifies because there was then a state of charity and faith, by means of which there was effected separation from those who were in evils and falsities. This appears from the signification of a day, as denoting a state (see above, no. 7881); from the signification of hosts, as denoting the things which relate to charity and faith (see nos. 3448, 7236); from the signification of bringing forth, as denoting being separated; and from the signification of the Egyptians, as denoting those who are in evils and falsities, as frequently above.

7899. *And ye shall keep this day in your generations by an eternal statute*, signifies worship from faith and charity according to Divine order. This appears from the signification of keeping, as denoting worship, for that day was kept when the passover was celebrated in it; from the signification of generations, as denoting those things which are of faith and charity (see above, no. 7883); and from the signification of an eternal statute, as denoting according to Divine order (see also above, no. 7884).

7900. *In the first, on the fourteenth day of the month*, signifies in the beginning of a holy state. This appears from the signification of in the first, as denoting the beginning (as above, nos. 7887, 7891); and from the signification of the fourteenth day, as denoting a holy state. That the number fourteen denotes what is holy, see above, no. 7842, and that a day denotes a state, see no. 7881. The number fourteen denotes what is holy, because it arises from seven, which, when mentioned in the Word, signifies what is holy, for simple and compound numbers involve the same (nos. 5291, 5335, 5708). The passover being the most holy of the feast days, it was therefore commanded, that it should be celebrated on the fourteenth day of the month, should last seven days, and should conclude on the twenty-first day, which also signifies what is holy. For the same reason it was appointed, that those who could not celebrate the passover in the first month, should celebrate it in the following month, also on the fourteenth day, on which subject it is thus written in Moses, "If any man (*vir*) shall be unclean by reason of a soul, or be in a journey afar off, among you or your generations, yet he shall do

the passover unto Jehovah. *In the second month, in the fourteenth day, between the evenings they shall do it* " (Numb. ix. 10, 11).

7901. *In the evening*, signifies the end of a former state, and the beginning of a new one. This appears from the signification of the evening, as denoting the end of a former state and the beginning of another (see no. 7844).

7902. *Ye shall eat unleavened [cakes]*, signifies the appropriation, by good, of truth purified from falsity. This appears from the signification of eating, as denoting appropriation (see nos. 2187, 2343, 3168, 3513 end, 3596, 4745). The reason why it denotes the appropriation of truth by good is, because truth is appropriated by good, and good, as has been frequently shown before, derives its quality from truth; wherefore, in order that truth may be appropriated, it must be by good, and in order that good may be appropriated, it must be through truth. It also appears from the signification of what is unleavened, as denoting truth purified from all falsity (see no. 2342). As regards truth purified from all falsity, it should be known, that with man there can never be pure truth, both because falsity is continually flowing forth from the evil in which he is and which is rooted in him, and because truths have a connection with each other; and therefore if there is one falsity, and especially if there are many, the truths themselves that remain are defiled by it, and derive something from the falsity. But truth is said to be purified from falsity when man is capable of being kept by the Lord in the good of innocence. Innocence consists in acknowledging that with one's self there is nothing but evil, and that all good is from the Lord; also in believing that the knowledge or perception of anything, consequently of the truth which is of faith, is not from one's self, but from the Lord. When man is in this state, falsity can be removed from him, and truth from the Lord be insinuated. It is this state which is signified by the unleavened [cakes], and also by the eating of the paschal lamb.

7903. *Until the one and twentieth day of the month*, signifies the end of that holy state. This appears from the signification of the one and twentieth day, as denoting a holy state, and also the end of that state. It denotes a holy state, because it is the product of seven and three multiplied into each other, and seven signifies what is holy, as also does three: that the one and twentieth day denotes the end of that state, is evident, because it was the last day.

7904. *In the evening*, signifies the end of a former state, and the beginning of a new one (as above, no. 7901).

7905. *Seven days*, signifies the entire period of this state. This appears from the signification of seven days, as denoting a holy state (as above, no. 7885), and also an entire period from beginning to end, or a full state (nos. 728, 6508), in like manner as a week (nos. 2044, 3845). Because these things were signified, it was appointed that this feast should last seven days.

7906. *Leaven shall not be found in your houses*, signifies that absolutely nothing of falsity shall come near to good. This appears from the signification of leaven, as denoting falsity (of which below); and from the signification of a house, as denoting good (see nos. 3652, 3720, 4982, 7833, 7834, 7835). That leaven denotes falsity, may appear from those passages that speak of leaven and what is leavened, also of what is unleavened and unfermented, as in Matthew, "Jesus said, Take heed, and *beware of the leaven of the Pharisees, and of the Sadducees*. Then afterwards the disciples understood that He bade them not *beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees*" (xvi. 6, 12): here leaven manifestly denotes false doctrine. Because leaven signified falsity, it was forbidden "*to sacrifice upon what was leavened the blood of the sacrifice*" (Exodus xxiii. 18; xxxiv. 25); for the blood of the sacrifice signified holy truth, thus truth pure from all falsity (see nos. 4735, 6978, 7317, 7326, 7846, 7850); it was also appointed, that "*the meal-offering, which was offered upon the altar, should not be baked leavened*" (Lev. vi. 14-17); and that "*the cakes and wafers also should be unleavened*" (Lev. vii. 11-13). As to what 2 further relates to what is leavened and unleavened, it should be known that the purification of truth from falsity with man can never take place without leavening or fermentation, so called, that is, without the combat of falsity with truth, and of truth with falsity: but after the combat has taken place, and the truth has conquered, the falsity falls down like lees, and the truth comes forth purified; like wine, which becomes clear after fermentation, the lees falling to the bottom. This fermentation or combat exists principally when the state with man is being turned, namely, when he begins to act from the good which is of charity, and not as before from the truth which is of faith; for while man acts from the truth of faith the state is not yet purified, but it is purified when he acts from the good which is of charity, for he then acts from the will, previously, he acted only from the understanding. Spiritual combats or temptations are 3 fermentations in the spiritual sense, for falsities then desire to conjoin themselves to truths; but truths reject them, and at length cast them down as it were to the bottom, consequently become refined. In this sense is to be understood what the Lord teaches respecting leaven in Matthew, "*The kingdom of*

the heavens is like unto leaven, which a woman took and hid in three measures of meal, *till the whole was leavened*" (xiii. 33) : meal denotes the truth from which good is : also in Hosea, "They are all adulterers, as an oven heated by the baker, *the raiser ceaseth from kneading the dough until it be leavened*" (vii. 4). Because, as was said, such combats as are signified by leavenings or fermentations take place with man in the state which precedes newness of life, therefore it was appointed, that when "*the new meal-offering at the feast of the first-fruits, the wave-bread, was brought, it should be baked leavened, and should be the first-fruits to Jehovah*" (Lev. xxiii. 16, 17).

7907. *For every one that eateth what is leavened, even that soul shall be cut off from the assembly of Israel*, signifies that he who adjoins falsity to his good is damned. This appears from the signification of eating, as denoting appropriating (see nos. 2343, 3168, 3513 end, 3596, 4745), thus also conjoining (no. 2187), for he who appropriates anything conjoins it to himself ; from the signification of what is leavened, as denoting falsity (see just above, no. 7906) ; from the signification of being cut off, as denoting being separated, and being damned (see no. 7889) ; from the signification of the soul, as denoting the man ; and from the signification of the assembly of Israel, as denoting those who are of the spiritual Church (see nos. 7830, 7843). From these considerations it is evident, that by the words "every one that eateth what is leavened, even that soul shall be cut off from the assembly of Israel," is signified that he who adjoins falsity to his good will be separated from the spiritual Church and damned.

7908. *Whether a sojourner or a native of the land*, signifies one who is of the Church, whether not born there, or born there. This appears from the signification of a sojourner, as denoting one who is being instructed in the truths and goods of the Church, and receives them (see nos. 1463, 4444), thus who is not born within the Church, but still comes to it ; and from the signification of a native of the land, as denoting one who is born within the Church.

7909. *Ye shall eat nothing leavened*, signifies that the greatest care must be taken lest falsity be appropriated. This appears from the signification of leavened, as denoting falsity (see above, no. 7906) ; and from the signification of eating, as denoting to appropriate to one's self (see also above, no. 7907). The frequent prohibition against eating what is leavened, as verses 15, 17-19, involves that the utmost precaution must be taken against falsity. The reason why the utmost caution must be used against falsity

is, that man may be in good. Falsity does not agree with good, but destroys it, for falsity belongs to evil, and truth to good. If falsity is appropriated, that is, firmly believed, there is no reception of the good of innocence, consequently no deliverance from damnation. It is one thing to appropriate falsity to one's self, and another to adjoin it; those who adjoin falsity, if they are in good, reject it when the truth appears to them; but those who appropriate falsity retain it, and resist the truth itself when it appears. This then is the ground of the frequent prohibition against eating what is leavened.

7910. *In all your habitations shall ye eat unleavened [cakes]*, signifies that in the interiors, where good is, truth must be appropriated. This appears from the signification of habitations, as denoting the things which are of the mind, thus of intelligence and wisdom (see no. 7719), consequently the interiors, for intelligence and wisdom are there, and likewise good; and from the signification of eating unleavened [cakes], as denoting to appropriate truth to one's self (see several passages above). In regard to appropriation being effected in the interiors, and to good being there, it should be known, that with those who are in the Lord, that is, in the life of faith and charity, good dwells in the interiors, and in proportion as it is interiorly with them, good is the purer and more heavenly; but truth dwells in the exteriors, and the more exteriorly it is with them, the more is truth bereft of good; the reason is, that man as to his interiors is in heaven, and as to his inmosts is near the Lord, but as to exteriors he is in the world. Hence it is that the truths which belong to faith enter by an external way, but good by an internal way (see nos. 7756, 7757); also that the appropriation of truth is effected in the interiors where good is.

7911. Verses 21-24. *And Moses called all the elders of Israel, and said unto them, Draw out, and take you a small cattle of the flock according to your families, and slaughter the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and ye shall make it touch unto the lintel and unto the two posts with the blood that is in the basin; and ye shall not go out, anyone out of the door of his house, until the morning. And Jehorah will pass through to inflict the plague upon Egypt; and He will see the blood upon the lintel and upon the two posts, and Jehorah will pass by the door, and will not give unto the destroyer to come in unto your houses to inflict the plague. And ye shall keep this word for a statute to thee and to thy sons to eternity.*

And Moses called all the elders of Israel, signifies the illustration of the understanding of those who are of the spiritual Church, by the influx and presence of truth Divine: *and said unto them*, signifies perception: *Draw out*, signifies that they

should compel themselves: *and take you a small cattle of the flock*, signifies to receive the good of innocence: *according to your families*, signifies according to the good of every truth: *and slaughter the passover*, signifies preparation for the Lord's presence, and consequent deliverance. *And ye shall take a bunch of hyssop*, signifies an external means by which purification may be effected: *and dip it in the blood*, signifies the holy truth which is of the good of innocence: *that is in the basin*, signifies which is in the good of the Natural: *and ye shall make it touch unto the lintel and unto the two posts*, signifies the goods and truths of the Natural: *with the blood which is in the basin*, signifies the holy truth which is of the good of innocence in the Natural: *and ye shall not go out, anyone out of the door of his house*, signifies that they must remain steadfast in good which must not be looked at from truth: *until the morning*, signifies to a state of illustration. *And Jehovah will pass through*, signifies the presence of the Divine: *to inflict the plague upon Egypt*, signifies whence damnation comes to those of the Church who have been in faith separate from charity: *and He will see the blood upon the lintel and upon the two posts*, signifies apperception of the holy truth which is of the good of innocence in the Natural: *and Jehovah will pass by the door*, signifies that damnation will flee thence: *and will not give unto the destroyer to come in unto your houses*, signifies that falsity and evil which are from the hells shall not in any wise draw near to the will: *to inflict the plague*, signifies the damnation which they inflict on themselves. *And ye shall keep this word for a statute to thee and to thy sons to eternity*, signifies that all this shall be according to Divine order hereafter for those who are of the spiritual Church.

7912. *And Moses called all the elders of Israel*, signifies the illustration of the understanding of those who are of the spiritual Church by the influx and presence of truth Divine. This appears from the signification of calling, when it is said of truth Divine, as denoting influx and presence (see nos. 6177, 6840, 7390, 7451, 7721); from the representation of Moses, as denoting the Divine Law, thus the Word and truth Divine (see the preface to Gen. xviii., also nos. 4859 end, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382); from the signification of elders, as denoting the chief things of wisdom and intelligence which are in agreement with truth and good (see nos. 6524, 6525, 6890), to call which things or to make them present is to illustrate the understanding; and from the representation of Israel, as denoting the spiritual Church (see nos. 4286, 6426, 6637). From these considerations it is evident, that Moses' calling all the elders of Israel, signifies the illustration of the understanding of those who are of the spiritual Church by the influx and presence of truth Divine.

7913. *And said unto them*, signifies perception. This appears from the signification of saying in the historical parts of the Word, as denoting perception (see nos. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509, 5687, 5743, 5877, 6251).

7914. *Draw out*, signifies that they should compel themselves. This appears from the signification of drawing out, when it is said of the good of innocence which those who are of the spiritual Church will receive from the Lord, as denoting to compel themselves; for the good of innocence, which is the good of love to the Lord, is not received by the man of the spiritual Church, unless he compels himself, since he can hardly believe that the Lord is the only God, and that His Human is Divine; wherefore, since he is not in faith, he cannot be in love to Him, nor consequently in the good of innocence, unless he compels himself. That man ought to compel himself, and that when he compels himself it is from freedom, but not when he is compelled, see nos. 1937, 1947. This is signified by "draw out," namely the paschal small cattle. That to draw it out involves some arcanum not obvious in the sense of the letter, is evident.

7915. *And take you a small cattle of the flock*, signifies to receive the good of innocence. This appears from the signification of the paschal lamb, which is here "a small cattle of the flock," as denoting the good of innocence (see nos. 3519, 3994, 7840).

7916. *According to your families*, signifies according to the good of every truth. This appears from the signification of families, when it is said of the sons of Israel, who represent the spiritual Church, as denoting the goods of truth, for the goods of that Church are called goods of truth. Families have this signification, because in the internal sense none but spiritual things, that is, those which are of heaven and the Church, thus of faith and charity, are meant; wherefore in that sense families denote the things which descend from good through truth, and are the goods of truth.

7917. *And slaughter the passover*, signifies preparation for the presence of the Lord, and consequent deliverance. This appears from the signification of slaughtering, as denoting preparation (as above, no. 7843); and from the signification of the passover, as denoting the presence of the Lord, and the deliverance of those who are of the spiritual Church.

7918. *And ye shall take a bunch of hyssop*, signifies an external means by which purification may be effected. This appears from the signification of hyssop, as denoting external truth which is a means of purification, of which presently. It is said that

they should take a bunch of hyssop, because a bunch or bundle is predicated of truths and their arrangement (see nos. 5530, 5881, 7408). Hyssop denotes external truth, which is a means of purification, because all spiritual purification is effected by truths; for the earthly and worldly loves from which man has to be purified, are not well known except by means of truths, and when these are insinuated by the Lord, there is insinuated at the same time a horror of those loves, as of things unclean and damnable. The effect of this horror is, that when anything similar flows in into the thought, the horror returns, consequently aversion for it; thus man is purified by truths, as by external means. It was on this account ordained that circumcision should be effected by knives or lancets of flint. That lancets or knives of flint denote the truths of faith by which purification is effected, see nos. 2799, 7044, and that circumcision denotes purification from impure loves, see nos. 2039, 2632, 3412, 3413, 4462, 7045. Because hyssop had this signification, it was therefore applied in cleansings, which, in the internal sense, signified purifications from falsities and evils; as in the cleansing of the leprosy, in Moses, “The priest shall take *for cleansing a leper* two clean living birds, and *cedar wood*, and scarlet, and *hyssop*; . . . and he shall dip them in the blood of the bird that was slain, and shall sprinkle upon him that is to be cleansed” (Lev. xiv. 4–7); so in *the cleansing of a house*, when the leprosy was in it (verses 49–51 of the same chapter). In preparing the *water of separation* also, by which cleansings were effected, “*cedar wood and hyssop*” were used (Numb. xix. 6, 18); cedar wood signified internal spiritual truth, and hyssop external; thus cedar denoted an interior means of purification, hyssop an exterior. That hyssop denotes a means of purification, is very manifest in David, “*Purge me with hyssop*, and I shall be made clean; wash me, and I shall be whiter than snow” (Psalm li. 7); where purging with hyssop and being made clean denote external purification: washing and being made whiter than snow denote internal purification: snow and whiteness are predicated of truth (nos. 3301, 3993, 4007, 5319). That hyssop denotes the lowest truth, and cedar higher truth, is evident from these words in the First Book of the Kings, “Solomon spake of trees, *from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall*” (iv. 33): where cedar denotes internal truth, and hyssop external truth, which belong to intelligence.

7919. *And dip it in the blood*, signifies the holy truth which is of the good of innocence. This appears from the signification of blood, here the blood of a lamb, as denoting the holy truth of the good of innocence (see above, nos. 7846, 7877). What the truth of the good of innocence is, see no. 7877.

7920. *That is in the basin*, signifies which is in the good of the Natural. This appears from the signification of a basin, as denoting the good of the Natural; for vessels in general signify the scientifics which belong to the Natural (no. 3068), by reason that they are the receptacles of the influx of good and truth. And since vessels signify scientifics, they signify also the Natural, for scientifics belong to the Natural, and the Natural is a general receptacle: but specifically vessels of wood and of brass signified the goods of the Natural, for wood denotes good, and so also does brass: hence it is that a basin denotes the good of the Natural. It should be known, that natural good means one thing, and the good of the Natural another; natural good is that which man has hereditarily, but the good of the Natural is that which he has from the Lord through regeneration. Concerning natural good, see no. 7197.

7921. *And ye shall make it touch unto the lintel and unto the two posts*, signifies the goods and truths of the Natural. This appears from the signification of the lintel, as denoting the good of the Natural, and from the signification of the posts, as denoting its truths (see no. 7847).

7922. *With the blood which is in the basin*, signifies the holy truth which is of the good of innocence in the Natural. This appears from the signification of the blood, namely, of the lamb, as denoting the holy truth which is of the good of innocence (see no. 7919); and from the signification of a basin, as denoting the Natural (see just above, no. 7920).

7923. *And ye shall not go out, anyone out of the door of his house*, signifies that they must remain steadfast in good, which must not be looked at from truth. This appears from the signification of not going forth, as denoting to remain steadfast; and from the signification of a house, as denoting good (see nos. 2233, 2234, 2559, 3652, 3720, 7833-7835, 7848). Hence it is evident that the words, "Ye shall not go out, anyone out of the door of his house," signify that they must remain steadfast in good. The reason it signifies that good must not be looked at from truth is, because to abide in the house is to remain in good, but to go out of the door of the house is to go from good to truth, for good is within, but truth is outside (no. 7910). What is meant by looking from good to truths, see nos. 5895 end, 5897, 7857). To regard good from truth is to regard the internal from the external; but to regard truth from good is to regard the external from the internal; for, as just remarked, good is interior, but truth is exterior. To regard truth from good is according to order, for all Divine influx is through things interior to things exterior; but to regard good from truth is not accord-

ing to order; wherefore during man's regeneration the order is reversed, good or charity being regarded in the first place, and truth or faith in the second.

7924. *Until the morning*, signifies to a state of illustration. This appears from the signification of morning, as denoting a state of illustration (see nos. 3458, 3723, 5740, 7860).

7925. *And Jehorah will pass through*, signifies the presence of the Divine. This appears from the signification of passing through, namely, through the land of Egypt, when it is said of Jehovah, as denoting the presence of the Divine (see above, no. 7869).

7926. *To inflict the plague upon Egypt*, signifies whence damnation comes to those of the Church who have been in faith separate from charity. This appears from the signification of a plague, which is here the death of the first-born, as denoting the damnation of those of the Church who are in faith separate from charity (see nos. 7766, 7778); for Egypt or the Egyptians signify those who have been in the science of such things as relate to the Church, but who have separated life from doctrine, that is, charity from faith. The Egyptians too were of this character, for they had the science of the things belonging to the Church of that time, which was a representative Church. They were acquainted with the representations of spiritual things in natural, which constituted the rituals of the Church at that period, and they were consequently acquainted with correspondences, as may clearly appear from their hieroglyphics, which were images of natural things that represented spiritual things. Hence it is that the Egyptians also signify those who are in the science of the things of faith, but in a life of evil. In the other life such are vastated as to all things that belong to faith, or as to all things that belong to the Church, and at length are damned; which damnation is meant, in the internal
2 sense, by the death of the first-born in Egypt. Since it is said that Jehovah will pass through to inflict a plague on Egypt, and this signifies the presence of the Divine, which occasions the damnation of those of the Church who are in faith separate from charity, it is necessary to say how the case herein is. Jehovah or the Lord does not present Himself amongst those who are in hell, that He may bring damnation; but nevertheless it is His presence which causes it. For the hells are continually lusting to infest the good, and also are continually seeking to ascend into heaven, and to thrust down those who are there, but they cannot reach higher than to those who are in the last boundaries of heaven. For it is enmity which continually breathes hostility and violence; but the Lord continually

provides that those who are in the last boundaries of heaven shall be in safety and quiet: this is effected by His presence amongst them. When the infernals let themselves in where the Lord is present, that is, into His presence, they cast themselves into the evils of vastation, and at length into damnation; for, as has already been frequently shown, the Lord's presence, into which they rush, produces such effects. From this it is evident that the Lord does not present Himself amongst them in order to bring upon them the evils of punishment, but that they cast themselves into them. From these considerations it is evident that nothing but good comes from the Lord, and that all evil is from those who are in evil, thus that the evil bring upon themselves vastations, damnation, and hell: thus it may appear how it is to be understood that Jehovah will pass through to inflict the plague on Egypt.

7927. *And He will see the blood upon the lintel and upon the two posts*, signifies apperception of the holy truth which is of the good of innocence in the Natural. This appears from the signification of seeing, as denoting understanding and apperceiving (see nos. 2150, 2325, 2807, 3764, 4403-4421, 4567, 4723, 5400); from the signification of the blood, as denoting the holy truth of the good of innocence (as above, no. 7919); and from the signification of the lintel and the two posts, as denoting the goods and truths of the Natural (see also above, no. 7847).

7928. *And Jehovah will pass by the door*, signifies that damnation will flee thence. This appears from what was said above, no. 7878, where like words occur.

7929. *And will not give unto the destroyer to come in unto your houses*, signifies that falsity and evil, which are from the hells, shall not in any wise draw near to the will. This appears from the signification of "He will not give," as denoting that it shall not come near; from the signification of the destroyer, as denoting hell (see no. 7879), thus falsity and evil which are from the hells, for the hells are from falsity and evil; and from the signification of houses, as denoting the things which are of the will (see nos. 710, 7848). Man is signified by a house, hence also his mind, for man is man in virtue of his understanding truth and willing good, which belong to the mind; and since man is man chiefly from that part of the mind which is called the will, therefore the will also is signified by a house. But which of these is signified appears from the series of the things in the internal sense.

7930. *To inflict the plague*, signifies the damnation which

they bring on themselves. This appears from the signification of a plague, as here denoting the damnation of those of the Church who have been in faith separate from charity (see nos. 7879, 7926). That the evil bring damnation upon themselves, see just above, no. 7926.

7931. *And ye shall keep this word for a statute to thee and to thy sons to eternity*, signifies that all this shall be according to Divine order hereafter for those who are of the spiritual Church. This appears from the signification of keeping this word to eternity, as denoting that all this was to be observed hereafter; from the signification of the expression "for a statute," as denoting according to order (see no. 7884); and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see nos. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223). The order here meant is that order which was in heaven from the time when the Lord, from His Divine Human, began to dispose all things in heaven and on earth, which was immediately after His Resurrection (Matt. xxviii. 18). According to that order, those who were of the spiritual Church could then be elevated into heaven, and enjoy eternal blessedness, but not according to the order previously existing; for previously the Lord disposed all things through heaven, but afterwards through His Human, which He glorified and made Divine in the world; by which there was such an accession of strength that those were elevated into heaven who could not be elevated before, and that the evil on all sides retired, and were shut up in their hells. This is the order which is meant.

7932. Verses 25-28. *And it shall come to pass that ye shall come to the land which Jehorah will give you, according as He hath spoken, and ye shall keep this service. And it shall come to pass that your sons shall say unto you, What is this service to you? And ye shall say, It is the sacrifice of the passover unto Jehorah, in that He passed by the houses of the sons of Israel in Egypt, when He inflicted the plague upon Egypt, and delivered our houses. And the people bowed themselves and bowed themselves down. And the sons of Israel went and did as Jehorah commanded Moses and Aaron, so did they.*

And it shall come to pass that ye shall come to the land which Jehorah will give you, signifies to heaven, which they shall have from the Lord: *according as He hath spoken*, signifies according to promise in the Word: *and ye shall keep this service*, signifies worship on account of deliverance. *And it shall come to pass that your sons shall say unto you*, signifies the interior perception of truth, which belongs to conscience: *What is this service to you?* signifies when in worship: *and ye shall say*, signifies thought: *It*

is the sacrifice of the passover unto Jehovah, signifies the worship of the Lord on account of deliverance: *in that He passed by the houses [of the sons] of Israel*, signifies that damnation fled from the goods in which they were kept by the Lord: *in Egypt*, signifies when in nearness to the evil: *when He inflicted the plague upon Egypt*, signifies when those who belonged to the Church who were in faith separate from charity were damned: *and delivered our houses*, signifies that nothing damnable reached them, because they were in good from the Lord. *And the people benuded themselves and bowed themselves down*, signifies humiliation of the mouth and of the heart. *And the sons of Israel went and did as Jehovah commanded Moses and Aaron*, signifies that those who were of the spiritual Church obeyed truth Divine: *so did they*, signifies act from the will.

[7932a]. *And it shall come to pass that ye shall come to the land which Jehovah will give you*, signifies to heaven, which they shall have from the Lord. This appears from the signification of the land, here the land of Canaan, to which they were about to come, as denoting the Lord's kingdom, thus heaven (see nos. 1607, 1866, 3038, 3481, 3705, 4116, 4240, 4447, 5757): for the sons of Israel represented those of the spiritual Church who were in the world before the Lord's coming, and could not be saved but by the Lord, and on this account were preserved and detained in the lower earth, where in the meantime they were infested by the hells which were round about. When, therefore, the Lord came into the world, and made the Human in Himself Divine, He, at His resurrection, delivered those who had been preserved and detained there, and, after they had undergone temptations, elevated them into heaven. These are the particulars which, in the internal sense, are contained in the Second Book of Moses or Exodus. The Egyptians signify those who infested; their being brought out of Egypt signifies deliverance: their life of forty years in the wilderness signifies temptations; and their introduction into the land of Canaan, elevation into heaven; on these subjects see what was said before, nos. 6854, 6914, 7091 end, 7828. From these considerations it is evident, that "when ye shall come into the land," signifies to heaven, which they shall have from the Lord.

7933. *According as He hath spoken*, signifies according to promise in the Word. This appears from the signification of speaking, when it is said by the Lord respecting heaven, to which those who were of the spiritual Church were about to come, as denoting promise in the Word; for the Word, both in the books of Moses and in the prophets, treats, in the internal sense, of the deliverance of those who, before the Lord's coming, were detained in the lower earth and infested by the evil, and of their elevation

into heaven, and who are there meant by the sons of Israel; this is the promise which is here signified by the words "*as*"
² *Jehovah hath spoken.*" The Lord's frequent declarations, that in Him were to be fulfilled, and were fulfilled all things contained in the Scripture, involve those things which are in the internal sense of the Word, for this treats solely of the Lord's kingdom, and, in the supreme sense, of the Lord Himself; as these declarations in Luke, "*Jesus said unto the disciples, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their mind, that they might understand the Scriptures*" (xxiv. 44, 45). Again, "*Behold, we go up to Jerusalem, where all things must be accomplished that were written through the Prophets concerning the Son of Man*" (xviii. 31). And in Matthew, "*Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from*"
³ *the Law, till all things be fulfilled*" (v. 17, 18). These, and what the Lord in other places declares respecting the fulfilling of the Law or Scripture, involve, as was said, the things predicted of Him in the internal sense. In that sense all things in general and particular even to every jot or to every least point, treat of the Lord; wherefore it is said that one jot or one tittle shall not pass from the Law till all things be fulfilled. And in Luke, "*It is easier for heaven and earth to pass away than one tittle of the Law to fall*" (xvi. 17). He who knows not that in the internal sense, the particulars, even to the least of all, treat of the Lord and of His kingdom, and that in consequence the Word is most holy, cannot at all comprehend what is meant by the declaration, that one tittle shall not fall, nor one jot or little horn pass, and that it is easier for heaven and earth to pass away; for the particulars which are visible in the external sense do not appear so important; but the internal text is so continuous that not a particle even could have been omitted without an interruption of the series.

7934. *And ye shall keep this service*, signifies worship on account of deliverance. This appears from the signification of keeping, as denoting that it ought to be observed (as above, no. 7931); and from the signification of serving or service, as denoting the worship of the Lord.

7935. *And it shall come to pass that your sons shall say unto you*, signifies the interior perception of truth, which belongs to conscience. This appears from the signification of saying, as denoting perception (see above, no. 7913); and from the signification of sons, as denoting truths (see nos. 489, 491, 533, 1147,

2623, 3373, 4257). The reason it denotes the interior perception which belongs to conscience is, because the subject treated of is the after state or future of those who are of the spiritual Church, and who have been delivered by the Lord, that this truth should be fixed in their minds, that their salvation is due to the Lord alone. The perception of this truth belongs to conscience; for those who are of the spiritual Church have not perception like those who are of the celestial Church, but instead of it they have conscience. With them conscience has its birth and formation from the truths of the Church in which they were born, which they have imbibed in childhood and afterwards, and have confirmed by life, and which thus have been made matters of faith. To act according to those truths is according to conscience, and to act contrary to them is contrary to conscience. They remain as if inscribed on the interior memory, and at length as the things which have been impressed in infancy, which afterwards appear quite familiar, and as it were innate, like the speech, the thoughts, recollections, and varying reflections, and, in externals, like the gait, the gestures, the expression of countenance, and many other things into which man is not born, but is introduced by habit. When the truths of faith are impressed in this way, which is done in the interior man, they likewise become familiar, and at length, as innate, impel man to think, to will, and to act according to them. This [principle] of life is called conscience, and is the life of the spiritual man, which is to be valued in proportion as the truths from which he thinks are the genuine truths of faith, and as the goods from which he acts are the genuine goods of charity. From the series of what follows, it is also evident that the above words signify the interior perception which is of conscience.

7936. *What is this service to you?* signifies when in worship, namely, that then there is perception which is of conscience. This appears from the signification of service, as denoting worship (as above, no. 7934).

7937. *And ye shall say,* signifies thought. This appears from the signification of saying, as denoting thought (see nos. 3395, 7094). Saying here denotes thought, because, just above, no. 7935, saying signified the perception which is of conscience; and this is the reply, which, to the perception which is of conscience, is thought.

7938. *It is the sacrifice of the passover unto Jehovah,* signifies the worship of the Lord on account of deliverance. This appears from the signification of sacrifice, as denoting worship (see nos. 922, 6905); and from the signification of the passover, as denot-

ing the Lord's presence and the deliverance of those who were of the spiritual Church (see nos. 7093 end, 7867).

7939. *In that He passed by the houses of the sons of Israel*, signifies that damnation fled from the goods in which they were kept by the Lord. This appears from the signification of Jehovah passing by, as denoting that damnation will flee thence (as above, nos. 7878, 7928); from the signification of houses, as denoting goods (see nos. 3652, 3720, 4982, 7833-7835); and from the representation of Israel, as denoting those who were of the spiritual Church, as frequently above. The reason why it is said that they were kept in goods by the Lord is, because when they passed through the places of damnation or the hells, which was the case when they were delivered, they were then kept in good by the Lord. For this end they were prepared; the process of their preparation being described by the statutes relating to the blood, and to the paschal lamb, and to the eating thereof, treated of in verses 3-11, 15-20, 22, 43-48 of this chapter. That when they were delivered, they passed through places of damnation or hells, will be seen in what follows.

7940. *In Egypt*, signifies when in nearness to the evil. This appears from the signification of the Egyptians, as denoting the evil who infested those who were of the spiritual Church, as frequently above; hence Egypt signifies the state or place where they were; that they were near, is evident, because they were in the land of Goshen. In order that it may be known how this is, see what was said above, no. 7932[a].

7941. *When He inflicted the plague upon Egypt*, signifies when those who belonged to the Church who were in faith separate from charity were damned. This appears from the signification of inflicting the plague on Egypt, as denoting the damnation of those who were in faith separate from charity (see nos. 7766, 7778, 7926).

7942. *And delivered our houses*, signifies that nothing damnable reached them, because they were in goods from the Lord. This appears from what has been explained above, at no. 7939.

7943. *And the people bended themselves and bowed themselves down*, signifies humiliation of the mouth and of the heart. This appears from the signification of bending one's self, as denoting exterior humiliation, thus of the mouth; and from the signification of bowing one's self down, as denoting interior humiliation, thus of the heart (see nos. 5682, 7068).

7944. *And the sons of Israel went and did as Jehovah com-*

manded Moses and Aaron, signifies that those who were of the spiritual Church must obey truth Divine. This appears from the signification of going and doing, as denoting to obey; from the representation of the sons of Israel, as denoting those who are of the spiritual Church, as frequently above; and from the representation of Moses and Aaron, as denoting truth Divine, Moses internal truth and Aaron external (see nos. 7089, 7382).

7945. *So did they*, signifies action from the will. This appears from the consideration, that "they did" is repeated, and that in the first instance it signifies action from the understanding, but in this instance action from the will. In the Word, two repetitions, as it were, of one thing are common; but one relates to truth which belongs to the understanding, and the other to good which belongs to the will. The object of this is that the heavenly marriage, which is that of good and truth, may be in every particular of the Word (nos. 683, 793, 801, 2173, 2516, 2712, 4138 end, 5138, 5502, 6343), and, in the supreme sense, the Divine marriage, which is that of Divine Good in the Lord and of Divine Truth proceeding from Him (nos. 3004, 5502, 6179). From these considerations it may also be manifest, that the Word is most holy.

7946. Verses 29–34. *And it came to pass in the midst of the night, that Jehovah smote all the first-born in the land of Egypt, from Pharaoh's first-born that was about to sit upon his throne, unto the first-born of the captive that was in the house of the pit; and all the first-born of beast. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was no house where there was not one dead. And he called Moses and Aaron by night, and said, Rise up, get you forth from the midst of my people, both you and the sons of Israel, and go ye, serve Jehovah, as ye spake. Also take ye your flocks and your herds, as ye spake, and go; and bless me also. And Egypt was urgent upon the people, in hastening to send them out of the land; for they said, We are all dying. And the people carried their dough before it was leavened, their kneading-troughs being bound up in their garments upon their shoulder.*

And it came to pass in the midst of the night, signifies a state of sheer falsity from evil: *that Jehovah smote all the first-born in the land of Egypt*, signifies the damnation of faith separated from charity: *from Pharaoh's first-born that was about to sit upon his throne*, signifies the falsified truths of faith which were in the first place: *unto the first-born of the captive that was in the house of the pit*, signifies the falsified truths of faith which were in the last place: *and all the first-born of beast*, signifies the adulterated good of faith. *And Pharaoh rose up in the night, he and all his servants, and all the Egyptians*, signifies that all and each of the

damned, when they were let into sheer falsity from evil, felt aversion against, and fear of, those who were of the spiritual Church: *and there was a great cry in Egypt*, signifies interior lamentation: *for there was no house where there was not one dead*, signifies because there was no one that was not damned. *And he called Moses and Aaron by night*, signifies the afflux of truth from the Divine in that state: *and said, Rise up, get you forth from the midst of my people*, signifies that they should depart from them: *both you, and the sons of Israel*, signifies with their truth from the Divine, and with the truth through which good [is procured], and with the truth which is from good: *and go ye, serve Jehovah*, signifies that they should worship the Lord: *as ye spake*, signifies according to the will. *Also take ye your flocks, and your herds*, signifies the interior and exterior goods of charity: *as ye spake*, signifies according to the will: *and go*, signifies that they should altogether depart: *and bless me also*, signifies that they should intercede. *And Egypt was urgent upon the people, in hastening to send them out of the land*, signifies that from aversion and fear they pressed them to depart: *for they said, We are all dying*, signifies that thus hell was their lot. *And the people carried their dough before it was leavened*, signifies the first state of truth from good, in which there is nothing of falsity: *their kneading-troughs being bound up in their garments*, signifies the delights of the affections, adhering to truths: *upon their shoulder*, signifies according to all power.

7947. *And it came to pass in the midst of the night*, signifies a state of sheer falsity from evil. This appears from the signification of midnight, as denoting total devastation (see no. 7776), that is, privation of everything good and true, whence comes a state of sheer falsity from evil. That it is a state of evil, see nos. 2353, 6000, 7870.

7948. *That Jehovah smote all the first-born in the land of Egypt*, signifies the damnation of faith separated from charity. This appears from the signification of smiting, as denoting damnation (as no. 7871); and from the signification of the first-born in the land of Egypt, as denoting faith separate from charity (see nos. 7039, 7766, 7778).

7949. *From Pharaoh's first-born that was about to sit upon his throne*, signifies the falsified truths of faith which were in the first place. This appears from what was explained at no. 7779, where like words occur.

7950. *Unto the first-born of the captive that was in the house of the pit*, signifies the falsified truths of faith which were in the last place. This appears from the signification of the first-born

in the land of Egypt, as denoting faith separate from charity (as just above, no. 7948), thus also the falsified truth of faith, of which we shall speak presently; and from the signification of the captive who is in the house of the pit, as denoting those who are in the last place, for he is opposed to Pharaoh's first-born that was about to sit upon his throne, who signifies the falsified truth of faith which is in the first place (nos. 7779, 7949). In the proximate spiritual sense, by the captive in the house of the pit is meant one who is in the corporeal Sensual, thus in sheer darkness respecting truths and goods, because not even in the faculty of perceiving, as are those who are in the interior Sensual; hence it is, that those who are in the last place are signified. The first-born in the land of Egypt denotes the falsi-² fied truth of faith, because the first-born of Egypt denotes faith separate from charity (no. 7948). Those who are in this faith are in sheer darkness and thick darkness respecting the truths of faith. They cannot be in any light, nor consequently in any perception of what is true, and whether it be true; for all spiritual light comes through good from the Lord, thus through charity, since the good of charity is as the flame from which light proceeds, for good is of love, and love is spiritual fire, from which illustration comes. He who believes that those who are in evil of life can also be in illustration as to the truths of faith, is very greatly deceived; they can be in a state of confirmation, that is, they can confirm the doctrinals of their Church, and sometimes with skill and ingenuity, but they cannot see whether what they confirm is true or not. That falsity also can be confirmed, even so as to appear like truth, and that it is not the part of a wise man to confirm, but to see whether it is so, see nos. 4741, 5033, 6865, 7012, 7680. He therefore who is³ in evil as to life, is in the falsity of his evil, and does not believe the truth, however well he knows it; sometimes he thinks he believes, but he is mistaken. That he does not believe, will be given him to know in the other life, when his perception is brought into agreement with his will; he will then vitiate, hold in aversion, and reject the truth, and will acknowledge for truth what is contrary to it, that is, falsity. Hence now it is, that those who are in faith separate from charity, cannot do otherwise than falsify the truths which are of faith.

7951. *And all the first-born of beast*, signifies the adulterated good of faith, as before (no. 7781).

7952. *And Pharaoh rose up in the night, he and all his servants, and all the Egyptians*, signifies that all and each of the damned, when they were let into sheer falsity from evil, felt aversion against, and fear of, those who were of the spiritual Church. This appears from the signification of night, as denoting a state of

sheer falsity from evil (as above, no. 7947), and hence damnation; for whether you say a state of sheer falsity from evil, or damnation, it is the same, since those who are in that state are damned;—and from the signification of Pharaoh, of his servants, and of all the Egyptians, as denoting all and each. That it also signifies that they felt aversion against, and fear of, those who were of the spiritual Church, is evident from what follows; for Pharaoh called Moses and Aaron, and said that they should depart from the midst of his people; and the Egyptians drove them out (verse 39).

7953. *And there was a great cry in Egypt*, signifies interior lamentation, as no. 7782, where the same words occur.

7954. *For there was no house where there was not one dead*, signifies because there was no one that was not damned. This appears from the signification of “no house where there was not one,” as denoting that there was no one there who was not [damned]; and from the signification of dead, as denoting damned (see nos. 5407, 6119, 7494, 7871).

7955. *And he called Moses and Aaron by night*, signifies the afflux of truth from the Divine in that state. This appears from the signification of calling, as denoting presence and influx (see nos. 6177, 6840, 7390, 7451, 7721), in the present case afflux, because it is said of those who were in a state of damnation, that is, who were in a state of sheer falsity from evil: these cannot interiorly receive any influx of truth and good, but exteriorly, which is afflux;—from the representation of Moses and Aaron, as denoting truth from the Divine (see nos. 6771, 6827): it is said truth from the Divine, not truth Divine, because it is predicated of those who are in damnation;—and from the signification of night, as denoting a state of damnation (see above, nos. 7851, 7870).

7956. *And said, Rise up, get you forth from the midst of my people*, signifies that they should depart. This appears without explanation.

7957. *Both you and the sons of Israel*, signifies with that truth from the Divine, with the truth through which good [is procured], and with truth which is from good. This appears from the representation of Moses, as denoting truth from the Divine (see just above, no. 7955); and from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see frequently above), thus those who are in truth through which good [is procured], and in truth which is from good. For the spiritual Church is distinguished from the

celestial Church in this, that through the truth which is of faith it is introduced into the good which is of charity, thus that it has truth as the essential. Initiation is effected by means of truth, for men are instructed by it what ought to be done, and when they do that truth it is called good; from this good they afterwards, when initiated, see truths, according to which they again act. From this it is evident, that it is the same whether you speak of those who are of the spiritual Church, or of those who are in truth through which good [is procured], and in truth which is from good.

7958. *And go ye, serve Jehovah*, signifies that they should worship the Lord. This appears from the signification of serving, as denoting worshipping. That by Jehovah, where He is named in the Word, the Lord is meant, see nos. 1343, 1736, 2921, 3023, 3035, 5041, 5663, 6281, 6303, 6905.

7959. *As ye spake*, signifies according to the will. This appears from the signification of speaking, as denoting the will (see no. 2626).

7960. *Also take ye your flocks and your herds*, signifies the interior and exterior goods of charity. This appears from the signification of flocks, as denoting the interior goods of charity; and from the signification of herds, as denoting the exterior goods of charity (see nos. 2566, 5913, 6048).

7961. *As ye spake*, signifies according to the will (as just above, no. 7959).

7962. *And go*, signifies that they should altogether depart. This appears from the signification of going, or going away, as denoting departing, and, because it is repeated, it signifies that they should altogether depart.

7963. *And bless me also*, signifies that they should intercede. This appears from the signification of blessing, as denoting interceding, for blessing here signifies that they should supplicate for him. That supplicating for Pharaoh denotes interceding, see nos. 7396, 7462.

7964. *And Egypt was urgent upon the people, in hastening to send them out of the land*, signifies that from aversion and fear they pressed them to depart. This appears from the signification of being urgent upon the people in hastening to send them away, as denoting to press them to depart. That it was from aversion and fear, is evident, for those who are in sheer falsity from evil, are so averse to those who are in truth from good,

that they cannot even endure their presence. Hence it is that those who are in evil cast themselves down into hell to a depth according to the character and amount of the evil, in order that they may be far off from good, and this not from aversion only but also from fear, for they are tormented in the presence of good.

7965. *For they said, We are all dying*, signifies that thus hell was their lot. This appears from the signification of dying, as denoting hell. That in the spiritual sense death denotes hell, see nos. 5407, 6119.

7966. *And the people carried their dough before it was leavened*, signifies the first state of truth from good, in which there is nothing of falsity. This appears from the signification of dough, as denoting truth from good; for flour and fine flour signify truth, dough, which is made from it, signifies the good of truth, and bread which is from dough signifies the good of love; when bread signifies the good of love, dough and flour signify goods and truths in their order: that bread denotes the good of love, see nos. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915;—and from the signification of “before it was leavened,” as denoting in which there was nothing of falsity: that leaven denotes falsity, see above, no. 7906. That this, namely, when they were delivered, is the first state, is evident, for it is said that the people carried that dough, thus when they went out; but the second state is described in a subsequent verse (39), by their baking the dough which they had brought out of Egypt, into unleavened cakes, because it was not leavened, which signifies that from the truth of good was again produced a good in which there was nothing of falsity. These are the two states in which those who are of the spiritual Church, when in good, are kept by the Lord; the first, that from the good which is of the will they see and think truth; the second, that from that marriage of good and truth they produce truths which, by willing and doing them, again become goods, and so on continually. Such are the productions and derivations of truth among those who are of the spiritual Church. In the spiritual world this is presented representatively as a tree with leaves and fruits; the leaves denote truths, the fruits denote the goods of truth, the seeds denote the goods themselves, from which the rest spring.

7967. *Their kneading-troughs being bound up in their garments*, signifies the delights of the affections, adhering to truths. This appears from the signification of kneading-troughs, as denoting the delights of affections (see no. 7356); from the signification of being bound, as denoting to adhere to; and from the signifi-

cation of garments, as denoting truths (see nos. 1073, 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6918). It shall be stated what is meant by the delights of affections adhering to truths. All the truths which enter with man are conjoined with some delight, for without delight truths have no life. From the delights which are conjoined to truths, it is known how the truths with man are circumstanced. If the delights are those of evil affections, it is ill with them; but if the delights are those of the good affections, it is well with them; for the angels who are with man flow in continually with good affections, and they then excite the truths which are conjoined to them; on the other hand, if truths are not conjoined to good affections, the angels labour in vain to excite the things which are of faith and charity. From these considerations it may appear what is meant by the delights of the affections adhering to truths, which are signified by the kneading-troughs being bound up in their garments.

7968. *Upon their shoulder*, signifies according to all power. This appears from the signification of the shoulder, as denoting all power (see nos. 1085, 4931-4937).

7969. Verses 35, 36. *And the sons of Israel did according to the word of Moses; and they borrowed of the Egyptians vessels of silver, and vessels of gold, and garments. And Jehovah gave the grace of the people in the eyes of the Egyptians, and they lent unto them; and they spoiled the Egyptians.*

And the sons of Israel did according to the word of Moses, signifies that they obeyed truth Divine: *and they borrowed of the Egyptians vessels of silver, and vessels of gold, and garments*, signifies the scientifics of truth and good taken from the evil who are of the Church, to be allotted to the good belonging to it. *And Jehovah gave the grace of the people in the eyes of the Egyptians*, signifies the fear of the damned for those who were of the spiritual Church: *and they lent unto them*, signifies that they were transferred: *and they spoiled the Egyptians*, signifies that those who were in damnation were altogether devastated of such things.

7970. The particular explanation of these words having been already twice given (Exod. iii. 21, 22, nos. 6914-6920; xi. 2, 3, nos. 7768-7773), the repetition of it is unnecessary.

7971. Verses 37-39. *And the sons of Israel journeyed from Rameses to Succoth, as it were six hundred thousand on foot that were men, besides children. And also a great mixed multitude went up with them; and flock and herd, acquisition very heavy. And they baked of the dough which they brought forth out of Egypt*

unleavened cakes, for it was not leavened; because they were thrust out of Egypt, and could not tarry, and also they had not made provision for themselves.

And the sons of Israel journeyed from Ramesses to Succoth, signifies the first state of departure, and its quality: as it were six hundred thousand on foot that were men, signifies all things of the truth and good of faith in one complex: besides children, signifies the good of innocence. And also a great mixed multitude, signifies [goods and] truths which are not genuine: went up with them, signifies which were adjoined: and flock and herd, acquisition very heavy, signifies good acquired by means of truth interior and exterior, in great abundance. And they baked of the dough which they brought forth out of Egypt unleavened cakes, signifies that from the truth of good was again produced good in which there was nothing of falsity: for it was not leavened, signifies because in the truth from good there was nothing of falsity: because they were thrust out of Egypt, and could not tarry, signifies because they were removed from those who were in falsity from evil: and also they had not made provision for themselves, signifies that they had with them no other support from truth and good.

7972. *And the sons of Israel journeyed from Ramesses to Succoth, signifies the first state of departure, and its quality.* This appears from the signification of journeying, as denoting the order and the institutes of life (see nos. 1293, 3335, 4882, 5493, 5605); hence the journeyings of the sons of Israel, treated of in Exodus, denote states of the life and their changes from first to last. Here, therefore, the journey from Ramesses to Succoth signifies the first state and its quality; for the names of places, as also of persons, all signify things and their quality (see nos. 768, 1224, 1264, 1876, 1888, 3422, 4298, 4310, 4442, 5095, 6516).

7973. *As it were six hundred thousand on foot that were men, signifies all things of the truth and good of faith in one complex.* This appears from the signification of the number six hundred thousand, as denoting all things of faith in one complex, for this number results from six and also from twelve, and twelve signify all things of faith and charity (see nos. 577, 2089, 2129 end, 2130 end, 3272, 3858, 3913); hence it is that the sons of Jacob were twelve, and that their posterity were distinguished into the same number of tribes, and also that the Lord chose twelve disciples, namely, that they might represent all things of faith and charity. Concerning the tribes, see nos. 3858, 3862, 3913, 3926, 4060, 6335, 6337, 6640, 7836, 7891; concerning the disciples, see nos. 3354, 3488, 5858 end, 6397. The reason why six hundred thousand have here a similar signification is,

because a greater and lesser number, or a multiplied and divided number, involves the same as the simple numbers from which it is derived (nos. 5291, 5335, 5708). This is very manifest from the number twelve, which has a similar signification, whether divided into six or multiplied into seventy-two, or into one hundred and forty-four, that is, twelve into twelve, or into twelve thousand, or into one hundred and forty-four thousand: as this latter number in John, "I heard the number of them which were sealed: *and there were sealed one hundred and forty-four thousand* of all the tribes of Israel. *Of each tribe twelve thousand*" (Apoc. vii. 4, 5 and following verses). In this passage, the sons of Israel, the tribes, and the number are not meant, but such things as are in the internal sense, namely, all things of faith and charity, and thus every tribe in particular signifies one kind or one class, according to what was explained at Genesis, chapters xxix. and xxx. So again, "Lo, a lamb stood ³ on the Mount Zion, and *with Him one hundred and forty-four thousand having His Father's name* written upon their foreheads. . . . And they sang a new song before the throne, and no one could learn that song *but the one hundred and forty-four thousand which were bought from the earth*. These are they who follow the Lamb whithersoever He goeth. *These were bought from among men, being the first-fruits unto God and to the Lamb*" (Apoc. xiv. 1, 3, 4). It is evident from this description that those who are in charity are meant by the one hundred and forty-four thousand; and it is also evident that this number merely indicates state and quality; for this number indicates the same as twelve, since it results from twelve thousand and twelve multiplied into each other. It is similar with the ⁴ smaller number one hundred and forty-four, which is twelve times twelve, in the same book, "He measured the wall of the holy Jerusalem, coming down from God out of heaven, *one hundred and forty-four cubits*, which is the measure of a man, that is, of an angel" (Apoc. xxi. 2, 17). In the spiritual sense the wall of the holy Jerusalem does not mean the wall, but the truth of faith defending the things which are of the Church (no. 6419); hence also it is said that it was one hundred and forty-four cubits. That this is the case is very obvious, for it is said that it is the measure of a man, that is, of an angel; for by a man and an angel is signified everything of the truth and good of faith. It appears too from the *twelve* precious stones ⁵ which formed the foundation of the wall, and from the *twelve* gates, each of which was a pearl (verses 19–21); for precious stones signify the truths of faith which are from the good of charity (nos. 643, 3720, 6426); so likewise does a gate and also a pearl. Hence now it is manifest that a lesser and greater number involves the like as the simple number from which it is formed. That all numbers in the Word signify things, see nos.

482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 6 4264, 4495, 4670, 5265, 6175. From these considerations it may now be seen that the number six hundred thousand men that went forth out of Egypt signifies also such things. That this number has such a signification, scarcely any one can believe, because it is a historical fact, and everything historical keeps the mind continuously in the external sense, and withdraws it from the internal sense; nevertheless this number has such a signification, for there is not even a syllable, nor yet a single jot or tittle in the Word, which is not in itself holy, because it involves what is holy: that there is nothing holy in the bare historical fact, every one must see.

7974. *Besides children*, signifies the good of innocence. This appears from the signification of infants or children, as denoting the good of innocence (see nos. 430, 1616, 2126, 2305, 3183, 3494, 4797, 5608).

7975. *And also a great mixed multitude*, signifies goods [and truths] which are not genuine. This appears from the signification of a mixed multitude, as denoting goods [and truths] that are not genuine; for when the sons of Israel represent genuine goods and truths, which are of the spiritual Church (no. 7957), a mixed multitude accompanying them signify truths and goods not genuine. For with those who are of the spiritual Church, the case is this: They have genuine goods and truths, and they have goods and truths not genuine. For the man of the spiritual Church has no perception of good and truth, but for good and truth acknowledges and believes what the doctrinals of his Church teach; hence it is that he is in very many truths not genuine, consequently also in similar goods, for goods have their quality from truths. That the spiritual are in very many truths not genuine, see nos. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3240, 3241, 3246, 3833, 4402, 4788, 5113, 6289, 6500, 6639, 6865, 6945, 7233; that therefore they have truths not pure, see no. 6427; but nevertheless they are kept by the Lord in goods mostly genuine, which is effected by means of an influx through the interiors (no. 6499), and in this case the truths and goods not genuine are separated therefrom, and removed to the sides; 2 these are signified by the great mixed multitude. They in like manner signify those who are of the Church, but not within it, as the Gentiles who live in obedience and mutual charity with each other; nor have they genuine truths, because they have not the Word. These, and also truths themselves not genuine, are signified by "the great multitude" in John, "I heard the number of them which were sealed, and there were sealed a hundred forty and four thousand of all the tribes of Israel. . . . After this, I beheld, and lo, *a great multitude which*

no one could number, of all nations, and tribes, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands" (Apoc. vii. 4, 9).

7976. *Went up with them*, signifies which were adjoined. This appears from the signification of going up with them, when it is said of goods and truths, as denoting that they were adjoined; for truths and goods not genuine are separated indeed from the genuine goods and truths with the spiritual man, but are not taken away; they remain adjoined on the side to which they are removed (no. 7975 end). It is similar with the Lord's Church amongst the gentiles, who have not genuine truths; in heaven they are also adjoined to those who are in genuine truths and goods.

7977. *And flock and herd, acquisition very heavy*, signifies the good acquired by means of truth, interior and exterior, in great abundance. This appears from the signification of flock, as denoting interior good, and from the signification of herd, as denoting exterior good (see nos. 2566, 5913, 6048, 7960); that it was acquired, is signified by acquisition; for all the good with those who are of the spiritual Church is acquired by means of truth, since without the truth which is of faith they do not know what spiritual truth is, nor what spiritual good is. They are capable indeed of knowing civil truth, also moral truth, and their goods, because these harmonize with things which are in the world, from which also they have their perception: but spiritual truth and its good do not harmonize with the things which are in the world, nay, in many instances they are altogether at variance with them; wherefore those who are of the spiritual Church need to be instructed in them. These observations are made, in order that it may be known, that all the good with those who are of the spiritual Church has to be acquired by means of truth. That "very heavy" denotes in great abundance, is evident.

7978. *And they baked of the dough which they brought forth out of Egypt unleavened cakes*, signifies that from the truth of good was again produced good in which was nothing of falsity. This appears from the signification of baking, when it is said of the truth of good, signified by dough, as denoting to produce: from the signification of dough, as denoting the truth of good (see above, no. 7966); and from the signification of unleavened cakes, as denoting goods in which there is nothing of falsity. That unleavened [things] denote what is without falsity, see nos. 2342, 7906. That this is the second state of truth from good, in which they were when delivered, see above, nos. 7966, 7972. That cakes denote goods, because they are bread, and that bread, in the

internal sense, denotes the good of love, see nos. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915; but the bread of cakes is distinguished from bread in general by this, that bread of cakes signifies the good of love towards the neighbour, thus spiritual good, and common bread signifies the good of love to the Lord, thus celestial good. This spiritual good was signified by the meal-offering, which was offered and burnt with the sacrifice on the altar, for the meal-offering was baked into cakes and into wafers, as may appear from Exodus xxix. 2, 3, 23, 24, 41; Lev. ii. 2 and following verses; vi. 13, 14; ² Numb. vi. 15, 19; xv. 18-21. The like was signified by the twelve loaves of show-bread which were also baked into cakes, of which it is thus written in Moses, "Thou shalt take fine flour, and *bake twelve cakes thereof*: of two tenths shall *one cake* be. And thou shalt set them in two rows, six to a row, upon the clean table, before Jehovah. And thou shalt give pure frankincense upon each row, and it shall be on the loaves for a memorial, an offering made by fire unto Jehovah" (Lev. xxiv. 5-7). From these considerations it may be manifest that the loaves signified what is holy, for otherwise no such command would ever have been given; and because they signified what is holy, they are also called holiness of holinesses (verse 9, same chapter): but these loaves signified the good of celestial love; and their being baked into cakes signified the goods of spiritual love. From these considerations, and from what has been adduced in the passages above quoted, it may be manifest that the like is meant by the bread in the Holy Supper.

7979. *For it was not leavened*, signifies because in the truth from good there was nothing of falsity. This appears from the signification of the dough, of which it is said that it was not leavened, as denoting the truth of good (see above, no. 7966); and from the signification of not being leavened, as denoting without falsity (see nos. 2342, 7906).

7980. *Because they were thrust out of Egypt, and could not tarry*, signifies because they were removed from those who were in falsity from evil. This appears from the signification of being thrust out, as denoting to be removed, for he who is thrust out is removed (see above, no. 7964); from the signification of Egypt, as denoting those who are in falsity from evil (see above); and from the signification of not being able to tarry, as denoting the necessity of removal.

7981. *And also they had not made provision for themselves*, signifies that they had with them no other support from truth and good than what was signified by the dough not leavened, which denotes the truth of good in which is nothing of falsity

(see no. 7966). This appears from the signification of provision, as denoting support from truth and good (see nos. 5490, 5953).

7982. Verses 40-42. *And the habitation of the sons of Israel, that they dwelt in Egypt, was thirty years and four hundred years. And it came to pass at the end of thirty years and four hundred years, even this self-same day it came to pass, all the hosts of Jehovah went forth out of the land of Egypt. This is a night of the guardings of Jehovah, to bring them forth out of the land of Egypt: this is that night of Jehovah of the guardings unto all the sons of Israel in their generations.*

And the habitation of the sons of Israel, that they dwelt in Egypt, signifies the duration of infestations: *was thirty years and four hundred years,* signifies their quality and state. *And it came to pass at the end of thirty years and four hundred years,* signifies the time of the Lord's coming when they were delivered: *even this self-same day it came to pass,* signifies that then: *all the hosts of Jehovah went forth out of the land of Egypt,* signifies that those who were in truth and good, and were detained until then, were taken out. *This is a night of the guardings of Jehovah,* signifies the Lord's presence with those who were in truth and good, and with those who were in evil, and hence in sheer falsity: *to bring them forth out of the land of Egypt,* signifies deliverance from spiritual captivity: *this is that night of Jehovah of the guardings,* signifies that they were then withheld from all falsity and evil: *unto all the sons of Israel in their generations,* signifies those of the spiritual Church with whom there is good from truth and truth from good.

7983. *And the habitation of the sons of Israel, that they dwelt in Egypt,* signifies the duration of infestations. This appears from the signification of habitation, as denoting a state of life (see nos. 1293, 3384, 3613, 4451, 6051), in the present case a state of infestations, for this is the state of life which is now treated of, and which is signified by the number thirty and four hundred years, to which those words have reference.

7984. *Thirty years and four hundred years,* signifies their quality and state. This appears from the signification of thirty, as denoting a state full of remains, for that number results from three and ten multiplied into each other, and three signifies a full state (nos. 2788, 4495, 7715), and ten remains (nos. 576, 1906, 2284): what a full state is, will be shown in what follows; and from the signification of four hundred, as denoting the duration of vastation (see nos. 2959, 2966), and hence the conjunction of good and truth (no. 4341). That all numbers signify things and states, and that a compound number has a similar

signification to the simple ones of which it is compounded, see
² above, no. 7973. As regards vastation, which is signified by
four hundred years, it is twofold, namely, vastation of evil and
of falsity, and vastation of good and of truth. With those who
are damned, there is the vastation of good and of truth, but with
those who are saved, the vastation of evil and of falsity. Vasta-
tion is deprivation. That the evil, who have been of the Church,
are vastated as to all good and truth, has been hitherto shown,
for the successive degrees of vastation are signified by the
plagues in Egypt; but the good are vastated as to evil and falsity,
these with them being successively separated, that is, rejected
to the sides, and goods and truths gathered to the midst. This
gathering of good and truth is meant by remains; and when
they have a full state of remains they are elevated into heaven;
this state it is that is signified by thirty, and the vastation by
four hundred. With the good, the vastation of evil and falsity,
and the insinuation of good and truth, is effected by means of
infestations, and by means of temptations; by both of these
means, falsities and evils are removed, and goods and truths are
³ put on; and this continues until the state is full. What is
meant by a full state shall be briefly told. Every one who is
either damned or saved, has a certain measure which is capable
of being filled; the evil, that is, those who are damned, have a
certain measure of evil and falsity; and the good, that is, those
who are saved, have a certain measure of good and of truth.
This measure with every one is filled in the other life; but
some have a greater measure, some a smaller. The measure is
procured in the world through the affections that belong to the
love; the more any one has loved evil and the falsity thence,
the greater the measure he has procured to himself; and the
more any one has loved good and the truth thence, the greater
his measure is. The limits and degrees of the extension of that
measure appear manifestly in the other life, and cannot there be
exceeded, but they may be filled, and they also actually are
filled, namely, with goods and truths in the case of those who
have been in the affection of good and truth, and with evils and
falsities in the case of those who have been in the affection of
evil and falsity. From this it is evident, that that measure is
the faculty of receiving either evil and falsity, or good and
⁴ truth, that has been procured in the world. It is this state that
is meant by a full state, and is signified by thirty: it is described
by the Lord in the parables of the talents (Matt. xxv. 14–30),
and of the pounds (Luke xix. 13–25); and finally in these
words in Matthew, “Unto every one that hath shall be given,
that he may have abundance, but from him that hath not shall
be taken away even that which he hath” (xxv. 29): and in Luke,
“*He said unto the bystanders, Take from him the pound, and
give it to him that hath the ten pounds. And they said unto*

Him, Lord, he hath ten pounds. For I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him" (xix. 24-26). That every one's measure is filled, the Lord also teaches in another place in Luke, "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall they give into your bosom" (vi. 38). From these considerations it is now evident what is meant by a full state.

7985. It is said that the habitation of the sons of Israel, that they dwelt in Egypt, was thirty years and four hundred years; and further, that at the end of thirty years and four hundred years, in the self-same day, all the hosts of Jehovah went forth out of the land of Egypt; when yet the habitation of the sons of Israel, from the going down of Jacob into Egypt to the departure of his posterity at this time, was not more than half that period, namely, two hundred and fifteen years, as is very manifest from the chronology of the Sacred Scriptures. For Moses was born of Amram, Amram of Kohath, and Kohath of Levi; and Kohath together with his father Levi came into Egypt (Gen. xli. 11). The age of the life of Kohath was one hundred and thirty-three years (Exod. vi. 18), the age of the life of Amram, of whom came Aaron and Moses, was one hundred and thirty-seven years (ver. 20); and Moses was a man (*vir*) of eighty years when he stood before Pharaoh (Exod. vii. 7). It is not mentioned in what year of the age of Kohath Amram was born, nor in what year of the age of Amram Moses was born; but that there were not four hundred and thirty years, may be manifest, since the years of both their lives do not amount to four hundred and thirty, but to three hundred and fifty, as may be seen, if one hundred and thirty-three, the years of the age of Kohath, are added to the years of the age of Amram, which were one hundred and thirty-seven, and these to the eighty years of Moses when he stood before Pharaoh; still less if the years from their births are added, which were two hundred and fifteen years, as may be seen from the chronology. But from the going down of Abraham into Egypt to the departure of the sons of Israel were four hundred and thirty years, as may also be seen from the chronology. Hence now it may appear, that four hundred and thirty years here mean the entire period of time from Abraham, and not from Jacob. That these years were denoted, and were called the years of the habitation of the sons of Israel in Egypt, is on account of the internal sense, in which they signify a full state and the duration of the vastation of those who were of the spiritual Church, and who were detained in the lower earth until the Lord's coming, and were then delivered (see nos. 6854, 6914, 7035, 7091, 7828, 7932[*a*]).

7986. *And it came to pass at the end of thirty years and four hundred years*, signifies the time of the Lord's coming, when they were saved. This appears from the signification of thirty and four hundred years, as denoting a full state and the duration of the vastation or infestation of those who were of the spiritual Church, and were detained in the lower earth until the Lord's coming, and then delivered (see just above, no. 7985, and nos. 6854, 6914, 7035, 7091, 7828, 7932[a]); hence at the end of those years signifies the time of the Lord's coming when they were saved.

7987. *Even this self-same day it came to pass*, signifies that then. This appears from the signification of a day, as denoting a state (see nos. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680); hence in the self-same day denotes in that state, consequently then, namely, when the Lord came, which is signified by at the end of thirty and four hundred years, and when those who were of the spiritual Church were delivered, which is signified by all the hosts of Jehovah going forth out of the land of Egypt.

7988. *All the hosts of Jehovah went forth out of the land of Egypt*, signifies that those who were in truth and good, and were detained until then, were taken out. This appears from the signification of going forth out of the land of Egypt, as denoting to be taken out of and delivered from infestations; (that going forth denotes being taken out, is evident, and that the land of Egypt denotes infestations, see no. 7278;) and from the signification of the hosts of Jehovah, as denoting the truths and goods belonging to the spiritual Church, thus denoting those who are in truth and good (see nos. 3448, 7236). That truths and goods are the hosts of Jehovah, is manifest from Daniel, "There came forth one horn out of the little horn of the goat, and it grew exceedingly toward the south, and toward the east, and toward the pleasant [land]. And it grew *even to the hosts of the heavens*, and it cast down some of the *host* and of the stars to the earth, and trampled upon them. Yea, he lifted himself up even to the *prince of the host*. . . . And the *host* was given over against the daily sacrifice by reason of transgression, because it cast down *truth* to the earth. Then I heard one saint speaking, How long is both the sanctuary and the *host* given to be trodden under foot? And he said unto me, Until the evening and the morning, two thousand three hundred, then shall the sanctuary be made righteous" (viii. 9-14). It is very evident that hosts here denote truths and goods; for it is said that it cast to the earth some of the host and of the stars, and afterwards that it cast down *truth* to the earth, and that the host was to be trodden under foot until the evening and the morning, that is, until the Lord's coming. Inasmuch as truths and goods are the

hosts of Jehovah, therefore the angels are called His hosts in the First Book of the Kings, "Micah the prophet said, I saw Jehovah sitting on His throne, and *the entire host of heaven standing by Him*" (xxii. 19); and in David, "Bless Jehovah, *ye His angels*, mighty in strength. Bless ye Jehovah *all ye His hosts*; ye ministers of His" (Ps. ciii. 20, 21): angels are called hosts from the truths and goods in which they are. Nor were the angels alone called the hosts of Jehovah, but the luminaries of heaven also, as the sun, the moon, and the stars, and this because the sun signified the good of love, the moon the good of faith, and the stars the cognitions of good and truth. That those luminaries are called hosts, is evident from the Book of Genesis, "The heavens and the earth were finished, and *all the hosts of them*" (ii. 1), where hosts mean all the luminaries of heaven, but, in the internal sense, in which the new creation of man is there treated of, they mean truths and goods. So in David, "Praise ye Jehovah, all His angels: *praise ye Him, all His hosts*. Praise ye Him, sun and moon: praise Him, all ye stars of light" (Ps. cxlviii. 2, 3): that the sun denotes the good of love, and the moon the good of faith, see nos. 1529, 1530, 2441, 2495, 4060, 4696, 5377, 7083; and that the stars denote the cognitions of good and truth, see nos. 1808, 2120, 2495, 2849, 4697. The reason why the sun, the moon, 4 and the stars signify goods and truths is, because the Lord in heaven is a sun to the celestial, and a moon to the spiritual (see nos. 1521, 1529-1531, 3636, 3643, 4300, 4321 end, 5097, 7078, 7083, 7171, 7173); and because the angelic dwelling-places shine like stars, according to these words in Daniel, "They that be intelligent shall shine as the brightness of the firmament; and *they that turn many to righteousness as the stars*, to an age and to eternity" (xii. 3). Since the angels, by virtue of truths 5 and goods, are called the hosts of Jehovah, and also the sun, moon, and stars, and since all truth and good proceed from the Lord, therefore the Lord in the Word is called *Jehovah Zebaoth* or *of hosts* (no. 3448); He is so called also from this, that He fights for man against the hells. From these considerations it may now appear what is meant in the internal sense by the hosts of Jehovah. That the sons of Jacob, who went forth out of Egypt, were not those hosts, but that they represented them, is evident from their life in Egypt, in that they did not know Jehovah, not even His name, until this was disclosed to Moses out of the bramble-bush (Exod. iii. 13-16); also from their being just as the Egyptians were, adorers of a calf, as may be concluded from Exodus, chapter xxxii.; also from their life in the wilderness, in that they were such that they could not be introduced into the land of Canaan: thus there was nothing to which they had less claim than to be called the hosts of Jehovah.

7989. *This is a night of the guardings of Jehovah*, signifies the Lord's presence with those who were in truth and good, and with those who were in evil, and thence in sheer falsity. This appears from the signification of night, as denoting a state of damnation (see no. 7851); and from the signification of the guardings of Jehovah, as denoting the Lord's presence, and thence protection; for by the Lord's presence those who are in good and thence in truth are illustrated, and those who are in evil and thence in falsity are blinded: by the Lord's presence, too, those who are to be elevated into heaven are brought out of damnation, for they are withheld from evil and held in good, and this by a strong force by the Lord: and by the Lord's presence also those who are to be cast down into hell are brought into damnation, for according to the degree of the Lord's presence they are in evil (nos. 7926, 7643). Hence now it is that this state and time is called a night of the guardings of Jehovah. The Lord's presence is described in what follows by the pillar of cloud by day and the pillar of fire by night, to lead them (Exod. xiii. 21), and His presence, both with those who were in good and truth, and with those who were in evil and falsity, is described by that pillar interposing itself between the camp of Israel and the camp of the Egyptians, and by the circumstance that when Jehovah looked from it to the camp of the Egyptians, the Egyptians were immersed in the Sea Suph (Exod. xiv. 19, 20, 24-27).

7990. *To bring them forth out of the land of Egypt*, signifies deliverance from spiritual captivity. This appears from the signification of bringing out, as denoting to deliver; and from the signification of the land of Egypt, as denoting where they were infested by the evil, thus where they were in spiritual captivity, according to what was adduced at nos. 6854, 6914, 7035, 7091, 7828, 7932[a], 7985. Those are said to be in spiritual captivity who are kept by the Lord in good and truth as to the interiors, but, as to the exteriors, are kept by hell in evil and falsity; whence there is a combat of the external man with the internal. Those who are infested are kept in this state; and then the Lord, by means of an influx through the interiors, fights for them against the afflux of evil and falsity from the hells; in this case they are kept as it were captive, for by the influx from the Lord they are willing to be in good and truth, but by the afflux from the hells they seem to themselves not to be able. This combat takes place for the end, that the external man may be reduced to obedience to the internal, and natural things be thereby subordinated to spiritual.

7991. *This is that night of Jehovah of the guardings*, signifies that they were then withheld from all falsity and evil. This

appears from what was said just above (no. 7989), concerning the night of the guardings of Jehovah.

7992. *Unto all the sons of Israel in their generations*, signifies those of the spiritual Church with whom there is good from truth, and truth from good. This appears from the representation of the sons of Israel, as denoting those who are of the spiritual Church (see frequently above): and from the signification of generations, as denoting the things which are of faith and charity (see nos. 2020, 2584, 6239), thus, those with whom there is good from truth and truth from good, for those who are of the spiritual Church are introduced through the truth which is of faith to the good which is of charity, but when they have been introduced, they are led from good to truths. Those who from good are led to truths, are those who constitute the internal Church, but those who through truth are introduced to good are those who constitute the external Church.

7993. Verses 43–49. *And Jehovah said unto Moses and Aaron, This is the statute of the passover: No son of a stranger shall eat thereof. And every servant of a man, a purchase of silver, when thou hast circumcised him, then shall he eat thereof. A foreign resident and a hireling shall not eat thereof. In one house shall it be eaten; thou shalt not bring forth out of the house any of the flesh abroad; and ye shall not break a bone thereof. All the assembly of Israel shall do it. And when a sojourner sojourneth with thee, and will do the passover to Jehovah, let every male be circumcised unto him, and then let him come near to do it; and he shall be as a native of the land: and none that is uncircumcised shall eat thereof. One law shall be unto the native, and unto the sojourner that sojourneth in the midst of you.*

And Jehovah said unto Moses and Aaron, signifies information by truth Divine: *This is the statute of the passover*, signifies the laws of order for those who are delivered from damnation and infestations: *No son of a stranger shall eat thereof*, signifies that those who are not in truth and good are separate from them. *And every servant of a man*, signifies a man as yet natural: *a purchase of silver*, signifies who has some spiritual truth: *when thou hast circumcised him*, signifies purification from filthy loves: *then shall he eat thereof*, signifies that he shall be with them. *A foreign resident and a hireling shall not eat thereof*, signifies that those who do good from natural disposition only, and those who do good for the sake of gain, shall not be with them. *In one house shall it be eaten*, signifies consociations of accordant goods, so as together to make one good: *thou shalt not bring forth out of the house any of the flesh abroad*, signifies that this good shall not be mingled with the good of another: *and ye shall not break a bone thereof*, signifies that scientific truth also shall be entire.

All the assembly of Israel shall do it, signifies that this law of order is for all who are in the good of truth and in the truth of good. *And when a sojourner sojourneth with thee*, signifies those who have been instructed in the truth and good of the Church, and have received them : *and will do the passover to Jehovah*, signifies if he is willing to be together with them : *let every male be circumcised unto him*, signifies that his truth must be refined from impure loves : *and then let him come near to do it*, signifies that then he shall be with them : *and he shall be as a native of the land*, signifies that he shall be received as he who is in that truth and good, and is purified from filthy loves : *and none that is uncircumcised shall eat thereof*, signifies that he who is in the loves of self and of the world cannot be together with them. *One law shall be unto the native, and unto the sojourner that sojourneth in the midst of you*, signifies that he who, on being instructed, has received the truth and good of the Church, and lives according to them, shall be as he who, previously instructed, is within the Church, and lives a life in conformity with the precepts of faith and charity.

7994. *And Jehovah said unto Moses and Aaron*, signifies information by truth Divine. This appears from the signification of Jehovah saying, when the statutes of the Church are treated of, as denoting information or instruction (see nos. 7186, 7267, 7304, 7380, 7517, 7769, 7793, 7825); and from the representation of Moses and Aaron, as denoting truth Divine, Moses internal truth, and Aaron external (see nos. 7009, 7010, 7089, 7382).

7995. *This is the statute of the passover*, signifies the laws of order for those who are delivered from damnation and infestations. This appears from the signification of a statute, as denoting that which is from order, of which we shall speak presently ; and from the signification of the passover, as denoting the Lord's presence and deliverance from damnation (see nos. 7093 end, 7867). As regards that which relates to order, which is signified by a statute, it is to be observed, that all the statutes which were commanded to the sons of Israel were laws of order in the external form, but those which they represented and signified were laws of order in the internal form. The laws of order are the truths which are from good ; the complex of all the laws of order is the Divine Truth proceeding from the Lord's Divine Good : hence it is evident that the Divine itself of the Lord in heaven is order, the Divine Good the essential of order, and the Divine Truth its form.

7996. *No son of a stranger shall eat thereof*, signifies that those who are not in truth and good are separate from them. This

appears from the signification of a stranger, as denoting those outside of the Church who do not acknowledge anything of the truth and good of faith, as were the nations in the land of Canaan (see nos. 2049, 2115), thus who are not in truth and good; and from the signification of not eating it, as denoting not to communicate and be conjoined with them, thus to be separate from them. What now follows treats of those who were to eat the passover together, and of those who were not to eat it. The passover was a supper that represented the consociations of the good in heaven; in the statutes which follow, it is pointed out who could consociate, and who could not. In general, feasts, both dinners and suppers, in ancient times, were made within the Church, that the members might be consociated and conjoined as to love, and that they might instruct each other in the things which are of love and faith, thus in the things which are of heaven (see nos. 3596, 3832, 5161). Such at that time were the delights attending meals, and they were the end for the sake of which dinners and suppers were given. The mind and body were thus nourished concordantly and correspondently. Hence they had health and long life, and hence they had intelligence and wisdom, hence also they had communication with heaven, and some had open communication with angels. But as all internal things in course of time vanish, and pass away into externals, so also did the ends of feasts and meals, which at this day are not for the sake of any spiritual conjunction, but for the sake of worldly connections, that is to say, for the sake of gain, for the sake of the pursuit of honours, and for the sake of pleasure, from which the body has nourishment, but the mind none.

7997. That the paschal supper represented the consociations of the angels in the heavens as to goods and truths, see nos. 7836, 7996; and because it represented these, it was appointed that not only every household by itself should then be together and eat, but also that no others should be consociated but those who represented the conjunction of love, such as is that of the heavenly societies, and thus that the rest should be separated. Those who were to be separated were strangers, for they signified those who are not in the good and truth of the Church; also foreign residents and hirelings, for they represented those who from mere natural disposition, and those who for the sake of gain, performed and trafficked in good and truth. None of these can be consociated with angels in the heavens, but on their being allowed to wander about (which is the case when they first come into the other life, before they undergo vastations of good and truth), when they come to any angelic society, and feel the sphere of sanctity from the truth of the good of innocence, signified by the blood of the paschal lamb (nos. 7846,

7877), they cannot approach, but from fear and aversion immediately flee away.

7998. *And every servant of a man (vir)*, signifies a man (*homo*) as yet natural. This appears from the signification of a servant, as denoting the Natural (see nos. 3019, 3020, 3191, 3192, 3204, 3206, 3209, 5305), thus the natural man. The natural man is called a servant because he was made to minister to the spiritual, also to obey him, as a servant his lord.

7999. *A purchase of silver*, signifies who has some spiritual truth. This appears from the signification of purchase, as denoting acquisition and appropriation (see nos. 4397, 4487, 5374, 5397, 5406, 5410, 5426); and from the signification of silver, as denoting truth (see nos. 1551, 2954, 5658), in the present case spiritual truth, because the servant who is bought, in the internal sense, is the natural man, and therefore the lord who buys is the spiritual man. How the case herein is, cannot be known, unless it be known how the Spiritual buys, that is, acquires and appropriates to itself the Natural. When man is being regenerated, his Internal and External, that is, his Spiritual and Natural, at first disagree, for the Spiritual wills the things of heaven, but the Natural the things of the world; but the Spiritual then continually inflows into the Natural, and brings it to agreement; this is effected by means of truth; and what the Spiritual in the Natural brings to itself, is said to be purchased with silver, that is, acquired and appropriated through truth.

8000. *When thou hast circumcised him*, signifies purification from filthy loves. This appears from the signification of being circumcised, as denoting purification from the loves of self and of the world, thus from filthy loves (see nos. 2039, 2056, 2632, 3412, 3413, 4462, 7045).

8001. *Then shall he eat thereof*, signifies that he shall be with them. This appears from the signification of eating, namely, the paschal lamb together with the rest, as denoting to communicate and to be conjoined (see nos. 2187, 5643); for (as stated above, at nos. 7836, 7891, 7996, 7997) the paschal supper represented angelic consociations as to goods and truths; and the statutes concerning strangers, servants, foreign residents, hirelings, and sojourners, who are here treated of, in the internal sense point out who might be consociated, and who might not. Hence it is that eating signifies being with them, or being consociated, and not eating signifies not being with them, or being separated.

8002. *A foreign resident and a hireling shall not eat thereof*,
568

signifies that those who do good from natural disposition only, and those who do good for the sake of gain, shall not be with them. This appears from the signification of a foreign resident, as denoting those who do good from natural disposition only, of which presently; from the signification of a hireling, as denoting those who do good for the sake of gain, of which also presently; and from the signification of not eating it, as denoting not to be with them (see just above, no. 8001). The reason why a foreign resident denotes those who do good from natural disposition only is, because foreign residents were those who came from other peoples, and were inhabitants, and dwelt with Israelites and Jews in one house; and dwelling together signifies being together in good. But since, as was said, they were from peoples outside of the Church, the good which is signified is not the good of the Church, but is a good not of the Church, which is called natural good, because it is hereditary by birth; such good also some derive from ill-health and infirmity; this good is meant by the good done by those who are signified by foreign residents. This good differs entirely from the good² of the Church, for by the good of the Church conscience is formed with man, which is the plane into which the angels flow in, and by means of which communion is given with them; but no plane can be formed for the angels by natural good. Those who are in this good do good in the dark from blind instinct, not in the light of truth by virtue of influx from heaven; wherefore in the other life they are carried away, like chaff by the wind, by every one both evil and good, and more by an evil one, who knows how to adjoin to reasonings something of affection and persuasion; nor in this case can they be withdrawn by the angels, for the angels operate by the truths and goods of faith, and inflow into the plane which has been formed inwardly in man from the truths and goods of faith. From these considerations it is evident that those who do good from natural disposition only cannot be consociated with the angels; respecting them and their lot in the other life, see nos. 3470, 3471, 3518, 4988, 4992, 5032, 6208, 7197. That foreign resi-³dents are those who stay not in their own land, nor in their own house, but in a strange land, is manifest in Moses, "The land shall not be sold absolutely, for the land is Mine; for ye are *sojourners and foreign residents* with Me" (Lev. xxv. 23). In David, "Hear my prayers, O Jehovah, be not silent at my tear: for *I am a sojourner with Thee, a foreign resident*, as all my fathers were" (Ps. xxxix. 12). And in the Book of Genesis, "Abraham said unto the sons of Heth, I am a *sojourner and a foreign resident* with you: give me a possession of a burying-place" (xxiii. 4). A sojourner, like a foreign resident, signifies a comer and inhabitant from another land, but a sojourner signifies those who were instructed in the truths of the Church

and who received them, while foreign residents signify those who were not willing to be instructed in the truths of the Church, because they were not willing to receive them. As regards hirelings, they were such as laboured for hire, being servants, but not bought. That these were called hirelings, see Lev. xix. 13; xxv. 4-6; Deut. xxiv. 14, 15. As hirelings were those who laboured for hire, they mean, in the internal sense, those who do good for the sake of gain in the world; and in a still more interior sense, those who do good for the sake of hire or reward in the other life, thus who are desirous to merit by works. Those who do good merely for the sake of gain in the world, cannot possibly be consociated with the angels, for the end regarded is the world, that is, opulence and eminence, but not heaven, that is, the blessedness and happiness of souls. It is the end that determines actions and gives them quality. Of those who do good merely for the sake of gain the Lord thus speaks in John, "I am the good shepherd; the good shepherd layeth down his soul for the sheep. But he that is a *hireling*, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and forsaketh the sheep, and fleeth; and the wolf snatcheth them, and scattereth the sheep. The *hireling* fleeth, because he is a *hireling*" (x. 11-13). And in Jeremiah, "Egypt is a very beautiful heifer; but destruction cometh out of the north. *Her hirelings are like calves of the stall*; for they also are turned back, they are fled away together; they did not stand steadfast, because the day of their destruction was come upon them" (xlv. 20, 21). That foreign residents and hirelings were not to be consociated as to holy things with those who are of the Church, is plain from Moses, "There shall *no stranger* eat of the holy thing: a *foreign resident* of the priest, and a *hireling*, shall not eat of the holy thing" (Lev. xxii. 10): and that from the sons of foreign residents were to be bought servants who should serve for ever, is plain from the same, "Ye shall buy bond-servants and bondmaids from the nations that are round about you. Moreover, of the *sons of the foreign residents* that sojourn with you, of them shall ye buy, and of their families that are with you, which they bare in your land, that they may be unto you for a possession. And ye shall transmit them as an inheritance for your sons after you, to inherit them for a possession; ye shall have dominion over them to eternity" (Lev. xxv. 44-46): the sons of foreign residents signify the scientifics which are derived from mere natural lumen; that spiritual truths should rule over them, is signified by servants being bought from the sons of foreign residents for a perpetual pos-

7 session. Those, however, who do good for the sake of reward in the other life, who are also signified by hirelings, differ from those just now spoken of, in that they regard as an end life and happiness in heaven: but since that end determines and diverts

their Divine worship from the Lord to themselves, and hence they wish well to themselves alone, and to others only so far as they favour them, and since in this case self-love is in everything [they think and do], but not the love of the neighbour, therefore they have not genuine charity. These, too, are incapable of being consociated with the angels, for the angels are utterly averse to both the name and idea of hire or recompense. That good ought to be done without a view to reward, the Lord teaches in Luke, "*Love ye your enemies, and do good, and lend, hoping for nothing again;* then your reward shall be great, and ye shall be sons of the Highest" (vi. 32-35; also xiv. 12-14). Concerning meritorious goods, their quality, see nos. 1110, 1111, 1774, 1835, 1877, 2027, 2273, 2340, 2373, 2400, 3816, 4007 end, 4174, 4943, 6388-6390, 6392, 6393, 6478. The reason why the Lord so often said (as in Matt. v. 11, 12; vi. 1, 2, 16: x. 41, 42; xx. 1-16; Mark ix. 41; Luke vi. 23, 35; xiv. 14; John iv. 36), that those who do good shall have reward in heaven is, because man, before he is regenerated, cannot but think of reward; but it is otherwise when he is regenerated; he is then indignant if any one thinks that he does good to the neighbour for the sake of reward, for he is sensible of delight and blessedness in doing good, but not in recompense. That, in the internal sense, reward is the delight of the affection of charity, see nos. 3816, 3956, 6388, 6478.

8003. *In one house shall it be eaten*, signifies consociations of accordant goods, so as to make one good. This appears from the consideration, that the paschal supper represented angelic consociations in heaven, and that every house of the sons of Israel represented a society in particular (see nos. 7836, 7891, 7996, 7997). The angelic societies are all distinguished one from another according to goods, and this in the genus, in the species, and in the particular (nos. 3241, 4625); those who are in similar good are consociated. The reason why these make one good is, because every unit arises not from one thing, but from many; for from many various but still accordant particulars there results a form, which makes one by harmony, in heaven by spiritual harmony, which is that of the goods of love (see nos. 3241, 3267, 3744-3746, 3986, 4005, 4149, 5598, 7236, 7833, 7836). From these considerations it is evident that "it shall be eaten in one house" signifies the consociations of accordant goods, so as to make together one good; that eating, namely, the passover, denotes being consociated, or being with them, see above, no. 8001.

8004. *Thou shalt not bring forth out of the house any of the flesh abroad*, signifies that this good shall not be mingled with the good of another. This appears from the signification

of bringing forth out of the house abroad, as denoting to give to another to eat, thus to mingle with another good than that which is of one's own society; and from the signification of flesh, as denoting good (see nos. 6968, 7850). For the societies in heaven are distinguished according to the functions of all the members, viscera, and organs in the body, as has been shown at the close of several chapters; the function of each member, viscus, and organ has reference by correspondence to a peculiar good, distinct from another. From this it is evident, that goods are manifold, and that in order that from them distinct forms may exist, which taken together may constitute the most perfect form of heaven, they should in nowise be mingled, for if they were to be mingled, the distinction would perish. This is signified by their not being allowed to bring out of the house any of the flesh abroad.

8005. *And ye shall not break a bone thereof*, signifies that scientific truth also shall be entire. This appears from the signification of bone, as denoting the ultimate in which interior things terminate as in their bases, that they may be supported to prevent their being rent asunder; such an ultimate in spiritual things is the Scientific, for all spiritual truths and goods flow down according to order to inferior [principles], and terminate at length in scientifics, and there present themselves visibly to man. That "ye shall not break" denotes that it shall be entire, is evident. The scientific is said to be entire, when it admits into itself nothing but truths which are in agreement with their good, for the Scientific is the common receptacle. Moreover, scientifics are circumstanced as the bones in man; if they are not entire, or in their order, as when they are out of joint, or distorted, the form of the body varies in consequence, and the actions according to it. Scientific truths are doctrinals.

8006. *All the assembly of Israel shall do it*, signifies that this law of order is for all who are in the good of truth and in the truth of good. This appears from the signification of the assembly of Israel, as denoting all truths and goods in one complex (no. 7830), thus those who are in truth productive of good, and in good productive of truth (no. 7957), consequently who are of the spiritual Church. The reason why all those should do the passover was, that they might represent the deliverance of those of the spiritual Church who were detained in the lower earth even till the Lord's coming (nos. 6854, 6914, 7091 end, 7849, 7932); and that by eating together in one house they might represent angelic consociations in heaven (nos. 7836, 7996, 7997), thus that by all the assembly of Israel doing it, might be represented the whole heaven. At that time there was nowhere a Church, but only the representative of a Church,

to which the posterity of Abraham from Jacob were appointed. Through the representatives of a Church there was given communication with heaven, and through heaven with the Lord; hence it was that it was enjoined on that nation to observe strictly all the statutes and laws, especially the statutes concerning the passover, insomuch that he who was clean, and did not partake of the passover, was to be cut off (Numb. ix. 13).

8007. *And when a sojourner sojourneth with thee*, signifies those who have been instructed in the truth and good of the Church, and have received them. This appears from the signification of a sojourner, as denoting those who were instructed, and received the statutes and laws of the Church (see nos. 2025, 4444, 7908); it is said, when he sojourneth with thee, because by sojourning is signified being instructed and living (nos. 1463, 3672); thus by sojourners sojourning with them are signified not only those who were instructed in the truth and good of the Church, and received them, but also who lived according to them.

8008. *And will do the passover to Jehovah*, signifies if he is willing to be together with them. This appears from the signification of doing the passover to Jehovah, or eating it, as denoting to be together with them (see no. 8001).

8009. *Let every male be circumcised unto him*, signifies that his truth must be refined from impure loves. This appears from the signification of being circumcised, as denoting to be purified or refined from impure loves (see nos. 2039, 2056, 2632, 3412, 3413, 4462, 7045); and from the signification of a male, as denoting the truth of faith (nos. 749, 2046, 4005, 7838).

8010. *And [then] let him come near to do it*, signifies that then he shall be with them (as above, no. 8008).

8011. *And he shall be as a native of the land*, signifies that he shall be accepted as he who is in that truth and good, and is purified from filthy loves. This appears from the signification of a native of the land, as denoting one who is born within the Church, and in its truth and good, consequently who is purified from filthy loves; he is called a native of the land, because by land is signified the Church. That land or earth in the Word denotes the Church, see nos. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 4447, 4535, 5577; the reason why land denotes the Church is, because land in the Word means the land of Canaan, and the land of Canaan signifies the Lord's kingdom and Church (nos. 1413, 1437, 1585, 1607, 1866, 3038, 3481, 3686, 3705, 4116,

4240, 4447, 4454, 4516, 4517, 5136, 5757, 6516). By every land named in the Word the angels understand, not the land itself but the nation by which it is inhabited, and when a nation is understood, they understand its character as to its spiritual [quality], that is, as to that which is of the Church. It is known that when a land is mentioned, an idea of the character of the nation presents itself, for this is the case even among men, much more among angels, who think spiritually of everything natural.

8012. *And none that is uncircumcised shall eat thereof*, signifies that he who is in the loves of self and of the world cannot be together with them. This appears from the signification of one uncircumcised, as denoting one who is in the loves of self and the world (see nos. 2056, 3412, 3413, 7045); and from the signification of eating of it, that is, of the passover, as denoting to be with them (see above, no. 8001).

8013. *One law shall be unto the native, and unto the sojourner that sojourneth in the midst of you*, signifies that he who, on being instructed, has received the truth and good of the Church, and lives according to them, shall be as he who, previously instructed, is within the Church, and lives a life in conformity with the precepts of faith and charity. This appears from the signification of the expression, "one law shall be," as denoting a similar right, thus that he shall be as another; and from the signification of a native, as denoting one born within the Church, and in its truth and good as to doctrine and as to life (see just above, no. 8011); and from the signification of a sojourner that sojourneth in the midst of you, as denoting one who is being instructed in the truth and good of the Church, and receives them, and lives according to them (see also above, no. 8007).

2 It is said, according to the precepts of *faith* and *charity*, on account of the difference; for before regeneration the life is according to the precepts of faith, but after regeneration it is according to the precepts of charity. Before regeneration no one knows from affection what charity is, but only from doctrine, according to the precepts whereof, which are called precepts of faith, the life is then regulated; but after regeneration it is known from affection what charity is, for a man then loves his neighbour, and from the heart wills good to him, and in this case the life is regulated according to an inscribed law, for he acts from the affection of charity. This state differs entirely from that which precedes it. Those who are in the first state are in obscurity in regard to the truths and goods of faith, but those who are in this state are in comparative clearness; the latter see truths and confirm them from illustration, but the former see truths and confirm them, not from illustra-

tion, but from a persuasion that the doctrinals of the Church are truths; and as they do not see them from illustration, they can confirm falsities just the same as truths, and after they are confirmed they see them exactly as truths. From these considerations it may be manifest what is meant by living according to the precepts of faith, and what by living according to the precepts of charity. As regards sojourners, it was occasionally³ commanded in the Word that no distinction should be made between the native of the land and a sojourner sojourning with them, for the reason that the nations from whom the sojourners came are received into heaven equally with those who are within the Church, when, on being instructed, they have received the truths of faith. Concerning the nations in the other life, see nos. 932, 1032, 1059, 2049, 2284, 2589-2604, 2861, 2863, 3263, 4190, 4197. Hence it was commanded, that as the native, so should the sojourner be; as in Moses, "*And if a sojourner sojourn with you, and will make a fire-offering of an odour of quietness unto Jehovah; as ye do, so he shall do. As for the congregation, one statute shall be for you, and also for the sojourner that sojourneth, a statute of eternity throughout your generations: as ye are, so shall the sojourner be before Jehovah. One law and one judgment shall be for you, and for the sojourner that sojourneth with you*" (Numb. xv. 14-16). Again, "*As the native among you, so shall the sojourner that sojourneth with you be unto you*" (Lev. xix. 34). Again, "*Ye shall have one judgment, as for the sojourner so for the native*" (Lev. xxiv. 22). Again, "*When a sojourner shall sojourn among you, and will keep the passover unto Jehovah: according to the statute of the passover, and according to the statutes thereof, so shall he do: ye shall have one statute, both for the sojourner and for the native*" (Numb. ix. 14).

8014. Verses 50, 51. *And all the sons of Israel did as Jehovah commanded Moses and Aaron, so did they. And it came to pass that self-same day, that Jehovah brought forth the sons of Israel out of the land of Egypt according to their hosts.*

And all the sons of Israel did as Jehovah commanded Moses and Aaron, signifies an act of obedience according to truth Divine: *so did they*, signifies an act from the will. *And it came to pass that self-same day*, signifies a state of the Lord's presence: *that Jehovah brought forth the sons of Israel out of the land of Egypt*, signifies that the Lord delivered from damnation those who were in the good of truth and the truth of good: *according to their hosts*, signifies those distinguished according to the quality of good from truth.

8015. *And all the sons of Israel did as Jehovah commanded Moses and Aaron*, signifies an act of obedience according to

truth Divine. This appears from what was said above (no. 7944), where like words occur.

8016. *So did they*, signifies an act from the will. This appears from the signification of doing, when the expression is repeated, as denoting an act from the will (as above, no. 7945).

8017. *And it came to pass that self-same day*, signifies a state of the Lord's presence. This appears from the signification of a day, as denoting time and a state (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 7680): it denotes a state of the Lord's presence, because it was the day of the passover, and the passover signifies the Lord's presence and the deliverance of those who are of the spiritual Church from spiritual captivity and from damnation (no. 7867); that there was then deliverance, is signified by what follows in this verse, namely, that "on that day Jehovah brought forth the sons of Israel out of the land of Egypt according to their hosts." That this was on the morrow after the passover appears from Moses, "They set out from Egypt on the fifteenth day of the first month, on the morrow after the passover, in the eyes of all the Egyptians, when the Egyptians were burying the first-born that were slain" (Numb. xxxiii. 3, 4). That the Lord's presence delivers from damnation those who are in good, and brings into damnation those who are in evil, see nos. 7926, 7989.

8018. *Jehovah brought forth the sons of Israel out of the land of Egypt*, signifies that the Lord delivered from damnation those who were in the good of truth and the truth of good. This appears from the signification of bringing forth, as denoting delivering; from the representation of the sons of Israel, as denoting those who are of the spiritual Church, or, what is the same, those who are in the good of truth and in the truth of good (see above, nos. 7957, 8006); and from the signification of the land of Egypt, as denoting damnation; the land of Egypt here denotes damnation, because damnation is now signified by the state of the Egyptians (nos. 7766, 7778). That the Lord delivered from damnation those who were of the spiritual Church, that is, those who were in the good of truth and in the truth of good, see nos. 6854, 6914, 7091 end, 7828, 7932. Their deliverance by the Lord, when He rose again, is signified by the Lord's descent to those beneath; and was manifested by the raising of the dead out of the tombs, of which it is thus written in Matthew, "And the tombs were opened; and many bodies of the saints which slept were raised up, and came out of their tombs after His resurrection, and went into the holy city, and appeared unto many" (xxvii. 52, 53). Their coming forth out of the tombs, and entering into the holy city, and their appearing,

took place for a testification that those who had been hitherto detained in spiritual captivity, were delivered by the Lord, and that they were introduced into heaven. In the internal sense heaven is signified by the holy city; on this account it is called the holy city, when yet it was not holy but profane, since they had so cruelly treated the Lord Himself, who was represented in all the rituals of their Church, and described in the Word which was among them, and thus who had been the God of their Church. The like is signified by this passage in Daniel, "At that ³ time thy people shall be delivered, every one that shall be found written in the book. And many of them that slept in the dust of the earth shall awake, some to eternal life, and some to reproaches and everlasting ignominy" (xii. 1, 2). And also by these words in Ezekiel, "Prophecy and say, Thus saith the Lord Jehovih, Behold, I will open your sepulchres, and cause you to come up out of your sepulchres, My people, and bring you upon the land of Israel: that ye may know that I am Jehovah, when I have opened your sepulchres, and made you come up out of your sepulchres, My people, and have given My Spirit in you, that ye may live, and placed you upon your own land: that ye may know that I Jehovah have spoken it, and done it, saith Jehovah" (xxxvii. 12-14); by the land of Israel, or by the land of Canaan, is meant heaven (no. 8011); by these words in the prophet is described the new creation or generation of man; and also the vivification of those who are of the spiritual Church by the Lord.

8019. *According to their hosts*, signifies those distinguished according to the quality of good from truth. This appears from the signification of hosts, as denoting goods and truths (see above, no. 7988); according to their hosts, signifies, that they, who are represented by the sons of Israel, were distinguished according to the quality of good from truth. That all in the other life are distinguished and conjoined according to goods, see nos. 7833, 7836, 8003. It is said according to the quality of good from truth, because all good has its quality from truth, and hence is varied (see nos. 3804, 4149, 5345, 5355, 6916).

8020. From the statutes and laws respecting the eating of the paschal lamb, of which we read in this chapter, it is very clear that there are heavenly arcana contained and concealed in the particulars, and that without cognition from the internal sense, nothing is known but a mere ritual in an external form, and nothing heavenly, still less Divine; as for instance, why the paschal cattle should be a lamb or a kid; why it should be a male, and the son of a year; why it should be slaughtered on the fourteenth day of the month; why its blood should be sprinkled upon the door-posts and lintel; why it should be eaten roasted

with fire, with unleavened [cakes] upon bitter herbs, and not raw or boiled in waters; why it should be roasted, the head upon the legs and upon its midst; why nothing of it should be left till the morning, and why what was left should be burned with fire; why they should eat unleavened [cakes] seven days, and why he who ate what was leavened should be cut off; why a stranger, a foreign resident, and a hireling should not eat of it, but a man's servant, a purchase of silver, and a sojourner might, if they were circumcised; why it was to be eaten in one house, and not aught of the flesh be brought forth abroad; why a bone of it should not be broken. What these and very many other particulars involve, and why they were commanded, would be entirely unknown, unless the laws of order in the spiritual world, to which they correspond, are known, and unless it is known from the internal sense what the particular things in that world, that is, in heaven, signify; and especially unless it is believed that in all things there is something spiritual. Were there not something spiritual in all things in general and particular, the angels who are with man, when he reads the Word, would comprehend little and hardly anything from it; for the angels comprehend spiritually all things that are described in the Word in a natural manner.

CONTINUATION RESPECTING THE SPIRITS AND INHABITANTS OF
THE PLANET JUPITER.

8021. *A certain one of those spirits of Jupiter, who have been already mentioned as those who inspire terror by their coming, placed himself at my left side, under the elbow, and spoke from that situation. His speech was harsh, and the expressions were so little distinct and separate from each other, that I had to consider a long time before I could gather his meaning; and while he was speaking he also interjected some degree of terror. He told me that this is the manner of proceeding on their earth; and that before the visits of their angels, they are sent on to man, and in this way prepare him. He at the same time admonished me to receive them well on their coming; but it was given me to reply, that this did not depend on me, but that with me all were received according to what they themselves were.*

8022. *Angels of that earth afterwards came; and it was given me to perceive from their speech with me that they differed entirely from the angels of our Earth: for their speech was effected not by means of words, but by means of ideas, which diffused themselves everywhere throughout my interiors; and hence also they had an influx into the face, so that the face concurred with each single particular, beginning at the lips and proceeding towards the cir-*

cumference in every direction. The ideas, which were in the place of verbal expressions, were discrete, but very slightly so. They stated that this was their manner of speaking with their own people upon their earth, where all speech is also of the face, commencing at the lips.

8023. They afterwards spoke with me by means of ideas still less discrete, so that hardly any interval was perceived. In my perception, it was like the meaning of words with those who attend only to the meaning, abstractedly from the words. This speech was more intelligible to me than the former, and it was also fuller. Like the former, it flowed into the face, but the influx was more continuous according to the character of the speech; it did not, however, begin at the lips, like the former, but at the eyes. They told me that they also speak in this manner with their own people on their earth, but with those there who excel others in interior sense and apperception.

8024. They afterwards spoke in a manner still more continuous and full; and now the face could not accord by a suitable motion; but I was sensible of an influx into the brain, and of the brain being acted upon in a similar way.

8025. Lastly, they spoke in such a manner that the discourse fell only into the interior intellect; its fluency was like that of rarefied air. I perceived the influx itself, but did not perceive its particulars distinctly. They said that there are also men on their earth with whom they converse by this kind of speech, and that they are those who immediately after death are carried into heaven.

8026. These kinds of speech were circumstanced like fluids; the first kind was like flowing water, the second like water of less density, the third like the atmosphere respectively, and the fourth like rarefied air.

8027. The spirit already mentioned as being at my left side, spoke at intervals, chiefly admonishing me to behave modestly towards his angels; for there were spirits from our Earth who introduced such things as displeased. He stated also that he did not [at first] understand what the angels were speaking about, but that he afterwards did, when he had moved to my left ear. Then, too, his speech was not harsh as before, but like that of other spirits.

8028. From these facts it might be manifest how this matter stands according to order in heaven and hence on earth; namely, that when the angels are about to come, a spirit is sent before who

prepares the way, that he inspires fear, and admonishes men to receive the angels kindly, and that he speaks at intervals, that at first he does not understand what the angels say, but that afterwards he does, when brought to a better state; in a word, that he is constantly at hand preparing the mind (animus) and endeavouring to avert unworthy occurrences. In relation to these circumstances, a thought occurred to my mind respecting John the Baptist, that it was according to the order of heaven that he should be sent before, and announce the Lord's coming, and prepare the way that He might be worthily received, according to what is written in Matthew iii. 3; Luke i. 17; iii. 4; John i. 23.

8029. *From what has already been occasionally related respecting the state of man after death, it appears that there are few who, on their coming into the other life, enter heaven immediately; but that they tarry for some time beneath heaven, in order that the things that belong to earthly and corporeal loves, which they have brought with them from the world, may be wiped away, and that they may thereby be prepared to be capable of being in society with angels. The like takes place with the men of all earths, namely, that after their decease they at first are beneath heaven among spirits, and afterwards, when prepared, they become angels. It was given me to see, when the spirits of that earth became angels, that there appeared bright horses as of fire, by which, like Eljah, they were borne away. Bright horses as of fire, signify an enlightened understanding (or intellect); for in the Word horses signify the Intellectual (nos. 2760-2762, 3217, 5321, 6125, 6534); and the horses of fire and chariot of fire, by which Elijah was carried away, signify the understanding of the Word as to its interiors (no. 2762).*

8030. *This angelic heaven to which they are borne away, is the first heaven, or the ultimate of the three. This heaven appears to the right of their earth, and is entirely separate from the first or ultimate heaven of the angels who are from our Earth. Those who are in that heaven appear clothed in cerulean blue, spotted with little stars of gold; for they believe this to be the most heavenly colour. When, during their abode in the world, they contemplate the starry heaven, they call it the home of the angels, from which circumstance their fondness for a cerulean colour is derived.*

8031. *The spirits of that earth are altogether unwilling to be in company with the spirits of our Earth, because they differ in disposition and manners: for they say that the spirits of our Earth are cunning, and are quick and clever in contriving evils, and that they know and think little about what is good, also that they do not, like them, acknowledge the One only Lord. Moreover,*

the spirits of the earth Jupiter are much wiser than the spirits of our Earth, of whom they also say, that they talk much and think little, and that consequently they cannot interiorly perceive many things, and not even what good is. They conclude from this that the men of our Earth are external men.

8032. *The spirits and inhabitants of the planet Jupiter will continue to be treated of at the close of the following chapter.*

END OF THE NINTH VOLUME.

ERRATA.

Page 11, line 15 *infra*, for “*loam*” read “*clay*.”

„ 12, „ 14, for “*loam*” read “*clay*.”

„ 187, „ 1 *infra*, for “other many” read “many other.”

„ 272, „ 3, for “Spiritual of the Church itself” read “**S**piritual
itself of the Church.”

„ 299, „ 19 *infra*, for “so” read “so as.”

„ 314, „ 4 *infra*, for “*stubborn*” read “stubborn.”

THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles

This book is DUE on the last date stamped below.

REC'D LD-URL

CE JUN 14 1977

DISCHARGE-URL

APR 5 1978

URL

JAN 14 1979

3 1158 00287 9681

UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 001 099 315 2

